SAINT PETER DAMIAN

Collections on the Old Testament

Collectanea in Vetus Testamentum

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COLLECTANEA IN VETUS TESTAMENTUM EX OPUSCULIS B. PETRI DAMIANI AB ANONYMO ILLIUS DISCIPULO EXCERPTA CURA ET STUDIO DOMNI CONSTANTINI CAJETANI

65-70 CAJETANI PRAEFATIO.

Habent hoc, lector optime, catholicorum Patrum scripta praecipuum, quod in iis, tanquam in amoenissimis hortis, sacrarum flores passim redolent Scripturarum: in quibus postea colligendis, et in ordinem redigendis, posterorum non sine laude exercentur ingenia.

Sic ex Augustino doctore gravissimo ac sanctissimo, Beda noster, vir etiam non minus religione quam doctrina insignis ac sanctitate clarus, Epistolas Pauli interpretatus, quae ille sparsim multis in locis dixerat, miro ordine in unum volumen congessit.

Non aliter S. Paterius, episcopus Brixiensis, et Alulphus etiam monachus, ambo Benedictini, quae ex Magni Gregorii scriptis quae ad sacrarum litterarum explicationem pertinebant, selegerant, in posterorum gratiam promulgarunt.

Taceo reliquos, qui pari cura et non dissimili industria idem ex aliorum operibus praestiterunt.

Horum igitur exemplum secutus quidem S. Petri Damiani discipulus, et in ejus scriptis multum, ut apparet, versatus, ex iis quemdam quasi centonem locorum sacrae Scripturae contexuit et elaboravit.

Hoc autem opus, ut ex inscriptione liquet, Damiano abbati, ipsius sanctissimi cardinalis episcopi Damiani ex sorore nepoti, ad quem duae exstant ejusdem beatissimi avunculi epistolae, direxit.

Hic est ille Damianus abbas cujus, ut opinor, S. Brunus, ex abbate coenobii Casinensis episcopus Signinus (initio suorum in Apocalypsim Commentariorum, quae ante aliquot annos in vetustissimo codice Langobardis litteris scripto, apud Horatium de Valle J. C. ac de me deque Romana antiquitate optime meritum, vidisse me scio) honorifice meminit, ejusque rogatu se Commentaria scripsisse in Isaiam prophetam commemorat; alteri tamen monasterio, quam Fontis Avellani, ipsum praefuisse necesse est, quandoquidem qui illius caput erat, et, ut ita dicam, caenobiarcha, non abbatis sed prioris nomine vocabatur; eumque morem non solum vivente S. Petro Damiano servatum fuisse ex ejus scriptis apparet, sed etiam apud posteros perdurasse, auctor Vitae S. Ubaldi episcopi Eugubini, Theobaldus ejus successor, ejusdem monasterii prior, patenter ostendit.

A COLLECTION ON THE OLD TESTAMENT, EXCERPTED FROM THE MINOR WORKS OF THE BLESSED PETER DAMIAN BY AN ANONYMOUS DISCIPLE OF HIS, THROUGH THE CARE AND STUDY OF DOM CONSTANTINO CAJETANI

65-70 CAJETANI'S PREFACE.

The writings of the Catholic Fathers have this principal quality, most excellent reader, that in them, as in most pleasant gardens, the flowers of the Holy Scriptures are fragrant everywhere: in collecting and arranging which afterwards, the talents of posterity are exercised not without praise.

Thus our Bede, a man no less distinguished for his piety and learning than renowned for his sanctity, interpreting the Epistles of Paul from the most serious and holy doctor Augustine, gathered into one volume, in a wonderful order, what the latter had said scattered in many places.

In like manner, St. Paterius, bishop of Brescia, and also Alulphus, a monk, both Benedictines, promulgated for the benefit of posterity what they had selected from the writings of Gregory the Great that pertained to the explanation of the sacred letters.

I pass over the rest, who with equal care and not dissimilar industry accomplished the same from the works of others.

Following the example of these, therefore, a certain disciple of St. Peter Damian, and one much versed, as it appears, in his writings, wove and elaborated from them a kind of patchwork (*cento*) of passages from Holy Scripture.

This work, however, as is clear from the inscription, he directed to Abbot Damian, the nephew, from his sister, of the most holy cardinal bishop Damian himself, to whom two epistles of his most blessed uncle are extant.

This is that Abbot Damian of whom, I believe, St. Bruno, bishop of Segni (formerly abbot of the monastery of Cassino), makes honorable mention at the beginning of his Commentaries on the Apocalypse (which I know I saw some years ago in a very ancient codex written in Lombardic letters, in the possession of Horatius de Valle, J.C., a man who has deserved well of me and of Roman antiquity), and commemorates that he wrote the Commentaries on the prophet Isaiah at his request; it is necessary, however, that he presided over another monastery than that of Fonte Avellana, since he who was its head, and, so to speak, its cenobiarch (*caenobiarcha*), was called by the name of prior, not abbot; and that this custom was not only observed during the lifetime of St. Peter Damian is apparent from his writings, but also that it endured among his successors is patently shown by the author of the Life of St. Ubald, bishop of Gubbio, Theobald his successor, prior of the same monastery.

Praeterquam quod ex scriptis monumentis coenobii Nonantulani, in agro Mutinensi exstructi, Damianum hunc nostrum ejusdem monasterii fuisse abbatem, animadvertimus, atque etiam S. R. E. cardinalem; 71-72 ut Rangerius, scriptor Vitae S. Anselmi episcopi Lucensis, ejusque in spiritualibus filius, dum ejusdem obitus parentalia describit, testatur: «Aderat, inquiens, Magalonensis episcopus, nomine Godefredus, et Benedictus Mutinensis episcopus, atque Aribertus Regensis episcopus, et ejusdem civitatis episcopus, scilicet Mantuanus, Ubaldus vocatus: sed et Damianus cardinalis Romanae Ecclesiae, qui et abbas Nonantulanensis coenobii. Hi omnes ad audiendam ejus sapientiam, ad capiendum ipsius consilium, sicut saepe ipsi ac caeteri catholici consueverant, advenerunt.» Haec Rangerius: qui cum id accidisse testetur anno Christi millesimo octogesimo, ac mensibus novem post felicissimum Gregorii papae VII transitum, haud quidem dubium erit Damianum abbatem istum S. R. E. cardinalem creatum fuisse ab eodem Gregorio summo pontifice; atque et in primis ob eximiam, qua sanctissimum illius avunculum prosequebatur, benevolentiam, gratissimam memoriam, apostolicas virtutes atque ingentia in Romanam Ecclesiam merita.

Haec breviter dixisse volui, ut quis iste Damianus abbas fuerit, aliquo modo innotesceret.

Sed enim scriptoris hujus, qui opus istud ex S. Petri Damiani libris deprompsit, nomen etsi codices non exprimant, nihilominus maximam habere hunc illius laboris utilitatem, ex eo praesertim patet quod dum ex singulis quibusque sanctissimi cardinalis opusculis testimonia in medium affert, ejusdem utpote discipulus, tanquam testis oculatus, ea ipsa opuscula de quibus forsan dubitare posset, tantum doctorem conscripsisse, constanti fide nobis aperiret.

Verum et hoc quod in praesentia damus in lucem, et alia quae, Deo auspice, edenda paramus, tuis, lector, studiis non inutilia nec ingrata fore speramus.

Vale, et me Christo Domino tuis precibus commenda.

IN NOMINE SANCTAE ET INDIVIDUAE TRINITATIS. INCIPIT LIBER TESTIMONIORUM VETERIS AC NOVI TESTAMENTI. quae de Speculis reverendi Petri Damiani quidam suus discipulus excerpere studiose curavit.

70-74 INCIPIT PROLOGUS.

Domino suo et Patri, domno DAMIANO, reverendo abbati, ultimus monachorum servus, sincerae devotionis obsequium.

Besides which, from the written records of the monastery of Nonantula, built in the territory of Modena, we note that this our Damian was abbot of the same monastery, and also a cardinal of the Holy Roman Church (*S. R. E. cardinalem*); as Rangerius, the writer of the Life of St. Anselm, bishop of Lucca, and his spiritual son, testifies, when describing the funeral rites of his passing: "There was present," he says, "the bishop of Maguelonne, named Godefredus, and Benedict, bishop of Modena, and Aribert, bishop of Reggio, and the bishop of the same city, that is, of Mantua, called Ubaldus: and also Damian, cardinal of the Roman Church, who was also abbot of the monastery of Nonantula. All these came to hear his wisdom, to receive his counsel, as they themselves and other catholics were often accustomed to do." Thus Rangerius: since he testifies that this happened in the year of Christ one thousand and eighty, and nine months after the most happy passing of Pope Gregory VII, there will be no doubt that this Abbot Damian was created a cardinal of the Holy Roman Church by the same supreme pontiff Gregory; and this primarily on account of the exceptional benevolence, most grateful memory, apostolic virtues, and immense merits with which he regarded his most holy uncle in the Roman Church.

I wished to say these things briefly, so that it might become known in some way who this Abbot Damian was.

But although the manuscripts do not give the name of this writer who drew this work from the books of St. Peter Damian, nevertheless, that this work of his has the greatest utility is especially clear from this: that while he brings forth testimonies from each and every one of the little works of the most holy cardinal, as his disciple, like an eyewitness, he might reveal to us with constant faith that so great a doctor had written those very works about which one might perhaps have doubt.

But we hope that both this which we now bring to light, and others which, with God's help, we are preparing to publish, will not be useless or unwelcome to your studies, reader.

Farewell, and commend me to Christ the Lord in your prayers.

IN THE NAME OF THE HOLY AND UNDIVIDED TRINITY. HERE BEGINS THE BOOK OF TESTIMONIES OF THE OLD AND NEW TESTAMENT, which a certain disciple of his took care to excerpt diligently from the Mirrors of the reverend Peter Damian.

70-74 THE PROLOGUE BEGINS.

To his lord and Father, the lord DAMIAN, reverend abbot, the last of his monks, a servant, offers the homage of sincere devotion.

Dum vestra nuper industria beatae recordationis Patris nostri, Petri episcopi, avunculi vestri acta, velut quibusdam nectareis epulis oblectata, crebra meditatione percurrerem, insigne in eis reperi, quod utilitate quam maxima redundare persensi.

Dum itaque vir illustris arrogantem illorum eloquentiam temnendam duceret, qui singulis ingenii famam captantes, quidquid fingunt multiplici gestiunt opacitate densare, modo videlicet sententiarum perplexione, modo dictionibus inusitatis summopere nitentes obstruere, ne quilibet, quae dicunt, intellectus capere, vel absque improbi laboris conatu illorum sufficientia intima penetrare queat: ipse vero contra, cunctis viam legentibus pandere ac enucleare cupiens, altiora quaeque complanare, seu obscuriora non modo rationibus, verum etiam Scripturarum exemplis dilucidare instantissime satagebat.

Porro autem si quid tulisset, quod minus forte peritis nutabundum foret, earumdem testimoniis Scripturarum velut jactis anchoris fortiter ambiens, ne cuilibet ultra fluctuare valeret, immobili stabilitate figebat, atque adversus omnes impugnantium impetus insuperabiliter muniens, omnem insidiandi aditum obturabat, ut nulli prorsus jaculo pervius patere posset accessus.

Quam denique Scripturarum fulturam adeo in suis tenere consueverat actis, ut verbis etiam, quae prolatis jam rationibus clausa undique et inconcussa consisterent, eam nonnunquam adhibendam decerneret.

Ut sicuti urbs quaelibet post vallorum ambitum, post impenetrabile fortium murorum munimentum, sublimium distinguitur adhuc constructionibus moenium, non tam videlicet ob necessariae munitionis fortitudinem quam ob inhiandae pulchritudinis decorem: ita quoque is pleraque Scripturarum solius ornatus gratia suis saepe gestis inseruisse videatur; seu forte, quod non absurde aestimari potest, ut, occasione super eis disserendi taliter admissa, ejus sermocinatione claresceret, quia existerent introrsus fecunda quae forinsecus patebant inania.

Nemo sane qui Scripturarum limina terit, ambigere permittitur, quod haec, tam frequenter illius actis adhibita, plurimum saepe mystici sacrique intellectus occultarent, quae, nisi reserata fuissent, ea magis obruere quam illustrare valerent.

Quorum itaque interiora lucifluae dissertionis manu penetrando discutiens, atque abdita quaeque suis e penetralibus funditus eruens, clariora luce patefacta reddebat.

As I was recently, by your industry, running through with frequent meditation the acts of our Father of blessed memory, Peter the bishop, your uncle, delighted as if by certain nectarean feasts, I found in them a distinguished quality, which I perceived to abound with the greatest utility.

And so, while that illustrious man held that the arrogant eloquence of those should be scorned who, seeking fame for their own genius, strive to condense whatever they invent with multiple layers of obscurity, laboring greatly to obstruct, now by the perplexity of their sentences, now by unusual diction, lest anyone be able to grasp the meaning of what they say, or penetrate their inmost sufficiency without the effort of arduous labor: he, on the contrary, desiring to open and clarify the way for all who read, was most earnestly engaged in leveling whatever was too lofty, and in elucidating what was obscure not only with reasons, but also with examples from the Scriptures.

Moreover, if he had brought forth anything that might be wavering for the less expert, by strongly enclosing it with the testimonies of the same Scriptures, as if with cast anchors, he fixed it with immovable stability, so that it could no longer fluctuate for anyone, and by arming it invincibly against all the attacks of its impugners, he blocked every approach for ambush, so that no access might lie open to any javelin whatsoever.

Finally, he was so accustomed to hold to this support of the Scriptures in his acts that he sometimes decided it should be applied even to words that already stood on all sides closed and unshaken by the reasons brought forward.

So that, just as any city, after the circuit of its ramparts, after the impenetrable defense of its strong walls, is still distinguished by the constructions of sublime battlements, not so much, indeed, for the strength of necessary fortification as for the beauty of its desirable appearance: so also he may seem to have often inserted many things from the Scriptures into his own works for the sake of ornament alone; or perhaps, which can be estimated not absurdly, so that, with the opportunity thus admitted for discoursing upon them, it might become clear from his discourse that things which appeared empty on the outside were fertile within.

Surely no one who frequents the thresholds of the Scriptures is permitted to doubt that these things, so frequently applied in his acts, very often concealed much of mystical and sacred understanding, which, if they had not been unlocked, would have been able to obscure rather than illustrate them.

And so, by penetrating and examining their interiors with the hand of luminous dissertation, and by completely unearthing every hidden thing from its inmost recesses, he rendered them, once revealed, clearer than light.

Quibus dum sola plerumque rationis verba non viderentur satisfacere, alia rursus testimonia deducebantur in medium, quae cum sui quoque intellectum sive sub allegoriarum typo, sive sub cujuslibet mysterii saepe tegerent arcano, in suam iterum declarationem eumdem laborare cogebant; sicque divina provisione gestum est ut plura sacrae paginae abstrusa, illius opera evidentissime reserata, perspicuae nobis intelligentiae nitore resplendeant.

Dum solers itaque vir diligentia memorata Scripturae sacrae testimonia tam eleganti considerasset enodatione disserta, dignum fore valdeque perutile censui, quatenus ex codicibus illis excerpta in singulare proprii voluminis corpus redigerentur, ne inter tot scilicet voluminosa condensa laterent detrimenta incognita.

Qua plane consideratione quanquam non parum universis in quorum manus olim haec ventura erant praestiterit, illis tamen praecipue consuluisse cernitur quibus plura legere non conceditur; ut, dum ad capessendam operis totius plenitudinem hi tales nequeunt consurgere, his saltem modicis intenti nequaquam valeant illustri tanti viri doctrina prorsus esurire jejuni: et qui minus sufficiunt de vasti gurgitis alveo fertilem capaci sagena praedam educere, non eos pigeat vel tenuis hami seta ex parvo isto sinu seorsum, tanquam in suo alveo reducto, facilem capturam suspendere, qua suae refectionis mensuram sufficientibus possint dapibus infarcire.

Hujus ergo rei negotium vestra mihi sanctitas injungere dignata est; non sane quod mei sensus eam lateret inopia, sed ideo forte magis quoniam idipsum, quod juxta propriam me capacitatem valere putavi, fideliter prosecuturum fore speravi; quippe nec immerito, quae dudum me functum agnoverat quadam dilectionis ejusdem Patris praerogativa sola ipsius pietate gratuita.

Unde et egomet, licet ariditatis meae 75 non immemor idoneum me fore nequaquam ad istud adverterem, oneri tamen huic obedientiae humerum nulla subducere excusatione tentavi; non equidem quia temerarie de propriae facultatis praesumerem viribus, sed quando et obedientiae, qua gestiebam vestrae parere jussioni, ac saepedicti Patris meritis, cujus nimirum praeconio deesse non poterat quidquid in hoc mihi opere proveniret, obnixe me suffragandum sperabam.

Since for these, often the words of reason alone did not seem to suffice, other testimonies were again brought into the middle, which, since they also often concealed their own meaning either under the type of allegories or under the secret of some mystery, compelled him to labor again for their declaration; and so it was brought about by divine provision that many abstruse things of the sacred page, most evidently unlocked by his work, shine upon us with the splendor of perspicuous intelligence.

And so, when that diligent man had considered the testimonies of Holy Scripture, set forth with such elegant and memorable exposition, I deemed it would be worthy and very useful that, excerpted from those codices, they should be brought together into the single body of their own volume, lest, hidden among so many voluminous and dense works, they should suffer the detriment of being unknown.

Although by this consideration he has clearly provided not a little for all into whose hands these things were one day to come, yet he is seen to have consulted especially for those to whom it is not granted to read many things; so that, while such men are unable to rise to grasp the fullness of the whole work, being intent at least on these modest things, they may by no means be able to go hungry and fasting from the doctrine of so illustrious a man: and that those who are less able to draw a fertile catch from the channel of the vast abyss with a capacious net, may not be loath to suspend an easy catch with the bristle of a slender hook from this small inlet, set apart as if in its own channel, with which they can stuff the measure of their own refection with sufficient victuals.

Therefore, your holiness deigned to enjoin upon me the business of this matter; not, indeed, because the poverty of my sense was hidden from it, but perhaps more for this reason: because I hoped that I would faithfully prosecute that which I thought I was capable of according to my own capacity; and not undeservedly, since it had long known me to be endowed, by its own free piety alone, with a certain prerogative of love for the same Father.

Wherefore I myself, although not unmindful of my own aridity, I did not at all perceive myself to be suitable for this, yet I attempted to withdraw my shoulder from this burden of obedience under no excuse; not indeed because I presumed rashly on the strength of my own ability, but because I hoped I would be strongly supported both by the obedience with which I was eager to obey your command, and by the merits of the oft-mentioned Father, to whose praise, undoubtedly, whatever might come to me in this work could not be wanting.

Huc accedit quod idem ipsum opus, cujus esset difficultatis, nondum clarebat, dum eo solum videlicet ordine praefata suaderet excipere testimonia, quo ita suis reperirentur in schedulis. At vero postquam, jam parte sic decursa, consulto advertissem quod coepto tenore magis operis ordo confunderetur quam clarefieret, quique lectorem magis ad soporem quam ad meditandum excipere posset, ratus sum longe satius fructuosum me quantaelibet difficultatis laborem arripere, quam infructuosam illam amplectendo facilitatem sectari.

Relicta igitur coepti tenoris prosecutione, qua vetera novis, agiographa, seu regum acta commiscebantur prophet is, ea sic denuo ordinare aggressus sum, ut unaquaeque testimonia per suos libros componendo distinguerem, quatenus quisquis ea studiosius requirere velit, eodem valeat ordine singula reperire, quo suis sunt sita codicibus; istiusque diligentiae nec ipsis quoque praelibatis incidentibus abnegans, simplicem modo eorum textum caeteris interserui, ne si ea cum suis ibi expositionibus ponerem, mihimet laborem geminarem, et lectori fastidium incuterem, cum eadem repeteret quae jam se superius legisse cognosceret. Praeterea sic eadem praetitulare studui, ut quae singula schedarum suarum loca teneant, nominatim expresserim. Ast tamen caveat lector ne, dum in cujuspiam titulo legerit in epistola ad personam illam, sive in sermonem illius sancti, et in una epistola, unove sermone minime forsan requisita repererit, prope me mendacii redarguendum censeat, cum et ad unam personam illius plures sint epistolae, et in unius sancti praeconio plures nihilominus elimati sermones.

Quocirca quae inveniuntur in his, reperienda non dubitetur in aliis; quanquam et super hoc plerumque valeat in ipsis praetitulationibus edocere. Hoc quoque attendendum quia, dum nonnulla diversis 76 locis sita repererim, atque alibi latius, alibi compendiosius exposita, vel etiam styli permutatione, seu ordinis, licet sub eodem intellectu, tamen aliquatenus disparata; aliquoties, quae competere videantur, altrinsecus elegi, et in unius sententiae formam deducta composui.

Aliquoties vero utramque expositionem, cum res videlicet exposceret, sicut ibi comperi, ita nihilominus hic integram sigillatim apposui. Porro nec istud praetereundum quoniam quibusdam sententiis tam congruentia illic proposita reperi, quae suis in praefationibus hic minime deberent mutari; quibusdam vero non modo ex aliquanto longius praefatis, verum etiam ex subsequentibus, quae forent aptanda, sumere necesse habui; aliis denique noviter solum edita coaptare cogebar.

To this is added that it was not yet clear of what difficulty this same work was, since it advised me to excerpt the aforesaid testimonies in that order alone in which they were found in their own pages. But after, with a part thus completed, I had advisedly noted that by the course begun the order of the work would be more confused than clarified, and that it could lead the reader more to sleep than to meditation, I thought it far more fruitful for me to take up the labor of whatever difficulty, than to pursue that fruitless facility by embracing it.

Therefore, having abandoned the prosecution of the course I had begun, in which old things were mixed with new, hagiographa or the acts of kings with the prophets, I undertook to order them anew in such a way that I might distinguish each testimony by arranging them through their own books, so that whoever wishes to seek them more studiously may be able to find each one in the same order in which they are situated in their own codices; and not denying this diligence even to the aforementioned incidental matters, I have now inserted their simple text among the rest, lest if I were to place them there with their expositions, I would double the labor for myself and strike the reader with boredom, when he would repeat what he already knew he had read above. Furthermore, I have taken care to entitle them in such a way that I have expressly named which place each one holds in its own pages. But let the reader beware lest, when he reads in the title of some piece 'in the epistle to that person,' or 'in the sermon on that saint,' and perhaps does not find what he seeks in one epistle or one sermon, he should think me to be reproached for falsehood, since there are many epistles of his to one person, and no fewer polished sermons in praise of one saint.

Therefore, what is not found in these, let him not doubt will be found in others; although even on this point the pre-titles themselves can often provide instruction. This also must be attended to: that, since I found some things situated in different places, and explained more broadly in one place, more compendiously in another, or even with a change of style or order, though with the same meaning, yet somewhat disparate; I have sometimes chosen from both sides what seemed fitting, and composed them, reduced into the form of a single sentence.

But at other times, when the matter evidently required it, just as I found it there, so I have nevertheless placed each exposition here, whole and separately. Nor should this be passed over: that for some sentences I found such congruent things proposed there, that they ought not to be changed here in their prefaces; but for others, I found it necessary to take what was to be adapted not only from what was said at some length before, but also from what followed; finally, for others, I was compelled to adapt only newly composed material.

Nec tamen quis super hoc mirandum ducat, dum istarum praecedentia sententiarum nequaquam passim ad ipsas tanquam necessario subsecuturas spectaverint, licet rationem eas introducendi praestiterint. Unde non necessarium fuisse perpenditur ut quaelibet his ubique sententiis haererent, quae suis hic aptari praelocutionibus possent.

Sed jam cum extremis propinquo, mea ad te, Pater, verba converto, ut, cui militant prima, jure quoque famulentur ultima. In primis itaque veniam super erratis, quibus in hoc forsitan videor deliquisse negotio, submisse coram vestrae sanctitatis magnitudine imploro; quam simul quoque mihi cum hoc foenore largiri deposco, quatenus quae corrigenda sunt nullatenus incorrecta relinquat; ne quid extra de caetero manus inveniat quod mei cum insultatione decerpat.

Nequaquam enim reor sic me cucurrisse ut per omnia irreprehensibilis usquequaque reperiar. In quibus ergo quandoque redarguendus appareo, propriae, ipsemet confitens, imperitiae deputare quam procaciter defendere malo.

Si quid vero, quod forte placeat, gesserim, obedientiae vestrae sanctitati exhibitae, ejusdemque saepe recolendi patris meritis, post Deum, cui principaliter cuncta, quae ipse distribuit, dona reddenda sunt, devotus attribuo.

Apud cujus, quaeso, majestatis clementiam, vestra me pietas suis dignis orationibus commendare dignetur.

Quod sane mercedis a cunctis quoque quibus hoc meum forte studium olim profuerit, humili supplicatione deposco.

Explicit Prologus.

77-78 INCIPIUNT CAPITULA LIBRI GENESIS.

1. Dixit Deus: Fiat lux, die prima. 2. Quod secunda die fecit firmamentum et divisiones aquarum. 3. Congregentur aquae quae sub coelo sunt in locum unum, et appareat arida. 4. Quod quarto die facta sunt luminaria in firmamento coeli. 5. Quod quinto die pisces et volucres sint creati 6. Quod sexto die creatus est homo. 7. Quod Sabbato Dominus, consummatis omnibus, requievit et hominem requiescere praecepit. 8. Immisit Dominus soporem in Adam; cumque obdormisset, tulit unam de costis ejus, etc. 9. Quod deambulante Domino in paradiso, Adam, quia nudus esset, se abscondit.

Nor should anyone wonder at this, since the preceding sentences of these did not at all look to them as if they would necessarily follow, although they provided the reason for introducing them. Whence it is perceived not to have been necessary that any particular prefaces should adhere everywhere to these sentences, which could be fitted to their own introductory words here.

But now as I approach the end, I turn my words to you, Father, so that he to whom the first parts are dedicated may also rightly be served by the last. First of all, therefore, I humbly implore pardon before the greatness of your holiness for the errors in which I may seem to have failed in this business; which I also ask you to grant me along with this benefit, that you in no way leave uncorrected what needs to be corrected; lest any hand hereafter find anything outside to pluck at with insult to me.

For I do not think I have so run that I should be found irreprehensible in all things and everywhere. In those things, therefore, where I may at some time appear to be reproached, I prefer, confessing it myself, to attribute it to my own inexperience rather than to defend it procaciously.

But if I have done anything that may perhaps please, I devoutly attribute it, after God, to whom principally all gifts which He Himself has distributed are to be rendered, to the obedience shown to your holiness, and to the merits of the same oft-remembered father.

To whose majesty's clemency, I pray, may your piety deign to commend me in your worthy prayers.

Which reward, indeed, I also ask with humble supplication from all those to whom this my study may one day be of profit.

Here ends the Prologue.

77-78 THE CHAPTERS OF THE BOOK OF GENESIS BEGIN.

1. God said: Let there be light, on the first day. 2. That on the second day He made the firmament and the divisions of the waters. 3. Let the waters that are under the heaven be gathered together into one place, and let the dry land appear. 4. That on the fourth day the luminaries were made in the firmament of heaven. 5. That on the fifth day fishes and birds were created. 6. That on the sixth day man was created. 7. That on the Sabbath the Lord, having completed all things, rested and commanded man to rest. 8. The Lord cast a deep sleep upon Adam; and when he was fast asleep, he took one of his ribs, etc. 9. That as the Lord was walking in paradise, Adam, because he was naked, hid himself.

10. Quod de Cain septuplum ultio dabitur; de Lamech autem septuagies septies. 11. Fac tibi arcam de lignis laevigatis, et bitumine linies intrinsecus et extrinsecus. 12. De mensura arcae diluvii. 13. Quindecim cubitis altior fuit aqua super omnes montes, quos operuerat. 14. Quod diluvium post centum quinquaginta dies coepit imminui. 15. Requievit arca mense septimo, XXVII die mensis, super montes Armeniae. 16. De corvo et columba ex arca dimissis. 17. Exspectatis autem septem diebus aliis, rursum dimisit Noe columbam ex arca. 18. Venite, faciamus nobis civitatem, et turrim cujus culmen pertingat ad coelum. 19. De quinque regibus, Sodomae scilicet et Gomorrhae et caeterarum subversarum urbium, qui a quatuor sunt regibus superati. 20. Quod Abraham, cum Domino sacrificium offerret, pecora per medium divisit, aves vero non divisit. 21. Quod Abraham volucres super sacrificium descendentes abigebat. 22. Cumque sol occumberet, sopor irrupit super Abraham, et horror magnus et tenebrosus invasit eum. 23. Descendam, et videbo utrum clamorem, qui venit ad me, opere compleverint, an non est ita, ut sciam. 24. Quod Sodomitae, dum conarentur ad angelos violenter irrumpere, caecitate percussi sunt. 25. Quod Abraham unicum sibi filium sacrificandum Deo obtulit 26. De Lia et Rachel, uxoribus Jacob. 27. De Bala et Zelpha ancillis. 28. Quod Rachel nomen filii sui Benoni vocavit; pater vero appellavit eum Benjamin. 29. Iste est Ana, qui invenit aquas calidas in solitudine, dum pasceret asinos Sebeon patris sui. 30. Descendit Judas in Thamna ad tondendas oves, cum Hira opilione gregis sui Odolamitae. 31. Jussit Joseph ministris ut implerent saccos fratrum tritico, et reponerent pecuniam singulorum in saccis suis; in Benjamin vero sacco scyphum quoque cum pecunia includerent.

Finiunt capitula.

INCIPIUNT TESTIMONIA LIBRI GENESIS.

CAPUT PRIMUM. In epistola ad Hildebrandum et Stephanum cardinales in qua docet qualiter rationalis anima ad perfectionem veniat.

Qualiter homo valeat consummari, quomodo debeat perfici, libet succincte perstringere, prout in ipso mundanae creationis datur ordine reperiri. Nam quia homo microcosmus, hoc est, minor mundus asseritur, necesse est ut, ad suae plenitudinis incrementa contendens, ipsam mundanae conditionis speciem imitetur, ut, sicut visibilis atque corporeus hic mundus per suarum molem ac multitudinem consummatus est partium, sic et homo noster interior paulatim ad sui plenitudinem veniat per augmenta virtutum.

10. That for Cain vengeance shall be taken sevenfold; but for Lamech seventy-sevenfold. 11. Make yourself an ark of smooth planks, and you shall coat it with bitumen inside and out. 12. Concerning the measure of the ark of the deluge. 13. The water was fifteen cubits higher than all the mountains which it had covered. 14. That after one hundred and fifty days the deluge began to diminish. 15. The ark rested in the seventh month, on the 27th day of the month, upon the mountains of Armenia. 16. Concerning the raven and the dove sent out from the ark. 17. And having waited another seven days, Noah again sent the dove out of the ark. 18. Come, let us make us a city, and a tower whose top may reach to heaven. 19. Concerning the five kings, namely of Sodom and Gomorrah and the other overthrown cities, who were overcome by four kings. 20. That Abraham, when he offered a sacrifice to the Lord, divided the animals in the middle, but the birds he did not divide. 21. That Abraham drove away the birds that came down upon the sacrifice. 22. And when the sun was set, a deep sleep fell upon Abraham, and a great and dark horror invaded him. 23. I will go down, and see whether they have done according to the cry that is come to me, or whether it is not so, that I may know. 24. That the Sodomites, while they attempted to break in violently upon the angels, were struck with blindness. 25. That Abraham offered his only son to God to be sacrificed. 26. Concerning Leah and Rachel, the wives of Jacob. 27. Concerning Bilhah and Zilpah, the handmaids. 28. That Rachel called the name of her son Benoni; but his father called him Benjamin. 29. This is that Anah, who found the hot waters in the wilderness, when he was feeding the asses of Sebeon his father. 30. Judah went down to Timnah to shear his sheep, with Hirah the Adullamite, the shepherd of his flock. 31. Joseph commanded his servants to fill the sacks of his brothers with wheat, and to put back each man's money in his sack; but in Benjamin's sack to include the cup also with the money.

Here end the chapters.

THE TESTIMONIES OF THE BOOK OF GENESIS BEGIN.

CHAPTER ONE. In a letter to the cardinals Hildebrand and Stephen in which he teaches how the rational soul comes to perfection.

How a man may be consummated, how he ought to be perfected, I am pleased to touch upon succinctly, just as it is found in the very order of the world's creation. For since man is asserted to be a microcosm (*microcosmus*), that is, a lesser world, it is necessary that, striving for the increase of his own fullness, he imitate the very form of the world's condition, so that, just as this visible and corporeal world was consummated through the mass and multitude of its parts, so also our inner man may gradually come to his fullness through the increase of virtues.

De qua nimirum plenitudine speciali dicit Apostolus: «Donec occurramus omnes in virum perfectum, in mensuram aetatis plenitudinis Christi (Ephes. IV).» Age igitur, dixit Deus: «Fiat Lux (Gen. I).» Tunc autem in homine dicitur ut lux fiat, cum datur ut illumiaatio sibi credulitatis infulgeat. Prima quippe mentis lux, fides est. Unde jam fidelibus dicit Apostolus: «Fuistis aliquando tenebrae, nunc autem lux in Domino (Ephes. V).» Et hoc est primum in lege praeceptum: «Audi, Israel Dominus Deus tuus Deus unus est (Deut. VI).» Tunc itaque in homine prima dies fit, cum novus ad fidem venit.

Secundo die fecit Deus firmamentum, quod est coelum, fecitque divisiones aquarum, ut aliae per inferiora defluerent, aliae in superioribus remanerent. Quid autem firmamentum, nisi robur est Scripturarum? Unde legitur: «Quia coelum in die judicii plicabitur sicut liber (Isa. XXXIV).» Quid autem aquae inferiores, nisi multitudines hominum? quid superiores, nisi chori sunt angelorum? Angeli enim Scripturarum coelum non habent super se, sed sub se; quia non egent ut verbum Dei legentes audiant, quia ipsum Dominum praesentem manifesto conspiciunt, et in ejus semper amore flammescunt. Cum igitur homo per firmamentum, hoc est, per coelestis eloquii documentum, jam incipit inferiores aquas superioresque videre, id est, carnalia a spiritualibus, terrena a coelestibus separare, tum in eo secundus fit dies: quia non modo fidei lucem, sed et rerum incipit habere discretionem.

Deinde dixit Deus: «Congregentur aquae quae sub coelo sunt, in unum locum, et appareat arida (Gen. I.)» Facta igitur divisione inter terrena, sicut dictum est, atque coelestia, necesse est ut humana mens haec eadem terrena adhuc inter se minutius dividat, et sic reprobos homines, hujus terrenae sapientiae salsugine prurientes, a justis, fontem fidei sitientibus, tanquam ab arida mare, discernat. Infideles enim, sive carnales, quilibet amaris tentationum fluctibus quatiuntur, et tanquam procellosis cupiditatum vel arrogantiae tempestatibus intumescunt. Sancti vero quique ac justi, velut arida, Dominum sitiunt, et tanquam ferax terra virentes bonorum operum fructus germinare contendunt. Ideoque praecepit Deus ut eodem die germinaret terra herbam virentem, facientem semen, et lignum pomiferum, faciens fructum (Gen. I). Quisquis ergo hoc solerter exsequitur, quisquis hoc subtiliter meditatur, huic procul dubio tertius jam dies exoritur. Unusquisque ergo se ab amara carnaliter sapientium salsugine dividat; fontem vitae Dominum, factus arida, medullitus sitiat; bonorum fructuum germina proferat, ut sibi dies tertius illucescat.

Concerning which special fullness, indeed, the Apostle says: "Until we all meet into a perfect man, into the measure of the age of the fullness of Christ (Eph. 4)." Come then, God said: "Let there be Light (Gen. 1)." Then, however, it is said in man that light is made, when it is granted that the illumination of belief may shine upon him. For the first light of the mind is faith. Whence the Apostle says to the faithful: "You were once darkness, but now you are light in the Lord (Eph. 5)." And this is the first precept in the law: "Hear, O Israel, the Lord your God is one God (Deut. 6)." And so the first day is made in man, when he comes new to the faith.

On the second day God made the firmament, which is the heaven, and He made divisions of the waters, so that some would flow down through the lower parts, and others would remain in the upper parts. But what is the firmament, if not the strength of the Scriptures? Hence it is read: "For the heaven shall be folded up like a book on the day of judgment (Isaiah 34)." And what are the lower waters, if not the multitudes of men? What are the upper ones, if not the choirs of angels? For the angels do not have the heaven of the Scriptures above them, but beneath them; because they do not need to hear the word of God by reading, since they manifestly behold the Lord Himself present, and they ever burn with love for Him. When, therefore, a man through the firmament, that is, through the teaching of the celestial word, now begins to see the lower and upper waters, that is, to separate carnal things from spiritual, earthly from heavenly, then the second day is made in him: because he begins to have not only the light of faith, but also the discernment of things.

Then God said: "Let the waters that are under the heaven be gathered together into one place, and let the dry land appear (Gen. I)." Therefore, the division having been made between the earthly and the heavenly, as has been said, it is necessary that the human mind divide these same earthly things yet more minutely among themselves, and thus discern the reprobate men, who are itching with the saltiness of this earthly wisdom, from the just, who are thirsting for the fount of faith, as the sea is discerned from the dry land. For the unfaithful, or the carnal, are shaken by the bitter waves of temptations, and swell up as if by the stormy tempests of desires or arrogance. But all the holy and just, like the dry land, thirst for the Lord, and like a fertile land, strive to bring forth the green fruits of good works. And therefore God commanded that on the same day the earth should bring forth green herb, yielding seed, and the fruit tree, yielding fruit (Gen. I). Whoever, therefore, diligently carries this out, whoever subtly meditates on this, for him, without a doubt, the third day now dawns. Let each one, therefore, separate himself from the bitter saltiness of those who are carnally wise; having become dry land, let him thirst for the Lord, the fount of life, from his inmost being; let him bring forth the sprouts of good fruits, so that the third day may dawn for him.

Caput IV.

In eadem epistola.

His enim ita compositis et salubriter ordinatis, anima hominis, quasi dimotis atque sopitis tenebris vitiorum, incipit radiare nitore virtutum. Atque ideo dicitur quia quarto die facta sunt luminaria in firmamento coeli (Gen. I). Quid est enim quia prius germinat terra et protinus luminaria sunt creata, nisi quod, prodeunte germine boni operis, lux in anima copiosior oritur, ut imitari valeat sui vestigia Redemptoris? Acceleret ergo terra mentis humanae spiritualium segetum germinare proventum, ut rutilantibus intimae lucis radiis illustretur, quatenus, dum quarti diei luce perfruitur, etiam ad contemplanda coelestia more spiritualium volucrum rapiatur.

Caput V.

In eadem epistola

Unde est quod in quinta die creati sunt pisces, per quos designantur hi qui baptismatis sacramenta suscipiunt; volucres etiam, quae significant eos qui virtutum pennis ad coelestia se contemplanda suspendunt. Quintum ergo diem cum volucribus habet quisquis, saeculi hujus amore contempto, quasi dedignatur coenum calcare terrenum, ac per contemplationis gratiam ad coelestis gloriae se provehit appetitum. Hic itaque jam non in terra graditur, sed per aerem volat, quia, terrena quaeque despiciens, ad coelestia sitibundus anhelat: «Sitivit, inquiens, anima mea ad Deum vivum; quando veniam, et apparebo ante faciem Dei (Psal. XLI)?» Hic ergo quasi vir perfectus ad Conditoris merito formatur imaginem; nimirum qui tantam spiritualium charismatum possidet dignitatem, ut non jam solummodo quorumlibet normam praecipiatur tenere sanctorum, sed et ipsum, in quantum fas est, imitari conetur exemplum; sicut dicit Apostolus: «Estote imitatores Dei, sicut filii charissimi, et ambulate in dilectione, sicut et Christus dilexit nos (Ephes. V).» Differentia quippe erat inter Paulum, qui imitabatur Christum, et eos quos vocabat ad imitandum seipsum: «Imitatores, inquit, mei estote, sicut et ego Christi (I Cor. XI).»

Chapter IV.

In the same epistle.

For when these things have been thus composed and healthfully ordered, the soul of man, as if the shadows of vices have been removed and put to sleep, begins to radiate with the splendor of the virtues. And therefore it is said that on the fourth day the luminaries were made in the firmament of heaven (Gen. 1). For what does it mean that the earth first brings forth shoots and then the luminaries are created, except that, as the sprout of good work comes forth, a more abundant light arises in the soul, so that it may be able to imitate the footsteps of its Redeemer? Therefore, let the earth of the human mind hasten to bring forth the yield of spiritual harvests, so that it may be illuminated by the glowing rays of inner light, in order that, while it enjoys the light of the fourth day, it may also be snatched up to contemplate heavenly things in the manner of spiritual birds.

Chapter V.

In the same epistle

Hence it is that on the fifth day fish were created, by which are designated those who receive the sacraments of baptism; and also birds, which signify those who, with the wings of the virtues, lift themselves up to contemplate heavenly things. Therefore, whoever has the fifth day with the birds, having scorned the love of this world, as it were disdains to tread the earthly mire, and through the grace of contemplation advances himself to the desire of heavenly glory. This one, therefore, no longer walks on the earth, but flies through the air, because, despising all earthly things, he thirsts and pants for heavenly things, saying: "My soul has thirsted for the living God; when shall I come and appear before the face of God?" (Psalm 41). This one, therefore, as a perfect man, is deservedly formed in the image of the Creator; doubtless he who possesses such great dignity of spiritual charisms that he is bidden to hold not only to the standard of any of the saints, but also to strive to imitate the example of the Creator Himself, as far as is right; as the Apostle says: "Be ye imitators of God, as most dear children, and walk in love, as Christ also has loved us" (Eph. 5). For there was a difference between Paul, who imitated Christ, and those whom he called to imitate himself: "Be ye imitators of me," he says, "as I also am of Christ" (1 Cor. 11).

Unde sexta die creatus est homo ad sui similitudinem Creatoris. Quod utique sicut tunc factum est per humanae conditionis exordium, ita nunc agitur per restaurationis intimae sacramentum. Hic praeterea inter omnia terrae, aquae, similiter et aeris animantia quasi monarchiam accipit, et quemdam sublimioris excellentiae principatum; quia vir quisque perfectus, ac virtutibus consummatus, novit de singulis rectum proferre judicium, sicut Apostolus ait: «Spiritualis autem judicat omnia, ipse autem a nemine judicatur (I Cor. II).» Hunc itaque Deus omnipotens perfectum virum, mundo scilicet mortuum sibique viventem, suum constituit thronum, ac per eum saepe justitiae suae promulgat edictum. Hinc est et quod ordo ille angelicus, per quem frequentius judicia sua decernit omnipotens Deus, Thronus vocatur; quia in eis summus arbiter praesidet, cum judicia per eos aequitatis exercet. Perfectum itaque virum Deus suum constituit solium, ut in eo suaviter requiescat. Unde per Prophetam: «Super quem, inquit, requiescit Spiritus meus, nisi super humilem, et mansuetum, et trementem sermones meos?» (Isa LXVI.) Et notandum quod per unumquemque diem dicitur: «Factum est vespere, et mane.» Vespere scilicet, ipsa boni operis est perfectio; mane vero lux mentis. Nam cum bonum opus pervenit ad perfectionem, tunc in operantis mente lux gratiae spiritualis exoritur; ut, dum lucidum opus foris exsequitur, intrinsecus ipsa gratia Spiritus illustretur.

Caput VII.

In eadem epistola.

Sic itaque pervenitur ad Sabbatum, in quo Deus et ipse consummatis omnibus requiescit, et hominem requiescere praecipit. Hoc itaque modo et homo fit Sabbatum Dei, et Deus Sabbatum hominis, cura et ipse in Deo, et Deus requiescit in eo. «Manete, inquit, in me, et ego in vobis (Joan. XIV).» Ipse quippe nobis et intemporale tempus, et illocalis est locus. Illocalis scilicet quia non circumscribitur; intemporalis, quia nunquam finitur. Tempus itaque nobis est, dum dicit: «Nonne duodecim horae sunt diei?» (Joan. XI) Se scilicet diem; duodecim autem horas, totidem dicit apostolos. Locus vero illic indubitanter exprimitur, ubi Propheta, cum praemisisset: «Tu autem idem ipse es, et anni tui non deficient,» protinus addidit: «Filii servorum tuorum habitabunt (Psal. CI);» ibi haud dubium, quando in te. Fecit itaque Deus coelum et terram; et requievisse non dicitur. Fecit omnia quae pascuntur in terris, et quae moventur in aquis; et in omnibus his nunquam legitur requievisse: sed, plasmato ad imaginem suam homine, Sabbatum protinus quietis illuxit, et sic universitatis Conditor requievit.

Whence on the sixth day man was created in the likeness of his Creator. And just as this was then done through the beginning of the human condition, so now it is brought about through the sacrament of inner restoration. Here, moreover, among all the living creatures of the earth, water, and likewise the air, he receives a kind of monarchy and a certain principality of a more sublime excellence; because every perfect man, and one consummate in virtues, knows how to pass right judgment on individual things, as the Apostle says: "But the spiritual man judgeth all things, and he himself is judged of no man" (I Cor. 2). Therefore, almighty God establishes this perfect man—dead, that is, to the world and living for Him—as His throne, and through him often promulgates the edict of His justice. Hence it is also that that angelic order, through which almighty God more frequently decrees His judgments, is called Thrones; because the supreme arbiter presides in them when He exercises judgments of equity through them. Thus, God establishes the perfect man as His seat, that He may rest sweetly in him. Whence through the Prophet: "Upon whom," He says, "does my Spirit rest, but upon him that is humble, and meek, and that trembleth at my words?" (Isa. 66). And it should be noted that for each day it is said: "And it was made evening, and morning." The evening, that is, is the perfection of the good work; but the morning is the light of the mind. For when a good work reaches perfection, then the light of spiritual grace arises in the mind of the one working; so that, while he carries out a luminous work outwardly, he may be inwardly illuminated by the grace of the Spirit itself.

Chapter VII.

In the same letter.

Thus, therefore, one arrives at the Sabbath, in which God Himself, having completed all things, rests, and commands man to rest. In this way, therefore, man becomes the Sabbath of God, and God the Sabbath of man, when he himself is in God, and God rests in him. "Abide," He says, "in me, and I in you" (John 14). For He Himself is to us both a timeless time and a placeless place. Placeless, that is, because He is not circumscribed; timeless, because He is never-ending. He is time for us, therefore, when He says: "Are there not twelve hours in the day?" (John 11). He calls Himself, that is, the day; and the twelve hours, He says, are the same number of apostles. But place is undoubtedly expressed where the Prophet, after having stated first: "But you are the same, and your years shall not fail," immediately added: "The children of your servants shall dwell" (Psalm 101); there, without a doubt, meaning when they are in you. Thus God made heaven and earth, and it is not said that He rested. He made all things that feed on the earth and that move in the waters, and in all these it is never read that He rested; but, once man was formed in His image, the Sabbath of rest immediately dawned, and thus the Founder of the universe rested.

Et cum ipse per prophetam dicat: «Coelum mihi sedes est, terra autem scabellum pedum meorum (Isa. XLIX),» quod in illorum conditione non dicitur, in sola hominis conditione quievisse perhibetur. Et ut magis ac magis insignem hujus diei stupeas dignitatem, dicit Scriptura: «Quia benedixit Deus diei septimo, et sanctificavit illum, quia ipse cessaverat ab universo opere suo (Gen. II);» quod in caeteris diebus fecisse nullo modo reperitur. Quid est enim Deo Sabbatum sanctificare, nisi templum sibimet in sancti atque perfecti viri mente construere? Sicut et Apostolus: «Templum, ait, Dei sanctum est, quod estis vos, et Spiritus sanctus habitat in vobis (I Cor. III).» Porro autem, sicut de Sabbato diximus, ita quoque ratio exigit ut de templo dicamus quia et Deus templum hominis, et homo est templum Dei; sicut in Apocalypsi Joannes ait: «Templum non vidi in ea: Deus enim omnipotens templum illius est et Agnus (Apoc. XXI).» Templum itaque hominis Deus; templum Dei fit homo. Hoc hominis templum, spiritualis est paradisus: mens scilicet sancta, mens perfecta, mens munda, atque ad sui Conditoris imaginem signanter expressa. Haec, inquam, mens, sive rationalis anima, jure dicitur paradisus, quae et coelestium charismatum est fluentis irrigua, et tanquam fertilium arborum vel herbarum, sic virentibus sanctarum virtutum vernat germinibus adornata. Fons enim ille sive fluvius, qui illic dicitur egredi de loco voluptatis ad irrigandum paradisum, quique dividitur in quatuor capita, ratio mentis est, ex qua velut originali fonte quatuor virtutes, justitia videlicet, fortitudo prudentia, similiter 82 et temperantia, quasi totidem salutiferi gurgites profluunt, qui terram nostri cordis fertilem reddunt. Lignum vero vitae, ipsa bonorum mater est sapientia; de qua et Salomon ait: «Lignum vitae est his qui apprehenderint eam, et qui tenuerit eam, beatus (Prov. I).» Lignum vero scientiae boni et mali, transgressio est legis indictae experimentumque miseriae. Sed quia nobis propositum non est exponere cuncta per ordinem, sufficiat hic succincte quae huic negotio competunt praelibasse.

Caput VIII.

In sermone de S. Columba.

Ad hoc Dei virtus exinanita est, ut infirma nostra firmaret; ad hoc sublimitas inclinata est, ut dejectos erigeret; ad hoc vita mori dignata est, ut mortis imperium destruens ad vitam mortuos revocaret. Quod nimirum etiam in ipso generis humani declaratur exordio. Scriptum est enim: «Quia misit Dominus soporem in Adam; cumque obdormisset, tulit unam de costis ejus, et replevit carnem pro ea; et aedificavit Dominus Deus costam, quam tulerat de Adam, in mulierem (Gen. II).»

And although He Himself says through the prophet: "Heaven is my throne, and the earth is my footstool" (Isaiah 49), which is not said of their creation, He is said to have rested only in the creation of man. And so that you may marvel more and more at the remarkable dignity of this day, Scripture says: "Because God blessed the seventh day, and sanctified it, because on it He had rested from all His work" (Genesis 2); which is in no way found to have been done on the other days. For what is it for God to sanctify the Sabbath, if not to build a temple for Himself in the mind of a holy and perfect man? As the Apostle also says: "The temple of God is holy, which you are, and the Holy Spirit dwells in you" (1 Corinthians 3). Furthermore, just as we have spoken of the Sabbath, so also reason demands that we speak of the temple, because God is the temple of man, and man is the temple of God; as John says in the Apocalypse: "I saw no temple in it: for the Lord God Almighty and the Lamb are the temple of it" (Apocalypse 21). God, therefore, is the temple of man; man becomes the temple of God. This temple of man is a spiritual paradise: namely, a holy mind, a perfect mind, a pure mind, and one significantly expressed in the image of its Creator. This mind, I say, or rational soul, is rightly called a paradise, which is both watered by the streams of celestial charisms (*charismatum*) and, like fertile trees or plants, is thus adorned with the flourishing buds of the holy virtues. For that fount or river, which is said to go out from the place of pleasure to water paradise, and which is divided into four heads, is the reason of the mind, from which, as from an original source, the four virtues—namely, justice, fortitude, prudence, and likewise temperance—flow forth like as many life-giving streams, which render the earth of our heart fertile. The tree of life, indeed, is wisdom itself, the mother of all good things; of which Solomon also says: "She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her" (Proverbs 1). But the tree of the knowledge of good and evil is the transgression of the established law and the experience of misery. But since it is not our purpose to expound upon all things in order, let it suffice here to have briefly touched upon those things which are relevant to this matter.

Chapter VIII.

In a sermon on St. Columba.

For this, the power of God was emptied out, so that it might strengthen our weaknesses; for this, the sublime was brought low, so that it might raise up the dejected; for this, Life deigned to die, so that, destroying the dominion of death, it might recall the dead to life. This is certainly also declared in the very beginning of the human race. For it is written: "Because the Lord sent a deep sleep upon Adam; and when he was fast asleep, he took one of his ribs, and filled up flesh for it; and the Lord God built the rib which he took from Adam into a woman (Gen. II)."

Super quo cum loqueretur Apostolus, dicens: «Relinquet homo patrem, et matrem suam, et adhaerebit uxori suae, et erunt duo in carne una,» praesto subjunxit: «Sacramentum hoc magnum est; ego autem dico in Christo et in Ecclesia (Ephes. V).» Et vere magnae virtutis indicium, mirandae profunditatis est sacramentum. Per Adam siquidem Christus, per Evam designatur Ecclesia. Quid est autem quod prius Adam Dominus soporavit, deinde costam ex ejus latere, unde mulier formaretur, eduxit, nisi quia prius Redemptor noster in morte dormivit, sicque de latere ejus in Ecclesiae sacramentum sanguis et aqua profluxit? Translata est Eva de viri latere dormientis, exivit Ecclesia de latere Christi in cruce pendentis.

Sed quid est quod omnipotens Conditor, cum mulierem de viro, id est, fragilem sexum de fortiore propagare disponeret, non viri carnem, sed os potius ad faciendam feminam sibi voluit materiam exhibere? Potuit enim Deus homini carnem detrahere, unde femina formaretur, et hoc certe congruentius videretur; fiebat enim sexus debilior, qui nimirum consequentius de carnis infirmitate quam ex ossis procederet fortitudine: et, ut magis stupeas divini operis sacramentum, non pro osse os redditur, sed carne potius, quod in viri corpore vacabat, implevit. Unde Scriptura, cum dicit: «Tulit unam de costis ejus,» mox addit: «et replevit carnem pro ea (Gen. II).» Poterat nempe ad mulierem plasmandam carnem viro detrahere, poterat osse ossis dispendium immutilato corpore restaurare; sed os tulit, et carnem reddidit, sicque fragilem de virtute formavit. Debilis itaque factus est Adam, ut fortis fieret Eva: infirmatus est Christus, ut roboraretur Ecclesia; illius enim infirmitas, nostra est fortitudo, et ad hoc ille nostram pertulit infirmitatem, ut ad suam nos statueret fortitudinem. «Quod infirmum est Dei, ait Apostolus, fortius est hominibus (I Cor. I)» Et alibi: «Nam si crucifixus est Christus ex infirmitate, sed vivit ex virtute Dei.» Nam et si nos infirmi sumus in illo, sed vivimus in eo ex virtute Dei (II Cor. XIII).»

Enimvero saeculi hujus homines, qui bellorum ambiunt virtute clarescere, qui per ora vulgi suas optant victorias celebrari, cum ingressuri sunt praelium, in corpore suo quod infirmum est et molle, subjiciunt; quod durum est atque ad penetrandum difficile, superponunt: loricis quippe se ferreis induunt, et carnem, quae facile cedit ictui, custodire contendunt; ut illud durum ac forte, quod foris est, defendat molle, quod intus est.

Concerning which, when the Apostle spoke, saying: "A man shall leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh," he immediately added: "This is a great sacrament; but I speak in Christ and in the church (Eph. V)." And truly, it is a sacrament that is a sign of great power and of wondrous depth. For through Adam, Christ is designated, and through Eve, the Church. But what is it that the Lord first put Adam to sleep, and then brought forth a rib from his side, from which the woman was to be formed, if not that our Redeemer first slept in death, and thus from His side flowed blood and water as a sacrament of the Church? Eve was taken from the side of the sleeping man; the Church came forth from the side of Christ hanging on the cross.

But why is it that the almighty Creator, when He arranged to propagate woman from man—that is, the fragile sex from the stronger—willed to present not the man's flesh, but rather his bone, as the material for making the woman? For God could have taken flesh from the man, from which the woman might be formed, and this would certainly seem more fitting; for the weaker sex was being made, which would surely proceed more logically from the infirmity of flesh than from the strength of bone: and, so that you may be more amazed at the sacrament of the divine work, bone is not returned for bone, but rather He filled with flesh what was left empty in the man's body. Hence Scripture, when it says, "He took one of his ribs," immediately adds, "and filled up flesh for it (Gen. II)." Indeed, He could have taken flesh from the man to form the woman; He could have restored the loss of the bone with bone, leaving the body unmutilated; but He took bone, and returned flesh, and thus He formed the fragile from strength. Thus Adam was made weak, so that Eve might be made strong; Christ was made infirm, so that the Church might be strengthened; for His infirmity is our fortitude, and for this He bore our infirmity, so that He might establish us in His fortitude. "That which is the weakness of God," says the Apostle, "is stronger than men (I Cor. I)." And elsewhere: "For although Christ was crucified through weakness, yet he liveth by the power of God." For we also are weak in him, but we shall live with him by the power of God (II Cor. XIII).

Indeed, the men of this world, who desire to become famous for their valor in war, who wish for their victories to be celebrated by the mouths of the common people, when they are about to enter battle, place underneath what in their body is weak and soft; they place on top what is hard and difficult to penetrate: for they clothe themselves in iron breastplates, and strive to guard the flesh, which easily yields to a blow, so that the hard and strong thing, which is on the outside, may defend the soft thing, which is on the inside.

Redemptor autem noster cum hujusmodi campum pugnaturus ingreditur, cum ad debellandas aeris hujus nequitias fortis praeliator armatur, quia novum debebat instituere praelium, novum induit genus armorum: videlicet ut quod infirmum est superponeret, et quod robustum est occultaret. Loricam siquidem imbecillae carnis induit, et insuperabilem divinitatis fortitudinem occultavit. Sic, sic per carnem diabolus a secundo homine perdidit, qui per carnem dudum primum hominem superavit; eademque sibi nunc ruinae facta est causa, quae victoriae fuerat de primo parente materia.

Frigus conceptum pectore vocem intercipere consuevit. Hoc denique frigus jam tunc ille conceperat, qui deambulanti Domino ad auram paradisi post meridiem raucis quodammodo vocibus respondebat: «Audivi, inquit, vocem tuam, et timui, eo quod nudus essem, et abscondi me (Gen. III).» Porro, quia meridianus ab illo jam fervor abierat, aura, quae frigoris est alumna, huc accedebat; quia et illum jam innocentia sublata nudaverat. Haec omnia quid aliud innuunt quam quod illius viscera exstincti amoris algor obstrinxerat, atque idcirco vox illius in auribus Domini raucum sonabat? Ab hoc plane frigore Abraham alienus exstiterat, de quo Scriptura pronuntiat: «Quoniam apparuit ei Dominus in ipso fervore diei (Gen. XVIII);» et Sponsus ille coelestis, sicut in Canticis legitur: «Pascit et cubat in meridie (Cant. I).»

Caput X.

In sermone S. Lucae.

Et beatus Lucas, ut expiari nos a nostris sceleribus per adventum nostri Salvatoris ostendat, non ab evangelicae narrationis exordio, sed a baptismo duntaxat Christi cognationis ordinem inchoat; quem per LXXVII cognationum gradus ascendendo describit. Quod etiam in libro Geneseos evidenter ostenditur, ubi Lamech uxoribus suis dixisse narratur: «Septuplum ultio dabitur de Cain (Gen. IV);» de Lamech 84 vero septuagies septies danda dicitur, quia LXXVII hominis de femoribus ejus perhibentur egressi, ac postmodum diluvio vorante referuntur absorpti. Sed quia Lamech percutiens sive percussus exprimitur, quid per hoc, nisi primus parens humani generis figuratur? qui nimirum peccati telum, quo primus ipse percussus interiit, universo quoque generi successurae posteritatis inflixit. De hoc ergo Lamech septuagies septies ultio data est, quia peccatum, quod primus homo contraxit, per LXXVII generationes in humano genere viguit usque ad Christum, siquidem peccatum originale permansit, quod ipse per baptismi sui, unde Lucas incipit, sacramenta delevit: ubi videlicet de illo dicitur: «Ecce Agnus Dei, ecce qui tollit peccata mundi (Joan. I).»

But our Redeemer, when He enters such a field to fight, when as a strong warrior He is armed to conquer the wicked powers of the air, because He had to institute a new kind of battle, He put on a new kind of armor: namely, that He placed what is weak on top, and concealed what is robust. For He put on the breastplate of weak flesh, and concealed the insuperable fortitude of His divinity. Thus, thus through the flesh the devil was defeated by the second man, he who had long ago overcome the first man through the flesh; and the very thing that had been the material of his victory over the first parent has now become for him the cause of his ruin.

Cold conceived in the breast is accustomed to cut off the voice. This cold, then, he had already conceived, who, to the Lord walking in the breeze of paradise after midday, responded with a somewhat hoarse voice: "I heard," he said, "your voice, and I was afraid, because I was naked, and I hid myself (Gen. III)." Furthermore, because the midday fervor had already departed from him, the breeze, which is the foster-child of cold, drew near; because the loss of innocence had already stripped him naked. What else do all these things suggest but that the chill of extinguished love had constricted his inward parts, and for that reason his voice sounded hoarse in the ears of the Lord? From this cold, clearly, Abraham was a stranger, of whom Scripture declares: "For the Lord appeared to him in the very heat of the day (Gen. XVIII);" and that celestial Spouse, as is read in the Canticles: "He feeds and rests at midday (Cant. I)."

Chapter X.

On the Discourse of Saint Luke.

And the blessed Luke, to show that we are expiated from our sins by the advent of our Savior, does not begin the order of kinship from the start of the evangelical narrative, but only from the baptism of Christ; which he describes by ascending through seventy-seven degrees of kinship. This is also evidently shown in the book of Genesis, where Lamech is narrated to have said to his wives: 'Vengeance shall be taken on Cain sevenfold (Gen. IV);' but on Lamech it is said to be taken seventy-sevenfold, because seventy-seven men are reported to have come forth from his loins, and are afterwards related to have been absorbed by the devouring flood. But since Lamech is expressed as 'striking' or 'stricken,' what is figured by this, if not the first parent of the human race? Who indeed inflicted the dart of sin, by which he himself was first struck and perished, also upon the entire race of his succeeding posterity. Therefore, on this Lamech vengeance was taken seventy-sevenfold, because the sin which the first man contracted flourished in the human race for seventy-seven generations until Christ, since original sin remained, which He Himself erased through the sacraments of His baptism, from which Luke begins: where, indeed, it is said of Him: 'Behold the Lamb of God, behold Him who takes away the sins of the world (John I).'

Arcam, quae octo animas inter cataclysmi fluenta continuit, intrinsecus et extrinsecus liniri bitumine vox divina praecepit. Sancta scilicet Ecclesia, quae ad resurrectionis gloriam tendit, sic intra et extra bitumine linitur, ut et foris blandiatur in fraterna dulcedine, et intus cohaereat in dilectionis mutuae veritate. Quisquis enim intus amat, sed foris a fratribus morum inconsona asperitate discordat, intrinsecus quidem bitumen habet, sed extrinsecus non habet. Quisquis vero se specie tenus affabilem praebet, amicitiam simulat, sed in cordis occulto veritatem amicitiae non conservat, damnabiliter intus hiat, cum forinsecus superducti bituminis simulatione cohaereat. Quorum videlicet a diluviali naufragio neuter eripitur, quia duplici charitatis bitumine, ut divinitus praeceptum est, non munitur. Qui autem et se foris praebet amabilem et intus conservat amorem, foris cum ramis verbi fructus exhibet beneficii, intus altam radicem figit, quia medullitus diligit; hic profecto et intus et extra bitumine linitur, quia duplici charitatis glutino cum proximis foederatur. Porro autem quia de lignis laevigatis prius fieri arca praecipitur, et sic deinceps ut bitumine liniatur, per hoc aperte nobis innuitur ut ligna nostra, duri videlicet mores et inculti, prius debeant poliri per spiritualis exercitii disciplinam, ut compactae dehinc fabricae bitumen accedat. Enimvero quandiu mores hominum asperi sunt et inculti, inaniter eis charitatis gluten apponitur, quoniam ab invicem cito dissiliunt, dum in eis politae mortalitatis aequata confoederatio non tenetur.

Crucis mysterium illa in se diluvii arca continuit, cujus longitudinem trecentorum fuisse cubitorum Scriptura definit. Qui videlicet numerus in Thau littera, quae crucis exprimit speciem, continetur. Porro sicut Noe cum suis per aquam lignumque salvatur, sic et Christi familia aqua salvatur et ligno, dum et baptismo salutis abluitur, et vivificae crucis impressione signatur. Quae videlicet arca, ut in sacramento Christi humani corporis videatur aequiparare mensuram, trecentos habuisse cubitos in longitudine, quinquaginta in latitudine, triginta vero in altitudine perhibetur. Trecenti namque quinquagenarium numerum sexies, et tricenarium in se decies includunt; et humani corporis longitudo, a vertice videlicet usque ad pedes, sexies tantum habet, quam latitudo quae est ad dexteram usque ad sinistram, et decies tantum quam altitudo quae est ante et retro.

The divine voice commanded that the ark, which held eight souls amidst the floods of the cataclysm, be smeared with bitumen inside and out. Namely, the Holy Church, which strives toward the glory of the resurrection, is thus smeared with bitumen within and without, so that on the outside it may charm with fraternal sweetness, and on the inside it may cohere in the truth of mutual love. For whoever loves on the inside, but on the outside is discordant with the brethren through the disharmonious harshness of his ways, has bitumen on the inside, to be sure, but does not have it on the outside. But whoever presents himself as affable only in appearance, feigns friendship, but in the secret of his heart does not preserve the truth of friendship, he gapes damnably on the inside, while on the outside he coheres by the simulation of bitumen spread over it. Of these, namely, neither is rescued from the diluvial shipwreck, because he is not fortified with the double bitumen of charity (*charitas*), as was divinely commanded. But he who both presents himself as lovable on the outside and preserves love on the inside, on the outside with the branches of the word shows the fruit of good deeds, while on the inside he fixes a deep root, because he loves from the very marrow; this one, surely, is smeared with bitumen both inside and out, because he is joined with his neighbors by the double glue of charity. Furthermore, because the ark is first commanded to be made of smoothed wood, and only then to be smeared with bitumen, by this it is openly intimated to us that our wood—namely, our hard and uncultured habits—must first be polished by the discipline of spiritual exercise, so that the bitumen may then be added to the compacted structure. Indeed, as long as the habits of men are harsh and uncultured, the glue of charity is applied to them in vain, since they quickly spring apart from one another, as long as an equal confederation of polished living is not maintained among them.

The ark of the flood contained within itself the mystery of the cross, the length of which Scripture defines as having been three hundred cubits. This number, namely, is contained in the letter Tau, which expresses the form of the cross. Furthermore, just as Noah with his family is saved through water and wood, so also the family of Christ is saved by water and wood, while it is both washed by the baptism of salvation and signed with the impression of the life-giving cross. This ark, namely, so that it might be seen in the sacrament of Christ's human body to equal its measure, is said to have had three hundred cubits in length, fifty in width, and thirty in height. For three hundred contains the number fifty six times, and thirty ten times; and the length of the human body, namely from the crown of the head to the feet, is six times its width, which is from right to left, and ten times its depth, which is from front to back.

Sic nimirum arca et in trecentenario longitudinis suae numero speciem crucis, et in totius suae dimensionis habitudine figuram tenet Dominici corporis; et, sicut septem animae donantur Noe, ut per lignum salventur in undis, sic septem Ecclesiae septiformi Spiritu repletae salvantur in Christo per lignum crucis et aquam baptismatis. Per lignum nempe nos servituti princeps superbiae subdidit; per lignum hoc humilitatis Auctor in libertatis titulos revocavit.

«Quindecim cubitis altior fuit aqua super omnes montes, quos operuerat (Gen. VII).» Quindenarius plane numerus, quia ex septem constat et octo, mysterium in se continet beatae quietis et futurae resurrectionis, quoniam omnipotens Deus et octavo die cum mundum conderet, requievit, et octavo cum redimeret, resurrexit; virtusque hujus numeri sacramentum continet specialiter in baptismo, ubi scilicet et novi de vetustate resurgimus, et deinceps quiescere a mundani strepitus perturbatione jubemur. Hoc denique septimae quietis et octavae resurrectionis mysterium non intelligunt qui vel gloriae mundanae jactantia, vel terrenae sapientiae vanitatibus intumescunt. Unde aperte hic dicitur quia «quindecim cubitis altior fuit aqua super omnes montes, quos operuerat;» montes scilicet, superbos significant et elatos. Altum ergo atque profundum resurrectionis et quietis intimae sacramentum omnem transcendit intellectum sapientium superborum.

«Reversae sunt aquae super terram euntes et redeuntes, et coeperunt minui post centum quinquaginta dies (Gen. VIII).» Quoniam in generationis nostrae mysterio septima requies cum octava resurrectionis conjungitur, bene in Genesis libro dicitur quia reversae fuerunt aquae de terra, et coeperunt minui post centum quinquaginta dies. Septuaginta namque, quia septem, et octoginta, qui ab octo dinumerantur, simul juncti, centum quinquaginta faciunt.

«Requievit arca, mense septimo, vicesima septima die mensis, super montes Armeniae (Gen. VIII),» quia nimirum septenarii requies bene in baptismo commendatur. Quod videlicet per diluvium illud figuratum esse dignoscitur, in quo, novi de vetustate resurgentes, deinceps quiescere a mundani strepitus perturbatione jubemur.

In hujus quippe mundi salo justi laborant, ubi suam reprobi possident requiem. Quam videlicet diversitatem bene corvus ex arca dimissus, et columba significant. «Corvus» quippe «cadaveribus insidens ad arcae claustra non rediit; columba autem reversa est, quia ubi pes ejus requiesceret non invenit (Gen. VIII).» Hic enim ubi pravi quique carnalibus se voluptatibus satiant, sancti viri reperire nequeunt ubi ad quiescendum desiderii sui pedem ponant.

Thus, indeed, the ark holds the form of the cross in the three-hundred number of its length, and in the proportion of its entire dimension, it holds the figure of the Lord's body; and, just as seven souls are given to Noah to be saved through wood on the waves, so the seven Churches, filled with the sevenfold Spirit, are saved in Christ through the wood of the cross and the water of baptism. For through a tree the prince of pride subjected us to servitude; through this tree the Author of humility has called us back to the titles of liberty.

"Fifteen cubits higher was the water above all the mountains, which it had covered (Gen. VII)." The number fifteen, clearly, because it consists of seven and eight, contains in itself the mystery of blessed rest and of the future resurrection, since almighty God both rested on the eighth day when He founded the world, and rose again on the eighth when He redeemed it; and the power of this number contains a sacrament (*sacramentum*) especially in baptism, where, namely, we both rise as new from the old, and are henceforth commanded to rest from the disturbance of worldly clamor. This mystery, then, of the seventh rest and the eighth resurrection, is not understood by those who are puffed up either by the boasting of worldly glory or by the vanities of earthly wisdom. Hence it is openly said here that "fifteen cubits higher was the water above all the mountains, which it had covered;" the mountains, namely, signify the proud and the exalted. Therefore, the high and profound sacrament of the resurrection and of intimate rest transcends all the understanding of the proud wise.

«The waters returned from off the earth, going and coming, and they began to be abated after a hundred and fifty days (Gen. 8).» Since in the mystery of our generation the seventh rest is joined with the eighth of the resurrection, it is well said in the book of Genesis that the waters returned from the earth, and began to be abated after a hundred and fifty days. For seventy, because it derives from seven, and eighty, which is numbered from eight, joined together, make one hundred and fifty.

«And the ark rested in the seventh month, on the twenty-seventh day of the month, upon the mountains of Armenia (Gen. 8),» because, indeed, the rest of the septenary is well commended in baptism. This is known to be figured by that flood, in which, rising new from the old, we are henceforth commanded to rest from the disturbance of worldly clamor.

Indeed, in the sea of this world the just labor, where the wicked possess their rest. The raven sent forth from the ark and the dove well signify this diversity. "For the raven, alighting on the carcasses, did not return to the confines of the ark; but the dove returned, because it did not find a place where its foot might rest (Gen. VIII)." For here, where all the wicked sate themselves with carnal pleasures, holy men cannot find where to place the foot of their desire for rest.

Caput XVII

In sermone in coena Domini.

Dum mundi crimina diluvio quondam expiarentur effuso, futuri muneris columba similitudinem praetulit, cum per olivae ramum pacem terris redditam nuntiavit. Ait enim Scriptura: «Exspectatis autem septem diebus aliis, rursum dimisit Noe columbam ex arca: at illa venit ad eum ad vesperam, portans ramum olivae virentibus foliis in ore suo (Gen. VIII).» In emissione ac reversione columbae septenarius numerus ponitur, quia septem esse procul dubio Spiritus sancti dona noscuntur. Vespertina vero hora ad arcam columba revertitur, quia Spiritus sanctus, qui in mundi principio ferebatur super aquas, jam vesperascente saeculo sanctam replevit Ecclesiam.

«Cum profiscerentur de Oriente, invenerunt campum in terra Sennaar, et habitaverunt in eo, dixitque alter ad proximum suum: Venite, faciamus lateres, et coquamus eos igni: habueruntque lateres pro saxis, et bitumen pro coemento (Gen. XI).» Porro autem cum Christus vere sit Oriens, propheta testante, qui ait: «Ecce vir, Oriens nomen ejus (Zach. VI),» de Oriente veniunt qui a Christi consortio, male vivendo, vel proximos lacerando, recedunt. Sennaar interpretatur excussio dentium, sive foetor eorum. In campo igitur Sennaar habitant qui, non constituti in arce virtutum sed potius in convalle vitiorum, et dentes excutiunt, ut proximos suos 87 detractionibus quasi mordicus rodant, et foetores emittunt, dum in coenosae conversationis squaloribus computrescunt. Sed eorum dentes Deus omnipotens excutit, dum perversorum quorumlibet et facta similiter et verba confundit. Unde et illic dicitur: «Idcirco vocatum est nomen ejus Babel (Gen. XI);» quia ibi confusum est labium universae terrae, et ideo dispersit eos Dominus super facie caeterarum regionum. Recte ergo dicitur, quia superbi illi homines ac vanae gloriae captatores, nimirum dicentes ad alterutrum: Venite, faciamus nobis civitatem, et turrim, cujus culmen pertingat ad coelum, et celebremus nomen nostrum, antequam dividamur in universas terras; et habitaverunt in campo Sennaar: quod apud nos, sicut dictum est, sonat excussio dentium, vel fetor eorum. Quoniam perversi quique, dum contra divinae legis mandata superbiunt, dum adversus Dominum cervicem cordis arroganter attollunt, et proximis nonnunquam damnabiliter detrahunt, et ipsi proclivius in obscenae vitae sterquilinio volutantur.

Chapter XVII.

In the sermon on the Lord's Supper.

While the crimes of the world were once being expiated by the outpouring of the flood, a dove prefigured the likeness of a future gift when it announced, through an olive branch, that peace had been restored to the earth. For Scripture says: "And after waiting another seven days, Noah again sent forth the dove from the ark. And she came to him in the evening, carrying a branch of an olive tree with green leaves in her mouth (Gen. VIII)." In the sending out and return of the dove, the number seven is placed, because the gifts of the Holy Spirit are known without a doubt to be seven. But the dove returns to the ark at the evening hour, because the Holy Spirit, who in the beginning of the world was borne over the waters, has now filled the holy Church as the age grows late.

"When they journeyed from the east, they found a plain in the land of Shinar, and they dwelt there. And they said one to another: Come, let us make brick, and bake them with fire. And they had brick for stone, and bitumen for mortar (Gen. XI)." Moreover, since Christ is truly the East (Oriens), as the prophet testifies, who says: "Behold the man, the Orient is his name" (Zech. VI), they come from the East who withdraw from the fellowship of Christ by living badly or by tearing down their neighbors. Shinar is interpreted as the gnashing of teeth, or their stench. Therefore, they dwell in the plain of Shinar who, not established on the citadel of virtues but rather in the valley of vices, both gnash their teeth, so as to gnaw at their neighbors with detractions as if with bites, and emit foul odors, while they rot in the filth of a muddy way of life. But almighty God knocks out their teeth, when He confounds both the deeds and likewise the words of any perverse people. Hence it is also said there: "Therefore the name of it was called Babel" (Gen. XI); because there the language of the whole earth was confounded, and therefore the Lord scattered them over the face of all other regions. Rightly, therefore, is it said that those proud men and seekers of vainglory, namely, saying to one another: 'Come, let us build ourselves a city, and a tower whose top may reach to heaven, and let us make our name famous, before we be scattered abroad into all lands;' dwelt in the plain of Shinar: which for us, as has been said, means the gnashing of teeth, or their stench. Since all perverse people, while they pride themselves against the commands of divine law, while they arrogantly lift up the neck of their heart against the Lord, and sometimes damnably detract from their neighbors, they themselves more readily wallow in the dunghill of an obscene life.

Et de excussione quidem dentium per David dicitur: «Tu percussisti omnes adversantes mihi sine causa; dentes peccatorum contrivisti (Psal. III).» Et alibi: «Deus conteret dentes eorum in ore ipsorum, molas leonum confringet Dominus (Psal. LVII).» De fetore quoque eorum alius propheta dicit: «Computruere jumenta in stercore suo (Joel. I).» Et Isaias: «Erit, inquit, pro suavi odore fetor (Isa. III).» Enimvero quisquis vult aedificium condere quod facile ruinae non sit obnoxium, necesse est eum non lateres et bitumen habere, quae repente dissiliant; sed lapides potius ac saxa, quae parietes erigant, et calcis ac sabuli caementum, quod ipsos parietes inviolata lapidum compage constringat. Quod ergo jam dicti Babylonii lateres pro saxis et bitumen habuerant pro caemento, carnalis vitae significat aedificium, ad vim ventorum vel impetum fluminum quantocius obruendum.

«Prudentia hujus mundi inimica est Deo: legi enim Dei non subjicitur nec enim potest (Rom. VIII).» Hinc est quod, sicut in libro Genesis dicitur quod quinque reges, qui subesse noluerunt Chodorlahomor, a quatuor regibus superati sunt, et ubi? in valle Silvestri, quae nunc est mare salis (Gen. XIV). Qui sunt enim quatuor reges, nisi quatuor virtutes, quas Scriptura sacra nominat principales? Quid vero per quinque reges, nisi totidem sensus corporis, ac per eos exterior scientia designatur? Sicut autem illae quatuor virtutes velut ex originali matris suae, rationis scilicet fonte procedunt; sic istae in terrenae sapientiae vanitate, velut in convalle salsuginis immorantur, ibique a suis hostibus sunt prostrati, quia dignum est ut in anima hominis spiritualis sapientia vincat et carnalis prudentiae calliditas pereat. Hinc et de David legitur quia fecit sibi nomen 88 cum reverteretur, capta Syria, in valle Salinarum caesis duodecim millibus (II Reg. I).

«Qui tollens,» inquit Scriptura, «universa haec, divisit ea per medium, et utriusque partes contra se altrinsecus posuit; aves autem non divisit (Gen. XV).» Terrena quidem animalia contra se et altrinsecus opponuntur; quia terreni quique contra proximos jurgiis et contentionibus saeviunt, vel certe occultis adversus eos odiorum fomitibus inardescunt. At contra, qui sese in altum coelestis desiderii pluma sustollunt, dum sacrificium Deo semetipsos offerunt, a mutuae dilectionis glutino non recedunt.

Caput XXI.

In epistola ad Desiderium abbatem Cusinensem.

And concerning the gnashing of teeth, indeed, it is said through David: 'You have struck all them who are my adversaries without cause; you have broken the teeth of sinners' (Ps. III). And elsewhere: 'God shall break their teeth in their mouth, the Lord shall break the grinders of the lions' (Ps. LVII). Concerning their stench also, another prophet says: 'The beasts have rotted in their own dung' (Joel I). And Isaiah: 'There shall be,' he says, 'a stench instead of a sweet smell' (Isa. III). For indeed, whoever wishes to build an edifice that is not easily subject to ruin, it is necessary for him not to have bricks and bitumen, which suddenly fall apart; but rather stones and rocks, which may raise the walls, and a mortar of lime and sand, which may bind the walls themselves with an unbroken joining of stones. The fact, therefore, that the aforementioned Babylonians had bricks for stones and bitumen for mortar, signifies an edifice of carnal life, to be overthrown as quickly as possible by the force of the winds or the rush of the rivers.

"The prudence of this world is an enemy to God: for it is not subject to the law of God, neither indeed can it be (Rom. VIII)." Hence it is that, as it is said in the book of Genesis, the five kings who were unwilling to be subject to Chedorlaomer were overcome by four kings, and where? In the woodland valley, which is now the salt sea (Gen. XIV). For who are the four kings, if not the four virtues, which Holy Scripture names principal? And what is designated by the five kings, if not the same number of bodily senses, and through them, exterior knowledge? Just as, however, those four virtues proceed as if from the original fount of their mother, that is, of reason; so these linger in the vanity of earthly wisdom, as if in a valley of saltiness, and there they are overthrown by their enemies, because it is fitting that in the soul of man spiritual wisdom should conquer and the cunning of carnal prudence should perish. Hence also it is read of David that he made a name for himself 88 when he returned, after capturing Syria, having slain twelve thousand in the Valley of Salt (II Reg. I).

"And taking," says Scripture, "all these things, he divided them in the middle, and placed the parts of each one opposite the other; but the birds he did not divide (Gen. 15)." Indeed, earthly animals are set against themselves and one another; because all earthly men rage against their neighbors with quarrels and contentions, or certainly burn with hidden tinders of hatred against them. But on the contrary, those who lift themselves up on the feather of heavenly desire, while they offer themselves as a sacrifice to God, do not depart from the glue of mutual love.

Chapter XXI.

In a letter to Desiderius, abbot of Monte Cassino.

Maligni spiritus, vel orationes nostras pravis cogitationibus polluere, vel opera bona peccati cujuslibet attaminatione corrumpere nituntur. Unde scriptum est quia, «cum Abraham Deo sacrificium de pecoribus et volucribus devotus offeret, descenderunt volucres super cadavera, et abigebat eas Abraham (Gen. XV).» Quid enim exprimunt volucres, nisi reprobos spiritus per aera volitantes? Volucres ergo a sacrificio nostro repellimus, cum orationem, seu operum nostrorum victimas, a malignis spiritibus eos foedare tentantibus, provide custodimus.

Caput XXII

Ad Alexandrum papam; ubi conqueritur de insolentia pravorum hominum.

«Cum sol occumberet, sopor irruit super Abraham, et horror magnus et tenebrosus invasit eum (Gen. XV).» Solis occubitus mundi designat casum: horror vero magnus et tenebrosus vitiorum figurat criminumque caliginem: quae quotidie pestilenter inhorrescunt per aestuantem reproborum hominum pravitatem. Unde et illic paulo post additur: «Cum ergo occubuisset sol, facta est caligo tenebrosa, et apparuit clibanus fumans.» Sicut enim fumus ex igne clibani vaporantis egreditur, ita vitiorum omnium flagitiorumque caligo de camino aestuantis avaritiae generatur. Sicut dixit Apostolus: «Quia radix omnium malorum avaritia est (I Tim. VI).» Et hoc circa finem diei, hoc est, circa terminum mundi. Fumans ergo clibanus tenebrosam caliginem generat, quia caminus avaritiae, qui in pravorum hominum pectoribus aestuat, multis perversitatum tenebris mundum pestilenter obscurat. An non mentes infelicium caecat [deest luxuria, cupiditas aut quid simile, aut avaritia], quae scilicet et fidem tollit, et omnium virtutum in eorum cordibus lumen exstinguit? Unde, cum illud praemisisset Apostolus, praesto subintulit: «Quam videlicet avaritiam quidam appetentes erraverunt 89 a fide, et inseruerunt se doloribus multis (I Tim. VI).» Multo quippe se doloribus inserunt, dum propter temporalia lucra infoederabili a se invicem simultate dissiliunt; et plerumque, dum pro corporalibus in arma concurrunt, corporibus animas exuunt. Qui vero solis coelestibus inardescunt, pro doloribus, oblectationibus potiuntur, quia in fraternae charitatis dulcedine unanimiter vivunt. Hinc est quod in illo sacrificio vespertino, quod tunc Abraham obtulit, pecora quidem terrena ab invicem sequestrata posuit, sed volatilia non adjunxit. Unde Scriptura: «Qui tollens, inquit, universa haec, divisit ea per medium, et utriusque partes altrinsecus contra se posuit; aves autem non divisit (Gen. XV).»

Malignant spirits strive either to pollute our prayers with wicked thoughts, or to corrupt our good works by the contamination of some sin. Hence it is written that, "when the devout Abraham was offering a sacrifice to God of cattle and birds, birds descended upon the carcasses, and Abraham drove them away (Gen. 15)." For what do the birds represent, if not the reprobate spirits flying through the air? Therefore, we drive away the birds from our sacrifice when we prudently guard our prayer, or the offerings of our works, from the malignant spirits who attempt to defile them.

Chapter XXII.

To Pope Alexander; wherein he complains of the insolence of wicked men.

"When the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized him (Gen. 15)." The setting of the sun designates the fall of the world; but the great and darksome horror figures the darkness of vices and crimes, which daily grow pestilently through the seething wickedness of reprobate men. Whence also it is added there a little later: "And when the sun was set, a dark mist arose, and a smoking furnace appeared." For just as smoke comes forth from the fire of a steaming furnace, so the darkness of all vices and shameful acts is generated from the furnace of seething avarice. As the Apostle said: "For the root of all evil is avarice (1 Tim. 6)." And this towards the end of the day, that is, towards the end of the world. The smoking furnace, therefore, generates a darksome mist, because the furnace of avarice, which seethes in the breasts of wicked men, pestilently obscures the world with the many darknesses of perversities. Does not [avarice] blind the minds of the wretched—which indeed both takes away faith and extinguishes the light of all virtues in their hearts? Whence, after the Apostle had stated the former, he promptly added: "Which avarice some coveting have erred from the faith, and have entangled themselves in many sorrows (1 Tim. 6)." Indeed, they entangle themselves in many sorrows, while for the sake of temporal gains they break apart from one another in irreconcilable rivalry; and very often, while they rush to arms for corporeal things, they strip their souls from their bodies. But those who burn for heavenly things alone, instead of sorrows, obtain delights, because they live unanimously in the sweetness of fraternal charity. Hence it is that in that evening sacrifice, which Abraham then offered, he indeed placed the earthly beasts separated from each other, but the birds he did not join. Whence the Scripture says: "Who, taking all these, divided them in the midst, and laid the two pieces of each part one against the other; but the birds he did not divide (Gen. 15)."

Si Creatoris nostri facta vigilanter attendamus, ad credenda cujuslibet mala fidem adhibere facile non debemus; ipse enim, cujus oculis nuda et aperta sunt omnia, non dedignatus est, cum loqueretur ad Abraham super Sodomorum clamore, qui ad eum venerat dicere: «Descendam, et videbo utrum clamorem, qui venit ad me, opere compleverint; annon est ita, ut sciam?» (Gen. XI.) Quod profecto ad nil aliud dictum videtur, nisi ut humana doceatur ignorantia, sine experimentis audita, non credere, incognita non leviter judicare, nec ante sententiam promere quam rem dubiam testimoniis approbare.

«Et ecce,» inquit Scriptura, «miserunt manum viri, et introduxerunt ad se Loth, clauseruntque ostium; et eos, qui foris erant, percusserunt caecitate a minimo usque ad maximum, ita ut ostium invenire non possent (Gen. XIX).» Sodomitae namque ad angelos conantur violenter irrumpere, cum immundi homines ad Dominum tentant per sacri ordinis officia propinquare. Sed ii profecto caecitate percutiuntur; quia justo Dei judicio in tenebras interiores cadunt, ita ut nec ostium invenire praevaleant, quia a Deo peccando divisi, unde ad eum revertantur, ignorant. Qui enim non per humilitatis iter, sed per arrogantiae et tumoris anfractus ad Dominum accedere gestiunt, patet profecto, quia unde ingressionis aditus pateat, non agnoscunt. Vel quia ostium Christus est, sicut ipse dicit: «Ego sum ostium (Joan. X).» Qui Christum exigentibus peccatis amittunt, quasi intrare coelestium civium habitaculum possint, estium non inveniunt. In reprobum ergo sensum traditi sunt, quia, dum reatus sui pondus in propriae mentis statera subtili consideratione non trutinant, gravissimam plumbi massam pennarum inanium levitatem putant. Quod ergo illic dicitur: «Percusserunt eos, qui foris erant, caecitate;» hoc 90 Apostolus manifeste declarat, cum dicit: «Tradidit eos Deus in reprobum sensum.» Et quod illic subjungitur: «Ut ostium invenire non possent;» hoc iste patenter exponit, cum ait: «Ut faciant quae non conveniunt (Rom. I);» ac si diceret, ut intrare tentent, unde non debent.

Caput XXV.

In sermone de inventione sanctae crucis.

Abraham dum immolare Deo filium voluit, cuncta pene per ordinem passionis Christi sacramenta signavit. Sicut enim Abraham, qui pater excelsus dicitur, unicum et dilectum filium offerre Deo non dubitavit; ita et summus Pater unigenitum Filium pro nobis omnibus tradidit. Et sicut Isaac ipse sibi ligna portavit, quibus erat imponendus (Gen. XXII); ita quoque Christus crucis suae gestavit in humeris lignum, in quo erat pro nostra salute passurus.

If we attend vigilantly to the deeds of our Creator, we ought not easily give credence to the evils of anyone; for He Himself, before whose eyes all things are naked and open, did not disdain, when He spoke to Abraham about the outcry of the Sodomites which had come to Him, to say: "I will go down, and see whether they have completed in deed the outcry that has come to me; or if it is not so, that I may know?" (Gen. XI.) This indeed seems to have been said for no other reason than that human ignorance might be taught not to believe things heard without proof, not to judge lightly things unknown, nor to pronounce sentence before proving a doubtful matter with testimonies.

"And behold," says Scripture, "the men put forth their hand, and brought Lot in to them, and shut the door; and they struck those who were outside with blindness, from the least to the greatest, so that they could not find the door (Gen. 19)." For the Sodomites try to burst in violently upon the angels, just as unclean men attempt to draw near to the Lord through the duties of holy orders. But these are indeed struck with blindness; because by the just judgment of God they fall into an inner darkness, so that they are not even able to find the door, because, having been separated from God by sinning, they do not know by what way they might return to him. For as for those who strive to approach the Lord not by the path of humility, but through the winding ways of arrogance and pride, it is indeed clear that they do not recognize where the entrance for entry lies open. Or because Christ is the door, as he himself says: "I am the door (John 10)." Those who lose Christ because of their pressing sins, as if they could enter the dwelling place of the celestial citizens, do not find the door. They are therefore given over to a reprobate mind, because, while they do not weigh the weight of their own guilt on the scale of their own mind with subtle consideration, they think a most heavy mass of lead is the lightness of empty feathers. What is therefore said there, "They struck those who were outside with blindness," this the Apostle manifestly declares when he says, "God gave them over to a reprobate mind." And what is added there, "So that they could not find the door," this he openly explains when he says, "To do those things which are not fitting (Rom. 1);" as if he were to say, that they attempt to enter where they ought not.

Chapter XXV.

In a sermon on the finding of the holy cross.

When Abraham wished to sacrifice his son to God, he signified almost all the sacraments of Christ's passion in order. For just as Abraham, who is called "exalted father," did not hesitate to offer his only and beloved son to God, so also the highest Father delivered up His only-begotten Son for us all. And just as Isaac himself carried the wood for himself, upon which he was to be placed (Gen. 22), so also Christ carried on his shoulders the wood of his cross, on which he was to suffer for our salvation.

Duo autem servi illi procul dimissi Judaeos significant; qui cum serviliter viverent et carnaliter saperent, non intellexerunt altissimam humilitatem Christi, atque ideo ascenderunt in montem, locum videlicet sacrificii. Cur autem duo servi, nisi quia, peccante Salomone, ex una Israelitica plebe duo facti sunt populi? (III Reg. XI.) Quibus utique saepe per Prophetam dicitur: «Adversatrix Israel et praevaricatrix Juda (Jer. III).» Asinus autem ille, quo tunc utebatur Abraham, insensata erat stultitia Judaeorum; illa plane bruta stultitia omnia sacramenta portabat; quae tamen quid ferret, velut irrationale animal ignorabat. Jam vero quid est quod dictum eis est: «Exspectate hic cum asino; postquam autem adoraverimus, revertemur ad vos? (Gen. XXII.)» Audi Apostolum: «Caecitas, inquit, ex parte in Israel facta est, ut plenitudo gentium intraret et sic omnis Israel salvus fieret (Rom. XI).» Quid est enim quod dicitur: «Caecitas ex parte in Israel facta est?» hoc est videlicet, «exspectate hic cum asino, ut plenitudo gentium intraret:» hoc est, postquam adoraverimus, ubi videlicet sacrificium Dominicae crucis impletum, per omnes gentes fuerit praedicatum. Quod autem, sequitur: «Et sic omnis Israel salvus fieret;» hoc est, revertemur ad vos. Quid est autem quod aries inter vepres haerens cornibus invenitur, qui pro Isaac immolatus offertur? Crux nempe cornua habet; duo siquidem ligna invicem compinguntur, et sic crucis speciem reddunt: hinc est enim quod de Christo scriptum est: «Cornua sunt in manibus ejus (Habac. III).» Haerens ergo cornibus aries, Christus est crucifixus inter aculeatas et vulnificas Judaeorum iniquitates. Sicut ipse per Jeremiam conqueritur, dicens: «Spinis peccatorum suorum circumdedit me populus meus hic.» Peracto sacrificio dicitur Abrahae: «In semine tuo benedicentur omnes gentes (Gen. XXII).» Et postquam Dominus dicit: «Foderunt manus meas et pedes meos;» paulo post in eodem psalmo subjecit: «Reminiscentur et convertentur ad Dominum universi fines terrae, et adorabunt in conspectu ejus omnes patriae gentium: Quoniam Domini est regnum, et ipse dominabitur gentium (Psal. XXI).» Oblato itaque Abraham filio, et pro eo ariete immolato, appellavit nomen loci illius: «Dominus videt.» Quia Redemptor noster, postquam in ara crucis oblatus, mortis nostrae debitum solvit, videndum se deinceps fidelium suorum obtutibus praebuit, ut nimirum redempti omnes illum jam per fidem videant, qui eatenus fidei oculos non habebant.

Caput XXVI.

De Lia et Rachel, in libro De perfectione monachorum.

Now, those two servants left behind signify the Jews; who, since they lived in a servile manner and thought in a carnal way, did not understand the most profound humility of Christ, and for that reason they ascended the mountain, namely the place of sacrifice. But why two servants, if not because, when Solomon sinned, two peoples were made from the one Israelite nation? (3 Kings 11). To whom indeed it is often said through the Prophet: "Backsliding Israel and treacherous Judah (Jer. 3)." Moreover, that ass which Abraham then used was the senseless folly of the Jews; that plainly brutish folly carried all the sacraments; yet what it carried, it did not know, like an irrational animal. Now indeed, what is the meaning of what was said to them: "Wait here with the ass; but after we have worshipped, we will return to you? (Gen. 22)" Hear the Apostle: "Blindness," he says, "in part has happened in Israel, that the fullness of the Gentiles should come in, and so all Israel should be saved (Rom. 11)." For what is the meaning of what is said: "Blindness in part has happened in Israel?" This is, namely, "wait here with the ass, that the fullness of the Gentiles should come in:" this is, after we have worshipped, at which point, that is, the sacrifice of the Lord's cross, having been fulfilled, will have been preached through all nations. But as for what follows: "And so all Israel should be saved," this means, "we will return to you." But what is the meaning of the ram found caught by its horns in the thicket, which is offered in sacrifice for Isaac? For the Cross has horns; indeed, two beams are joined to each other, and thus they form the shape of a cross: for hence it is that it is written of Christ: "Horns are in his hands (Hab. 3)." Therefore, the ram caught by its horns is Christ crucified amidst the thorny and wounding iniquities of the Jews. As He Himself complains through Jeremiah, saying: "This my people has surrounded me with the thorns of their sins." The sacrifice having been completed, it is said to Abraham: "In thy seed shall all the nations of the earth be blessed (Gen. 22)." And after the Lord says: "They have dug my hands and my feet," a little later in the same psalm He added: "All the ends of the earth shall remember and shall be converted to the Lord: and all the kindreds of the Gentiles shall adore in his sight. For the kingdom is the Lord's; and he shall have dominion over the nations (Ps. 21)." And so, when Abraham had offered his son, and a ram was sacrificed in his place, he called the name of that place: "The Lord seeth." Because our Redeemer, after He was offered on the altar of the cross and paid the debt of our death, thenceforth presented Himself to be seen by the eyes of His faithful, so that, to be sure, all the redeemed might now see Him through faith, who until then did not have the eyes of faith.

Chapter XXVI.

Concerning Leah and Rachel, in the book On the Perfection of Monks.

Porro non est obscurum quod Laban duas filias habuit, quarum juniorem Jacob in conjugium concupivit; ad cujus tamen amplexus pervenire non potuit, donec majorem ignarus atque adeo invitus accepit (Gen. XXIX). Sed quia rem scientibus loquor, non mihi multis elaborandum est verbis. Laban quippe dealbatio interpretatur; quis autem ad Dominum convertitur, nisi ut deposita peccatorum nigredine per remissionis gratiam dealbetur? Sicut ipse pollicetur, dicens: «Si fuerint peccata vestra quasi vermiculus, tanquam nix dealbabuntur (Isa. I).» Quod felix ille peccator postulabat, cum diceret: «Mundabor, lavabis me, et super nivem dealbabor (Psal. L).» Lia interpretatur laborans: Rachel, verbum, sive visum principium. Sed si Scripturam diligenter attendimus, nec uno quidem die servisse Jacob propter Liae desiderium reperimus; sed per totas illas annorum hebdomadas pro sola Rachel servituti subjacuit; insuper et ipsam Liam ad illius intuitum toleravit. Quis enim ad Dominum idcirco convertitur, ut labores, et aerumnas, ac tentationum certamina patiatur? Omnis enim Dominum quaerentis intentio hoc sperat, ad hoc spectat, ut ad requiem quandoque perveniat; et in summae contemplationis gaudio, velut in pulchrae Rachel amplexibus requiescat, videlicet ut per verbum quod audit, ascendat ad videndum principium quod quaesivit. Sed necesse est ut hunc diversorum certaminum labor exerceat, antequam ad quietis intimae suavitatem, quam concupiscit, attingat. Prius servitute deprimitur, ut jure postmodum ad perfectae libertatis titulos provehatur. Septem vero annis sub dealbationis gratia servit, cum septem ea, quae ad proximi dilectionem pertinent, Decalogi mandata custodit; videlicet ut primo timore constrictus, atque ideo servitutis jugo depressus, saltem a vetustae legis incipiat institutis; ut nimirum parentes honoret, ut non moechetur, non occidat, non furetur, non falsum testimonium proferat, non uxorem alterius, non rem proximi concupiscat (Exod. XX).

Quibus rite servatis, non mox, ut sperabat, ad contemplationis oblectamenta perducitur, ut velut exspectata diu Rachel pulchritudine perfruatur, sed Lia sibi per noctem inopinate supponitur; quia inter humanae hujus ignorantiae tenebras tolerantia sibi laboris injungitur, ex qua tamen jam numerosam sobolem suscipit; quia uberes spiritualis lucri per hunc laborem fructus acquirit. Hanc itaque tolerando, ad illam quandoque perveniet, quam perseveranter amat. Suadetur ergo, ut alios septem annos servire desudet; quia profecto necesse est, ut adhuc alia septem praecepta conservet, sed jam aliquando liberior, non legalia tanquam servus, sed evangelica sicut gener, videlicet ut sit pauper spiritu, sit mitis, lugeat, esuriat, sitiatque justitiam, sit misericors, mundum cor habeat, sit postremo pacificus (Matth. V).

Furthermore, it is not obscure that Laban had two daughters, the younger of whom Jacob desired in marriage; yet he could not attain her embrace until he had unknowingly and indeed unwillingly taken the elder (Gen. XXIX). But since I speak to those who know the matter, I need not elaborate with many words. For Laban is interpreted as 'whitening' (*dealbatio*); and who turns to the Lord, except to be made white by the grace of remission, having cast off the blackness of sins? As He Himself promises, saying: "If your sins be as scarlet, they shall be made white as snow (Isa. I)." This is what that blessed sinner asked for when he said: "I shall be cleansed, wash me, and I shall be made whiter than snow (Psal. L)." Leah is interpreted as 'toiling' (*laborans*); Rachel, 'word' (*verbum*), or 'the beginning seen' (*visum principium*). But if we attend diligently to Scripture, we find that Jacob did not serve for even a single day out of desire for Leah; but through all those weeks of years, he subjected himself to servitude for Rachel alone; moreover, he tolerated Leah herself with Rachel in view. For who turns to the Lord for the purpose of suffering toils, and hardships, and the contests of temptations? For the intention of everyone who seeks the Lord hopes for this, aims at this: that he may at some point attain to rest; and in the joy of the highest contemplation, may repose as if in the embraces of the beautiful Rachel, that is, that through the word which he hears, he may ascend to seeing the beginning which he sought. But it is necessary that the labor of diverse struggles should exercise him, before he may attain to the sweetness of intimate quiet, which he desires. First he is pressed down by servitude, so that afterward he may by right be promoted to the titles of perfect liberty. Indeed, he serves for seven years under the grace of whitening when he keeps the seven commandments of the Decalogue that pertain to the love of neighbor; namely, that first constrained by fear, and therefore pressed down by the yoke of servitude, he may at least begin with the institutes of the old law: that he honor his parents, that he not commit adultery, not kill, not steal, not bear false witness, not covet another's wife, not covet his neighbor's goods (Exod. XX).

When these have been duly observed, he is not, as he hoped, immediately led to the delights of contemplation, to enjoy, as it were, the long-awaited beauty of Rachel, but Leah is unexpectedly substituted for him during the night; because amid the darkness of this human ignorance, the endurance of labor is enjoined upon him, from which, however, he now receives numerous offspring; because through this labor he acquires abundant fruits of spiritual gain. And so by tolerating the one, he will at some point attain to the other, whom he perseveringly loves. He is therefore persuaded to toil in service for another seven years; because it is indeed necessary that he should still keep another seven precepts, but now at last more freely, not the legal precepts like a servant, but the evangelical ones like a son-in-law: namely, to be poor in spirit, to be meek, to mourn, to hunger and thirst for justice, to be merciful, to have a clean heart, and finally, to be a peacemaker (Matth. V).

Enimvero, vellet homo, si fieri posset, nullas laboris molestias agendo, vel patiendo perferre, sed protinus in ipsis sui tirocinii rudimentis ad pulchrae contemplationis delicias pervenire; verumtamen hoc non in terra morientium fit, sed in terra viventium. Quod significare videtur illud, quod ad Jacob dicitur: «Non est, inquit Laban, in loco nostro consuetudinis, ut minores ante tradamus ad nuptias (Gen. XXIX);» nec absurde major appellatur, quae prior est tempore. Prior est enim in hominis eruditione labor boni operis quam requies contemplationis. Expletis itaque duabus hebdomadibus, altera videlicet legis antiquae, altera evangelicae gratiae, mox ad diu desideratae Rachelis pervenitur amplexus; quia quisquis pertingere ad divinae contemplationis oblectamenta desiderat, prius necesse est utriusque Testamenti peragere mandata contendat.

Caput XXVII.

De Bala et Zelpha, in eodem libro.

Sed quia electus quisque perfectionis suae limite non contentus, filios etiam Deo gignere spirituali fecunditate desiderat, postquam conjugale foedus Jacob cum duabus sororibus iniit, ad propagandum uberioris germen sobolis ancillas quoque ad generandi usum suscipere non refugit (Gen. XXX); atque ut omnia spiritualibus intelligantur redundare mysteriis, ipsarum quoque ancillarum nomina sub mysticis sunt pronuntiata figuris. Nam Bala interpretatur inveterata. Sane quia intellectum spiritualis substantiae nudis verbis humana lingua nequit exprimere, quandoque doctrina sapientiae per quasdam corporeas similitudines audientem nititur informare. De veteri autem vita et carnalibus sensisibus dedita, corporeae cogitantur imagines; quarum videlicet ad docendum usus assumitur, cum aliquid ex incomprehensibili et incommutabili essentia divinitatis auditur. Rachel itaque maluit utcunque filios ex ancilla suscipere, quam omnino sterilis permanere. Quia doctrina sapientiae sive gratia contemplationis per exteriorum scientiam vel visibilium rerum formas auditoribus intimat quidquid de visibilibus intra arcana mentis occultat; et sic quodammodo per ancillam filios accipit, dum per eam, quae sub se est scientiam, spirituales Deo filios parit. Zelpha vero interpretatur os hians.

Indeed, man would wish, if it were possible, to endure no troubles of labor in acting or suffering, but to arrive at once at the delights of beautiful contemplation in the very rudiments of his apprenticeship; yet this does not happen in the land of the dying, but in the land of the living. This seems to be signified by that which is said to Jacob: "It is not the custom in our place," said Laban, "to give the younger in marriage before the elder (Gen. XXIX)"; nor is she who is prior in time absurdly called the elder. For in the instruction of man, the labor of good work is prior to the rest of contemplation. And so, when the two weeks of years are completed—the one, that is, of the old law, the other of evangelical grace—one soon arrives at the embraces of the long-desired Rachel; because whoever desires to attain the delights of divine contemplation must first strive to fulfill the commandments of both Testaments.

Chapter XXVII.

Concerning Bilhah and Zilpah, in the same book.

But because each of the elect, not content with the limit of his own perfection, desires also to beget children for God with spiritual fecundity, after Jacob entered into a conjugal bond with the two sisters, he did not shrink from also taking their handmaids for the purpose of generation, to propagate the seed of a more abundant offspring (Gen. XXX); and so that all things might be understood to abound in spiritual mysteries, the names of the handmaids themselves were also pronounced under mystical figures. For Bilhah is interpreted as *inveterata* (inveterate). Indeed, because the human tongue cannot express the understanding of spiritual substance in bare words, the teaching of wisdom sometimes strives to inform the hearer through certain corporeal similitudes. Now, from the old life, which is given over to carnal senses, corporeal images are conceived; the use of which is assumed for teaching when something is heard of the incomprehensible and immutable essence of the divinity. And so Rachel preferred to receive children from her handmaid in some way, rather than to remain entirely sterile. For the teaching of wisdom, or the grace of contemplation, intimates to its hearers whatever it conceals about visible things within the secrets of the mind through the knowledge of external things or the forms of visible things; and thus in a certain way it receives children through the handmaid, when through that knowledge which is beneath it, it brings forth spiritual children for God. Zilpah, however, is interpreted as *os hians* (a gaping mouth).

Haec igitur ancilla illos figurat, quorum in praedicatione evangelicae fidei os quidem hiat, sed cor non hiat; de quibus videlicet scriptum est: «Populus hic labiis me honorat, cor autem eorum longe est a me (Matth. XV);» 93 et de quibus Apostolus: «Qui praedicas, inquit, non furandum, furaris (Rom. II).» Verumtamen ex hac ancilla haeredes futuros alios Lia filios accepit; quia saepe etiam per tales praedicatores activa vita multos regni filios adoptavit; de quibus Veritas: «Quae dicunt, inquit, facite: quae autem faciunt, facere nolite (Matth. XXIII).» Et Apostolus: «Sive, inquit, occasione, sive Christus veritate annuntietur, et in hoc gaudeo, sed et gaudebo (Philip. I).» Hoc autem in his considerandum esse perpendimus: Quia sicut Jacob solius Rachelis intuitu omnes illas mulieres accepit, ex quibus filios genuit; sic quisquis sub dealbationis gratia constitutus, fructificare Deo spirituali fecunditate desiderat, necesse est ut per omnia quae agit ad contemplationis semper gratiam tendat.

«Egrediente anima Rachel prae dolore, et imminente jam morte, vocavit nomen filii sui Benoni, id est filius doloris mei; pater vero appellavit eum Benjamin, id est filius dexterae (Gen. XXXV).» Per Rachel namque, quae ovis vel visum principium dicitur, Ecclesia non immerito designatur. Quae nimirum et ad instar ovis innocenter vivit, et per studium contemplationis ad videndam Redemptoris sui speciem medullitus inardescit. Qui de se requirentibus Judaeis ait: «Ego principium, qui et loquor vobis (Joan. VIII).» Per Benjamin vero, quo nascente, Rachel mater emoritur, designatur Paulus, quem de ejus stirpe exstitisse nemo dubitat. Et bene Benjamin nascente, mater emori dicitur, quia appropinquante ad lucem novae regenerationis Saulo, persecutionibus Ecclesia per eum graviter impugnatur; sicut Lucas in Actibus apostolorum ait: «Saulus, inquit, devastabat Ecclesiam, per domos intrans, et trahens viros, et mulieres tradebat in custodiam (Act. VIII).» Congrue itaque Rachel Benoni, id est filium doloris mei, vocat, quem Jacob Benjamin, id est filius dexterae nuncupat. Quia Paulus, qui Matris Ecclesiae dolor exstiterat, qui eam quodammodo dum nasceretur, impugnando peremit, a Deo Patre filius dexterae est vocatus; dum per eum divina potentia adversus gentes, quasi per fortem suam dexteram, dimicavit, verborum jacula valenter intorsit, salubres cordium plagas intulit, et per eum devictis atque prostratis hostibus, cum gloria triumphavit.

This handmaid, therefore, represents those whose mouth is indeed open in the preaching of the evangelical faith, but whose heart is not open; concerning whom it is written: "This people honors me with their lips, but their heart is far from me (Matt. XV)"; and concerning whom the Apostle says: "You who preach that one should not steal, do you steal? (Rom. II)." Nevertheless, from this handmaid Leah received other sons who would be heirs; because often, even through such preachers, the active life (*activa vita*) has adopted many sons of the kingdom; concerning whom the Truth says: "Do what they say, but do not do what they do (Matt. XXIII)." And the Apostle: "Whether in pretext," he says, "or in truth, Christ is proclaimed, and in this I rejoice, and I will rejoice (Phil. I)." But we consider that this must be noted in these matters: that just as Jacob, with a view to Rachel alone, took all those women from whom he begot sons, so whoever, being established under the grace of whitening, desires to bear fruit for God with spiritual fecundity, must in all that he does always strive toward the grace of contemplation.

«As Rachel's soul was departing in sorrow, and death was already imminent, she called her son's name Ben-oni, that is, son of my sorrow; but his father called him Benjamin, that is, son of the right hand (Gen. 35).» For by Rachel, whose name means 'sheep' or 'vision of the beginning,' the Church is not unworthily designated. She, to be sure, both lives innocently like a sheep and, through the pursuit of contemplation, ardently burns from her very core to behold the beauty of her Redeemer. He it is who said of himself to the Jews who were questioning him: «I am the beginning, who also speak to you (John 8).» But by Benjamin, at whose birth his mother Rachel dies, is designated Paul, whom no one doubts to have come from his lineage. And it is well said that the mother dies when Benjamin is born, because as Saul was approaching the light of new regeneration, the Church was gravely attacked by him with persecutions; as Luke says in the Acts of the Apostles: «Saul,» he says, «was devastating the Church, entering house after house, and dragging off men and women, he committed them to prison (Acts 8).» Fittingly, therefore, Rachel calls him Ben-oni, that is, son of my sorrow, whom Jacob names Benjamin, that is, son of the right hand. Because Paul, who had been the sorrow of Mother Church, who in a certain way killed her by attacking her while he was being born, was called by God the Father the son of the right hand; since through him the divine power fought against the gentiles as if with its strong right hand, powerfully hurled the javelins of words, inflicted salutary wounds on hearts, and through him, with the enemies conquered and prostrated, triumphed with glory.

Hinc est quod idem Paulus ad Galatas ait: «Cum autem complacuit ei, qui me segregavit ex utero matris meae, et vocavit per gratiam suam, ut revelaret Filium suum in me, et evangelizarem eum in gentibus, continuo non acquievi carni et sanguini (Gal. I).» Non ergo immerito filius dexterae Paulus vocatur, per quem omnis gentium multitudo, quae ad dexteram Dei ponenda est, ad fidei sacramenta colligitur.

«Iste est Ana, qui invenit aquas calidas in solitudine, dum pasceret asinos Sebeon patris sui (Gen. XXXVI).» Hoc plane, quantum ad litteram, vanum videtur et frivolum. Quid enim ad sacram Scripturam pertinet, ut referat, quia custos asinorum aquas reperit in deserto? Sed ubi in litteris nulla videtur utilitas, ad spiritualem intelligentiam necesse est mens recurrat. Quid est enim per figuram, Ana in solitudine patris sui asinos pascere, nisi spiritualem quempiam virum, cui Deus pater est, simplices fratres sub disciplinae remotioris studio custodire? et quid est, aquas calidas invenire, nisi in compunctionis lacrymas, quae de fervore sancti Spiritus eliciuntur, erumpere? Nam et ipsa interpretatio nominum hujus figurae non refugit intellectum. Onan siquidem dolor, vel tristitia eorum, sive etiam mussitatio, vel murmuratio interpretatur. Quisquis enim vere compunctionis dolore tristatur, quasi sub quadam querula mussitatione adversum pravitatem vitae suae murmurare compellitur. Sebeon autem interpretatur stans in aequitate; quod Deo congruere nemo prorsus ignorat. Ipse quippe in aequitate principaliter stat, qui a justitiae rectitudine nulla necessitate coactus exorbitat. Onan ergo dum patris sui Sebeon asinos in solitudine pascit, aquas calidas reperit; quia quisquis se per vitae rectitudinem Deo filium exhibet, ac de peccatis suis medullitus dolet, dum se reddit in pervigili fratrum cura sollicitum, divino munere percipit gratiam lacrymarum. Nam et beata illa peccatrix prius pedes Domini unguento perunxit, postmodum etiam alabastrum unguenti pretiosi super caput recumbentis effudit (Matth. XXVI; Marc. XIV; Joan. XII). Caput Christi Deus: pedes Christi, servi Dei. Sicut enim illa dum humanitati Christi dependit obsequium, ad divinitatis attingere meruit intellectum. Sic nimirum, sic doctor Ecclesiae, dum Christi membra custodit, contemplandae divinitatis gratiam percipit.

Caput XXX.

In sermone de S. Joanne Baptista.

Hence it is that the same Paul says to the Galatians: «But when it pleased him who had set me apart from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles, immediately I did not confer with flesh and blood (Gal. 1).» Therefore, not unworthily is Paul called the son of the right hand, through whom the whole multitude of the gentiles, which is to be placed at the right hand of God, is gathered to the sacraments of faith.

«This is that Anah who found the hot springs in the wilderness, as he pastured the donkeys of Zibeon his father (Gen. 36).» This, plainly, as far as the letter is concerned, seems vain and frivolous. For what does it have to do with Sacred Scripture to report that a keeper of donkeys found water in the desert? But where no utility is seen in the letter, the mind must have recourse to the spiritual understanding. For what is it, figuratively, for Anah to pasture his father's donkeys in the wilderness, but for a certain spiritual man, for whom God is a father, to watch over simple brothers under the discipline of a more secluded practice? And what is it to find hot springs, but to burst forth in tears of compunction, which are drawn out from the fervor of the Holy Spirit? For even the interpretation of the names in this figure does not escape understanding. Onan, indeed, is interpreted as 'sorrow,' or 'their sadness,' or even 'muttering,' or 'murmuring.' For whoever is truly saddened by the sorrow of compunction is compelled to murmur against the depravity of his own life, as if with a certain plaintive muttering. Zibeon, however, is interpreted as 'standing in equity'; which no one is at all ignorant that it befits God. For He Himself stands principally in equity, who, compelled by no necessity, deviates from the rectitude of justice. Therefore, while Onan pastures the donkeys of his father Zibeon in the wilderness, he finds hot springs; because whoever shows himself a son to God through rectitude of life, and grieves from his core for his sins, while he makes himself solicitous in the vigilant care of the brethren, perceives by a divine gift the grace of tears. For that blessed sinful woman first anointed the Lord's feet with ointment, and afterwards also poured an alabaster flask of precious ointment upon the head of him who was reclining at table (Matt. 26; Mark 14; John 12). The head of Christ is God: the feet of Christ are the servants of God. For just as she, while she rendered service to the humanity of Christ, merited to attain an understanding of his divinity. So, to be sure, so does a doctor of the Church, while he watches over the members of Christ, perceive the grace of contemplating the divinity.

CHAPTER XXX. In a sermon on St. John the Baptist.

«Descendit Judas in Thamnas ad tondendas oves cum Hira opilione gregis sui Odollamite (Gen. XXXVIII).» Thamnas autem deficiens interpretatur; per quam videlicet Synagoga, in qua reges et prophetae defecerant; simul et unctio, donec veniret, cui repositum erat, ostenderetur. Unde et per prophetam dicitur: «Cum venerit Sanctus sanctorum, cessabit unctio (Dan. IX).» Quid itaque per Judam, qui ad tondendas oves in Thamnas venit, nisi Redemptor noster intelligitur, qui ut oves quae perierant domus Israel exoneraret peccatis, ad Synagogam venisse cognoscitur? Unde et sponsus ad sponsam in Canticis: «Dentes tui sicut grex tonsarum, quae ascenderunt de lavacro (Cant. IV).» 95 Venit itaque Judas ad tondendas oves, non quidem solus, sed cum pastore suo Odollamite, cui nomen erat Hiras. Quem per Odollamitem intelligimus nisi Joannem? Interpretatur autem Odollamites testimonium in aqua; cum hoc plane testimonio venit Dominus ad aquam baptismatis, habens quidem testimonium majus Joanne, sed propter infirmas oves hoc testimonio uti dignatus est in aqua. Unde cum videret eum ad Jordanis fluenta propinquantem, protinus exclamans, ait: «Ecce Agnus Dei, ecce qui tollit peccata mundi (Joan. I).» Et evangelista dicit: «Testimonium perhibuit Joannes dicens: Quia vidi Spiritum descendentem tanquam columbam de coelo, et manentem super eum; et ego nesciebam eum; sed qui misit me baptizare in aqua, ille mihi dixit: Super quem videris Spiritum descendentem et manentem super eum, hic est qui baptizat in Spiritu sancto (Ibid.).» Cui scilicet visioni etiam nomen pastoris illius aptissime congruit; interpretatur enim Hiras fratris mei visio. Erat quippe Dominus frater Joannis, non modo secundum semen Abrahae, sed etiam juxta cognationem Mariae et Elisabeth. Vidit itaque Joannes fratrem suum adhuc clausus in utero; vidit in baptismo; vidit oculis carnis hominem: vidit in spiritu majestatem. Unde et utriusque hujus nominis interpretationem, Hiras videlicet, quod est fratris mei visio; et Odollamitis, quod sonat testimonium in aqua, idem Joannes sub unius sententiae versiculo comprehendit, dicens: «Et ego vidi, et testimonium perhibui, quia hic est Filius Dei (Ibid.).»

"Judah went down to Timnah to shear his sheep, with Hirah the Adullamite, the shepherd of his flock (Gen. XXXVIII)." Thamnas, however, is interpreted as "failing" (*deficiens*); by which is shown, namely, the Synagogue, in which kings and prophets had failed, and at the same time that the anointing would fail, until He should come for whom it was reserved. Whence it is also said through the prophet: "When the Saint of saints shall come, anointing shall cease (Dan. IX)." What, therefore, is understood by Judah, who came to Thamnas to shear the sheep, but our Redeemer, who is known to have come to the Synagogue to relieve the lost sheep of the house of Israel of their sins? Whence also the bridegroom says to the bride in the Canticles: "Your teeth are like a flock of shorn ewes, which have come up from the washing (Cant. IV)." Therefore Judah came to shear the sheep, not indeed alone, but with his shepherd, the Adullamite, whose name was Hirah. Whom do we understand by the Adullamite, if not John? For Adullamite is interpreted as "testimony in water" (*testimonium in aqua*); with this testimony, the Lord plainly came to the water of baptism, having indeed a greater testimony than John's, but for the sake of the weak sheep, He deigned to use this testimony in the water. Whence, when John saw Him approaching the streams of the Jordan, he immediately exclaimed, saying: "Behold the Lamb of God, behold Him who takes away the sins of the world (John I)." And the evangelist says: "John bore witness, saying: For I saw the Spirit descending like a dove from heaven, and it remained upon Him; and I did not know Him; but He who sent me to baptize with water, He said to me: He upon whom you shall see the Spirit descending and remaining upon Him, this is He who baptizes with the Holy Spirit (Ibid.)." To which vision, indeed, the name of that shepherd also most aptly corresponds; for Hirah is interpreted as "vision of my brother" (*fratris mei visio*). For the Lord was the brother of John, not only according to the seed of Abraham, but also according to the kinship of Mary and Elisabeth. And so John saw his brother while still enclosed in the womb; he saw Him in baptism; he saw the man with the eyes of the flesh: he saw His majesty in the spirit. Whence also the same John comprehended the interpretation of both these names, namely Hirah, which is "vision of my brother," and Adullamite, which means "testimony in water," in the verse of a single sentence, saying: "And I have seen, and have borne witness that this is the Son of God (Ibid.)."

Veniente igitur Juda ad oves tondendas, Thamar mutat habitum, quia mutat spirituale vocabulum. Thamar quippe commutans interpretatur, nam de Synagoga fit Ecclesia. Sed juxta litteram, idem nomen amaritudinis manet, non illius in qua Domino fel ad bibendum miles obtulit (Matth. XXVII), sed ejus potius in qua Petrus post lapsum amare flevit. (Ibid.). Judas autem confessio dicitur. Thamar ergo cum Juda dormiens, protinus concipit, quia cum confessioni amaritudo miscetur ad proferendos poenitentiae fructus, sancta mox Ecclesia fecundatur. Unde et Joannes: «Facite, inquit, fructus dignos poenitentiae (Joan. III).» Qui nimirum poenitentiae fructus in Hierusalem primus erupit, sicque postmodum per omnem mundi latitudinem pullulavit. Hinc Veritas dicit: «Oportebat Christum pati et resurgere a mortuis die tertia, et praedicari in nomine ejus poenitentiam et remissionem peccatorum in omnes gentes, incipiendo ab Hierusalem (Luc. XXIV).» Nam et ipse meretricalis habitus confessionem significat peccatorum, sive quia Thamar ex duobus corruptis componitur verbis, thamna scilicet, quod deficiens dicitur, et mara, quod est amaritudo. Bene in ea amaritudo defecit, cum fecunda facta de sterili, dulcem novi germinis sobolem procreavit. Thamar igitur a non cognoscente fetatur, quia sancta Ecclesia quantum ad gentilitatem in primordio, dum novae fidei semen accipit, non agnoscitur. Unde et canitur: «Populus, quem non cognovi, servivit mihi (Psal. XVII.)» Et Isaias: «Ecce, ait, gentem quam nesciebas vocabis, et gentes quae 96 te non cognoverunt, ad te current (Isa. LV).» Porro autem, quod illi haedus per eumdem Odollamitem mittitur, quid nisi per Joannem facta peccatorum exprobratio designatur? Quasi enim haedum meretrici portitor afferebat, cum properanti ad baptismi lavacrum turbae per increpationem dicebat: «Genimina viperarum, quis ostendit vobis fugere ab ira ventura?» (Matth. III.) Requirebat autem Hiras Odollamites a Thamar annulum, armillam et baculum. Per annulum, signaculum fidei; per armillam, labor operis; per baculum vero designatur requies spei. Quasi enim fidei annulum requirebat, cum diceret: «Qui credit in Filium Dei, habet vitam aeternam; qui autem incredulus est Christo Filio, non videbit vitam, sed ira Dei manet super ipsum (Joan. III).» An non etiam ad annulum pertinebat, cum diceret: «Qui habet sponsam, sponsus est? (Ibid.)» Armillam vero laboris exigebat, cum diceret: «Poenitentiam agite (Matth. III).» Baculi quoque requiem, cum praesto subjungeret: «Appropinquavit enim regnum coelorum (Ibid.).» Ac si perspicue loqueretur: Nolite sub injunctae vobis poenitentiae labore lassessere, sed potius firma spe de regni coelestis appropinquatione animum roborate.

Therefore, when Judah came to shear the sheep, Tamar changed her habit, because she changed her spiritual name. For Tamar is interpreted as "changing" (*commutans*), for from the Synagogue she becomes the Church. But according to the letter, the same name of bitterness remains, not that in which a soldier offered the Lord gall to drink (Matth. XXVII), but rather that in which Peter, after his fall, wept bitterly. (Ibid.). Judah, however, is called "confession" (*confessio*). Therefore Tamar, sleeping with Judah, immediately conceives, because when bitterness is mixed with confession to bring forth the fruits of penance, the holy Church is at once made fruitful. Whence also John says: "Bring forth therefore fruits worthy of repentance (John III)." These fruits of repentance, to be sure, first burst forth in Jerusalem, and so afterwards sprouted throughout the whole breadth of the world. Hence the Truth says: "It was necessary for Christ to suffer and to rise from the dead on the third day, and that repentance and remission ofsins should be preached in his name to all nations, beginning at Jerusalem (Luke XXIV)." For the harlot's habit itself signifies the confession of sins, either because Tamar is composed of two corrupt words, namely, *thamna*, which is called "failing," and *mara*, which is "bitterness." Well did bitterness fail in her, when, made fruitful from sterile, she brought forth the sweet offspring of a new shoot. Tamar, therefore, is made pregnant by one who does not know her, because the holy Church, as regards the gentiles in the beginning, is not recognized when it receives the seed of the new faith. Whence it is also sung: "A people, whom I knew not, has served me (Psal. XVII)." And Isaiah: "Behold, he says, you shall call a nation that you knew not, and nations that knew you not shall run to you (Isa. LV)." Furthermore, that the kid is sent to her through the same Adullamite, what is designated but the reproach of sins made through John? For it was as if the bearer brought a kid to the harlot when he said with a rebuke to the crowd hastening to the washing of baptism: "Brood of vipers, who has shown you to flee from the wrath to come?" (Matth. III.) But Hirah the Adullamite required from Tamar her ring, bracelet, and staff. By the ring is designated the seal of faith (*signaculum fidei*); by the bracelet, the labor of work (*labor operis*); by the staff, indeed, the repose of hope (*requies spei*). It was as if he required the ring of faith when he said: "He who believes in the Son of God has eternal life; but he who is unfaithful to Christ the Son will not see life, but the wrath of God remains upon him (John III)." Did it not also pertain to the ring when he said: "He who has the bride is the bridegroom? (Ibid.)" He demanded the bracelet of labor when he said: "Repent (Matth. III)." And also the repose of the staff, when he immediately added: "For the kingdom of heaven is at hand (Ibid.)." As if he were speaking clearly: Do not grow weary in the labor of the penance enjoined upon you, but rather strengthen your soul with firm hope in the approaching kingdom of heaven.

Quaesivit autem eam Judas in bivio, sed invenire non potuit; quia quae in publico, juxta Prophetam, et sub omni ligno frondoso fuerat prostituta (Jer. III), jam se in domo paterna, sub Christi videlicet constrinxerat disciplina; nec eam peccati reperit exprobratio, quam confessionis mutaverat amaritudo. Viduitatis se vestibus induit, quia praeter coelestem Sponsum, qui pro ea mortuus est, alterum non admittit. Quod autem gemini apparuerunt in utero, duo sunt populi in Ecclesiae gremio per sancti Spiritus gratiam generati. In ipsa vero effusione nascentium, unus manum protulit, et ligato coccino, mox retraxit, sicque ante se nascendi alteri aditum patefecit. Quia nimirum Judaicus populus, qui ad lucem Spiritus nasci primitus coepit, ostendit opera sua prophetarum praecedentium, et ipsius Domini cruore polluta. Unde et Zara oriens interpretatur; quia Hebraicus ille populus prior ortus est ad litteram legis, sed posterior factus est ad suscipiendam gratiam Evangelii. Hoc itaque modo retraxit manum, qui nasci jam per Spiritum coeperat populus Judaeorum; et mox prorupit ac factus est primogenitus populus gentium, scilicet ut, juxta sententiam Veritatis, futuri essent novissimi qui erant primi, et primi fierent qui erant novissimi. Bene igitur Phares divisionis nomen accepit. Unde et obstetrix eo nascente clamavit: «Quare divisa est propter te maceria?» (Gen. XXXVIII.) Omne quippe genus humanum, quasi distorta silvarum virgulta, adversus venientem in carne Dominum maceriam fecerat, et ne ad peragendum mysterium redemptionis ingrederetur, unanimiter obsistebat. Unde et Paulus: «Nos, inquit, praedicamus Christum crucifixum, Judaeis quidem scandalum, gentibus autem stultitiam (I Cor. I).» Sed gentilis populus hanc divisit quasi nascendo maceriam, cum per Cornelium centurionem aliosque (Act. X), primitias fidei, baptismi suscipiens lavacrum, sub Christi titulum convolavit. Hanc alternitatem nascendi 97 considerabat beatus Joannes, cum Judaeorum turbis undique confluentibus diceret: «Ne coeperitis dicere: Patrem habemus Abraham; dico enim vobis, quia potens est Deus de lapidibus istis suscitare filios Abrahae (Marc. III).» Ac si patenter dicat: Gentiles populi, qui lapides sunt quia lapides colunt, primogeniti vobis fient ad regenerationis et novae gratiae sacramentum; quorum vos perlegales caeremonias videbamini tenuisse primatum.

Caput XXXI.

In sermone de S. Luca evangelista.

But Judah sought her at a crossroads, but could not find her; because she who had been prostituted in public, according to the Prophet, and under every leafy tree (Jer. III), had now confined herself in her father's house, that is, under the discipline of Christ; nor did the reproach of sin find her, whom the bitterness of confession had changed. She clothed herself in the garments of widowhood, because she admits no other besides the heavenly Bridegroom, who died for her. That twins appeared in her womb means there are two peoples generated in the bosom of the Church through the grace of the Holy Spirit. Indeed, at the very moment of their birth, one put forth his hand, and after a scarlet thread was tied to it, he immediately drew it back, and thus opened the way for the other to be born before him. Because, to be sure, the Jewish people, who first began to be born to the light of the Spirit, showed their works polluted by the blood of the preceding prophets and of the Lord Himself. Whence also Zarah is interpreted as "rising" (*oriens*); because that Hebrew people first arose to the letter of the law, but became last in receiving the grace of the Gospel. In this way, therefore, the people of the Jews, who had begun to be born through the Spirit, drew back their hand; and immediately the people of the Gentiles burst forth and became the firstborn, so that, according to the sentence of the Truth, those who were first would be last, and those who were last would be first. Therefore, Phares rightly received the name of "division" (*divisionis*). Whence also the midwife, at his birth, cried out: "Why is the wall divided for you?" (Gen. XXXVIII.) Indeed, the entire human race, like twisted branches of the forests, had made a wall against the Lord coming in the flesh, and unanimously resisted lest He should enter to accomplish the mystery of redemption. Whence also Paul says: "But we preach Christ crucified, a stumbling block to the Jews and foolishness to the Gentiles (I Cor. I)." But the Gentile people divided this wall, as it were, by being born, when through Cornelius the centurion and others (Act. X), receiving the first fruits of faith, the washing of baptism, they flocked to the standard of Christ. Blessed John was considering this alternation of birth when he said to the crowds of Jews flocking from all sides: "Do not begin to say: We have Abraham as our father; for I say to you, that God is able from these stones to raise up children for Abraham (Mark III)." As if he were to say openly: The Gentile peoples, who are stones because they worship stones, will become the firstborn for you in the sacrament of regeneration and new grace; of which you, through legal ceremonies, seemed to have held the primacy.

Chapter XXXI.

In a sermon on St. Luke the Evangelist.

«Jussit Joseph ministris, ut implerent saccos tritico, et reponerent pecunias singulorum in saccis suis (Gen. XLIV).» Quae namque sunt fruges quas Joseph fratribus contulit, nisi evangelica apostolicaque doctrina, unde videlicet esuriens populus vivat, unde grex Christi viventia salutis alimenta decerpat? Haec illa plane est pecunia, quam in ore sacci praecepit imponi; haec pecunia nunc in Ecclesiae mensa proponitur, ut usura postmodum a negotiatoribus requiratur. Sed et Benjamin hoc etiam prae caeteris additur, ut sacco ejus etiam scyphus cum pecunia reponatur (Ibid.). Quem enim Joseph per mysterium indicat, nisi Redemptorem nostrum, quem suo jam tunc ille mysterio praefigurabat? Ait enim Scriptura: «Quia vertit nomen illius Pharao, et vocavit eum lingua Aegyptiaca, Salvatorem mundi (Gen. XLI).» Quid per fratres, nisi sancti designantur apostoli? Quid per Benjamin, nisi Paulus, qui de tribu Benjamin originem duxit? Omnes ergo fratres fruges praedicationis accipiunt, quas serere per mundum debeant, et pecuniam, quam ad usurae lucrum in fidei mensa proponant. Soli vero Benjamin etiam scyphus adjicitur, ut per Paulum, quem ille signabat, non tabernaculi cyathus gentibus, sed amplum et patulum verbi poculum propinetur. Hinc est enim quod ait: «Os nostrum patet ad vos, o Corinthii, cor nostrum dilatatum est, non angustiamini in nobis (II Cor. VI).» Ac si dicat: Quia me vobis verbi potum per uberem scyphum large videtis influere, et vos sitibundi cordis ad hauriendum ora, laxate, ut decurrens unda non inaniter fluat, sed capacia vasa, in quae transiundantur, inveniat. De quo videlicet potu per Isaiam Dominus dicit: «Glorificabit me bestia agri, dracones et strutiones, quia dedi in deserto aquas, flumina in invio, ut darem potum populo meo, electo meo (Isa. XLIII).» Scyphum itaque evangelicae praedicationis, in Benjamin datus est Paulo, ut ipse desertum gentilitatis specialiter excolat et ariditatem ejus largo sanctae praedicationis imbre perfundat. De quo scilicet imbre scriptum est: «Qui operit coelum nubibus et parat terrae pluviam (Psal. CXLVI.)»

Caput XXXII.

In Sermone de S. Vitale.

Si inveni,» inquit Jacob, «gratiam in conspectu tuo, pone manum sub femore meo, et facies mihi misericordiam et veritatem, ut non sepelias me in Aegypto, sed dormiam cum patribus meis, etc. (Gen. XLVII).» Quid est hoc, fratres mei, quid sibi vult a tanto viro tam anxia sepeliendi corporis sollicitudo? Si enim hoc ex humana consuetudine metiamur, profecto nihil dignum tanta propheticae mentis excellentia reperimus.

"Joseph commanded his servants to fill the sacks with wheat, and to put back each man's money in his sack (Gen. 44)." For what are the fruits that Joseph bestowed upon his brothers, if not the evangelical and apostolic doctrine, from which, clearly, the hungry people may live, from which the flock of Christ may gather the living nourishment of salvation? This is plainly that money which he commanded to be placed in the mouth of the sack; this money is now set forth on the table of the Church, so that interest may afterward be required from the merchants. But to Benjamin this is also added above the others, that in his sack a cup is also placed back with the money (Ibid.). For whom does Joseph indicate through this mystery, if not our Redeemer, whom he was already prefiguring by his own mystery at that time? For Scripture says: "Because Pharaoh changed his name, and called him in the Egyptian tongue, the Savior of the world (Gen. 41)." What is designated by the brothers, if not the holy apostles? What by Benjamin, if not Paul, who drew his origin from the tribe of Benjamin? All the brothers, therefore, receive the fruits of preaching, which they ought to sow throughout the world, and the money, which they should set forth on the table of faith for the profit of interest. But to Benjamin alone a cup is also added, so that through Paul, whom he signified, not the small cup of the tabernacle might be offered to the gentiles, but the ample and open chalice of the word. For hence it is that he says: "Our mouth is open to you, O Corinthians, our heart is enlarged, you are not straitened in us (2 Cor. 6)." As if he were to say: Because you see the drink of the word flowing abundantly to you from a bountiful cup, you also, with thirsty hearts, open wide your mouths to drink, so that the flowing wave may not run in vain, but may find capacious vessels into which it may be poured. Concerning which drink, indeed, the Lord says through Isaiah: "The beast of the field shall glorify me, the dragons and the ostriches: because I have given waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen (Isa. 43)." Therefore, the cup of evangelical preaching was given to Paul in Benjamin, so that he might specially cultivate the desert of paganism and water its dryness with the abundant rain of holy preaching. About which rain, indeed, it is written: "Who covereth the heaven with clouds, and prepareth rain for the earth (Ps. 146)."

Chapter XXXII.

In the Sermon on St. Vitalis.

"If I have found," said Jacob, "grace in thy sight, put thy hand under my thigh, and thou shalt show me mercy and truth, that thou bury me not in Egypt, but that I may sleep with my fathers, etc. (Gen. XLVII)." What is this, my brothers, what does such an anxious solicitude for burying the body mean, coming from so great a man? For if we measure this by human custom, we certainly find nothing worthy of such excellence of a prophetic mind.

Ubicunque enim corpus humanum sepeliatur, non ideo vel minus perfecta, vel minus gloriosa ejus resurrectio futura procul dubio creditur; sed si mystici sacramenti profunditas in hujus dubietatis caligine requiratur, perspicuum lumen intelligentiae ipsi qui invenerit orietur. Cadavera quippe mortuorum peccata significant injuste viventium. Sicut enim post contactum corporum mortuorum lex praecipit homines purificari (Num. XIX), ita etiam post perpetrationem delictorum jubemur per poenitentiam ablui. Hinc nimirum illa sententia dicta est: «Qui baptizatur a mortuo et iterum tangit illum, quid proficit lavatio ejus?» (Eccli. XXXIV.) Baptizatur quippe a mortuo, qui mundatur fletibus a peccato, sed post baptismum mortuum tangit, qui culpam post lacrymas repetit. Sed sepultura mortuorum remissionem significat peccatorum. Unde per Prophetam dicitur: «Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata (Psal. XXXI).» Ubi ergo sepelienda erant cadavera patriarcharum, nisi in illa terra ubi erat crucifigendus cujus sanguine facta est remissio peccatorum?

Caput XXXIII.

In sermone de inventione sanctae crucis.

«Lavabit in vino stolam suam, et in sanguine uvae pallium suum (Gen. XLIX).» Stola Christi et pallium multitudo est gentium, quas tunc Dominus induit, quando sibi eas per gratiam redemptionis adjunxit, sicut per Prophetam pollicetur, dicens: «Vivo ego, dicit Dominus, nisi hos omnes induam sicut vestimentum (Isa. XLIX).» Stolam ergo suam Dominus in vino, et pallium in sanguine uvae lavit quando, sicut botrus, in crucis ligno pependit? tunc enim ex latere ejus sanguis et aqua profluxit; sed aqua nos abluit, sanguis redemit, nimirum ut exhiberet sibi sponsam non habentem maculam neque rugam (Ephes. V).

Caput XXXIV.

In sermone de S. Eleucadio.

«Pulchriores sunt oculi ejus vino,» inquit Jacob ad filium de Christo, «et dentes ejus lacte candidiores (Gen. XLIX).» Oculi nempe Christi Apostoli et Evangelistae sunt, qui universo corpori sanctae Ecclesiae lumen sapientiae praestiterunt, quorum doctrina, dum rigorem atque duritiam priscae legis emollit, quodammodo austeritatem vini veteris eorum pulchritudo praecellit. Evangelica quippe praecepta mandatis Veteris Testamenti longe sunt clariora.

For wherever a human body may be buried, its future resurrection is without doubt believed to be no less perfect or less glorious on that account; but if the profundity of the mystical sacrament is sought in the darkness of this doubt, a clear light of understanding will arise for him who finds it. For the corpses of the dead signify the sins of those who live unjustly. For just as the law commands men to be purified after contact with dead bodies (Num. XIX), so also are we ordered to be washed by penance after the perpetration of offenses. Hence, indeed, that sentence was spoken: "He that is baptized by one that is dead, and toucheth him again, what doth his washing profit him?" (Eccli. XXXIV). For he is baptized by the dead who is cleansed from sin by tears, but he touches the dead after baptism who repeats the fault after his tears. But the burial of the dead signifies the remission of sins. Whence it is said through the Prophet: "Blessed are they whose iniquitites are forgiven, and whose sins are covered (Psalm XXXI)." Where, therefore, were the bodies of the patriarchs to be buried, if not in that land where He was to be crucified by whose blood the remission of sins was made?

Chapter XXXIII.

In a sermon on the finding of the Holy Cross.

"He will wash his robe in wine, and his mantle in the blood of the grape (Gen. XLIX)." The robe of Christ and His mantle is the multitude of the gentiles, which the Lord then put on when He joined them to Himself through the grace of redemption, as He promises through the Prophet, saying: "As I live, says the Lord, I will surely clothe myself with them all as with a garment (Isa. XLIX)." Did the Lord, therefore, wash His robe in wine, and His mantle in the blood of the grape, when, like a cluster of grapes, He hung on the wood of the cross? For then from His side flowed blood and water; but the water washes us, the blood redeems us, doubtless so that He might present to Himself a bride having neither spot nor wrinkle (Ephes. V).

Chapter XXXIV.

In the sermon on St. Eleucadius.

"His eyes are more beautiful than wine," said Jacob to his son concerning Christ, "and his teeth whiter than milk (Gen. 49)." The eyes of Christ are indeed the Apostles and Evangelists, who provided the light of wisdom to the entire body of the holy Church; their doctrine, while it softens the rigor and hardness of the ancient law, in a certain way their beauty excels the austerity of the old wine. Indeed, the evangelical precepts are far clearer than the mandates of the Old Testament.

Dentes vero sancti praedicatores sunt, qui conversos homines a pravorum societate praecidunt eosque in Christi corpus, tanquam in sua membra suscipiendo, quasi mandendo trajiciunt. Porro, nomine lactis, doctrina legis innuitur, quae carnalem populum lactis poculo tanquam parvulos alere videbatur. Quorum nimirum lacte candidiores sunt doctores Ecclesiae, quia fortem et solidum verbi cibum et ipsi comedunt, et aliis tradunt; de quibus ad Hebraeos dicit Apostolus: «Perfectorum est solidus cibus (Hebr. II).» Et bene candidi esse dicuntur doctores Ecclesiae, quia et a pravitatis macula liberi et conspicuae conversationis videntur operibus clari. Quapropter cavendum est, fratres mei, ne qua nos vitiorum nigredo dedecoret, qui candidos in Christi militia duces habemus. Periculose nimirum rerum species fluctuant, ubi cum ducibus subsequentis exercitus insignia non concordant. Beati siquidem patres nostri promptos se exhibebant ad perferenda supplicia; nos autem, dum a proximo laedimur, compescamus saltem animos vindicta. Moyses nempe ad ultionis indicium descendens de monte, cornutus apparuit (Gen. XXXIV); super Dominum autem in mansuetudinis Spiritu columba descendit (Matth. III). Illi decreverunt pro Christo propria cuncta contemnere; nos autem discamus saltem quae aliena sunt non ambire.

Finiunt testimonia libri Genesis.

INCIPIUNT CAPITULA LIBRI EXODI.

1. De urbibus tabernaculorum Phithon et Ramesse, quas Pharao luto et palea construxit. 2. De virga Moysi in serpentem conversa. 3. Unde supra. 4. De manu Moysi, quae educta de sinu apparuit leprosa. 5. Cum esset Moyses in itinere, occurrit ei Dominus, et volebat eum interficere. 6. Projecerunt malefici Pharaonis in terram virgas suas, quae versae sunt in dracones, sed devoravit eas virga Aaron. 7. De decem plagis Aegypti: 1, de aquis in sanguinem versis; 2, de plaga ranarum; 3, de ciniphe; 4, de muscis; 5, de nece animalium; 6, de ulceribus et vesicis; 7, de grandine et tonitruis et igne; 8, de plaga locustarum; 9, de tenebris; 10, de primogenitorum interfectionibus. 8. Postulet vir ab amico suo, et mulier a vicina sua, vasa argentea et aurea et vestes. 9. Sument de sanguine agni, et ponent super utrumque postem.

The teeth are truly the holy preachers, who cut off converted men from the society of the wicked and, by receiving them into the body of Christ as into his members, transmit them as if by chewing. Furthermore, by the name of milk, the doctrine of the law is suggested, which seemed to nourish the carnal people with a cup of milk like little children. Certainly the teachers of the Church are whiter than their milk, because they themselves eat the strong and solid food of the word, and hand it on to others; of whom the Apostle says to the Hebrews: "Solid food is for the perfect (Hebr. 5)." And the teachers of the Church are well said to be white, because they are seen to be both free from the stain of wickedness and clear through the works of a conspicuous conversation. Wherefore we must take care, my brothers, lest any blackness of vices disgrace us, who have white leaders in the militia of Christ. Certainly the appearances of things fluctuate dangerously where the insignia of the following army do not agree with the leaders. For our blessed fathers showed themselves prompt to endure punishments; but we, when we are harmed by our neighbor, let us at least restrain our minds from vengeance. Indeed Moses, descending from the mountain as a sign of vengeance, appeared horned (Exod. 34); but the dove descended upon the Lord in the Spirit of gentleness (Matth. 3). They decreed to despise all their own things for Christ; but let us at least learn not to covet what belongs to others.

The testimonies of the book of Genesis end.

HERE BEGIN THE CHAPTERS OF THE BOOK OF EXODUS.

1. Of the cities of the tabernacles Pithom and Raamses, which Pharaoh built with mud and straw. 2. Of the rod of Moses turned into a serpent. 3. As above. 4. Of the hand of Moses, which, being drawn out from his bosom, appeared leprous. 5. When Moses was on the way, the Lord met him and wished to kill him. 6. The sorcerers of Pharaoh threw their rods upon the ground, which were turned into dragons, but the rod of Aaron devoured them. 7. Of the ten plagues of Egypt: 1, of the waters turned into blood; 2, of the plague of frogs; 3, of gnats; 4, of flies; 5, of the death of animals; 6, of ulcers and blisters; 7, of hail and thunders and fire; 8, of the plague of locusts; 9, of darkness; 10, of the killing of the firstborn. 8. A man shall ask of his friend, and a woman of her neighbor, silver and gold vessels and garments. 9. They shall take of the blood of the lamb, and place it upon both doorposts.

10. Cum emisisset Pharao populum, non eos deduxit Dominus per viam terrae Philisthiim, quae vicina erat, ne si bella in via consurgerent, poeniteret eum et reverteretur in Aegyptum. 11. Sumpsit Maria prophetissa soror Aaron tympanum in manu. 12. De aquis amaris, quae ligni, quod ostendit Dominus Moysi, admistione, sunt in dulcedinem versae. 13. De XII aquarum fontibus et LXX palmis in Helim. 14. Quod sexta die duplex mensura jubebatur de manna colligi. 15. Quod filii Israel, cum vidissent manna, dicebant: Manhu, id est, Quid est hoc? 16. Quod manna in crastinum reservatum putrescebat. 17. Quod pugnante Israel contra Amalech, Moyses habens virgam in manu brachia crexit. 18. Quod Dominus in monte Sinai populo suo per Moysen legem dedit. 19. Altare de terra facietis mihi. 20. Non aedificabitis mihi altare de sectis lapidibus. 21. Facies bases argenteas, et tabulas deauratas desuper eriges. 22. Facies columnas quatuor et bases earum vestitas argento. 23. Ut in rationali, quod sacerdos ferebat in pectore, XII pretiosi lapides ponerentur, terni per quaternos angulos inclusi auro. 24. Arripiens Moyses vitulum aureum igne combussit et usque ad pulverem contrivit; et in aquam spargens potum populo dedit. 25. Quod Moyses XXIII millia hominum ob culpam conflati vituli perimere fecit. 26. Ecce locus apud me, stabis super petram, cumque transierit gloria mea, videbis posteriora mea. 27. Fecit Moyses in tabernaculo VII lucernas cum emunctoriis suis et vasa.

Finiunt capitula.

INCIPIUNT TESTIMONIA LIBRI EXODI.

CAPUT PRIMUM. In epistola ad Hermisindem sanctimonialem, ubi dicitur quod aedificium humanae superbiae cito destruitur.

Urbes illae tabernaculorum, quas Pharao luto paleaque construxit, nimirum luto, quod inquinat, palea, quae destinatur ad flammas, Phiton et Ramesses sunt non sine mysterio nuncupatae; Phiton siquidem interpretatur os abyssi, vel subito. Quisquis enim, juxta Pauli sententiam, supra fundamentum, quod est Christus Jesus, ligna, fenum, stipulam nunc aedificat, quale cujusque opus sit, ignis probabit (I Cor. III); et quo magis in altum haec carnalis vitae structura subrigitur, tanto proclivius, veluti in abyssi voraginem mersa, subito dissipatur.

10. When Pharaoh had sent the people away, the Lord did not lead them by the way of the land of the Philistines, which was nearby, lest if wars should arise on the way, it should repent him and he should return into Egypt. 11. Miriam the prophetess, the sister of Aaron, took a timbrel in her hand. 12. Of the bitter waters, which, by the mixing of the wood which the Lord showed to Moses, were turned into sweetness. 13. Of the 12 fountains of water and the 70 palms in Elim. 14. That on the sixth day a double measure of manna was ordered to be collected. 15. That the children of Israel, when they saw the manna, said: Manhu, that is, What is this? 16. That the manna reserved for the next day rotted. 17. That while Israel was fighting against Amalek, Moses, having the rod in his hand, raised his arms. 18. That the Lord gave the law to his people through Moses on Mount Sinai. 19. You shall make an altar of earth for me. 20. You shall not build an altar of hewn stones for me. 21. You shall make silver bases, and you shall erect gilded boards above. 22. You shall make four columns and their bases covered with silver. 23. That in the rational, which the priest wore on his breast, 12 precious stones should be placed, three by three in four rows, enclosed in gold. 24. Moses, seizing the golden calf, burnt it with fire and ground it to powder; and scattering it in the water, gave it to the people to drink. 25. That Moses caused 23,000 men to be slain on account of the guilt of the molten calf. 26. Behold, there is a place by me, you shall stand upon the rock, and when my glory passes by, you shall see my back parts. 27. Moses made seven lamps in the tabernacle with their snuffers and vessels.

The chapters end.

HERE BEGIN THE TESTIMONIES OF THE BOOK OF EXODUS.

CHAPTER I. In the epistle to the nun Hermisindis, where it is said that the edifice of human pride is quickly destroyed.

Those cities of tabernacles, which Pharaoh built with mud and straw—namely, with mud that defiles and straw that is destined for the flames—were not without mystery named Pithom and Ramesses; for Pithom is interpreted as "mouth of the abyss," or "suddenly." For whoever, according to the opinion of Paul, now builds upon the foundation, which is Christ Jesus, with wood, hay, and stubble, the fire will test what sort of work each one has done (I Cor. III); and the higher this structure of carnal life is raised, the more readily, as if plunged into the abyss's whirlpool, it is suddenly scattered.

Unde scriptum est: «Ducunt in bonis dies suos, et in puncto ad inferna descendunt (Job XXI).» Bene ergo dicitur et os abyssi et subito, quia de carnalis vitae, quae per eum innuitur, culmine non segniter, sed cito corruitur; et illud est os abyssi quod ascensus videbatur esse fastigii, Propheta testante qui ait: Dejecisti eos, dum allevarentur (Psal. LXXII). Ramesses vero pabulum dicitur, vel tinea. Pabulum namque diaboli sunt omnes reprobi, quibus ille tanquam lupus ovibus vescitur, eorumque pernicie velut epulis saginatur. De quibus etiam per David dicitur: «Sicut oves in inferno positi sunt, et mors depascet eos (Psal. XLVIII).»

«Dixit Dominus ad Moysen: Projice virgam, quam in manu gestas, in terram; et projecit, et factus est serpens. Expavit illico Moyses et fugit. Et ait illi Dominus: Apprehende caudam illius, et apprehendit, factaque est iterum virga (Exod. IV).» Cuncti liquido novimus quia serpens suasit homini mortem; ergo mors a serpente. Quis autem virga, nisi Christus? de quo propheta dicit: Quia «egredietur virga de radice Jesse (Isa. II).» Virga itaque in serpentem, Christus in mortem. Moyses autem expavit et fugit, quia suspenso in cruce, sive moriente Domino, omnis ille apostolorum numerus tremefactus expavit, et a certae spei ac firmae fidei soliditate recessit. Quia vero cauda extrema pars est corporis, quid, nisi finem Dominicae significat passionis? Moyses igitur caudam apprehendit et nihil in virga ultra serpentis apparuit, quia, completo Dominicae passionis crucisque mysterio, et fidelis quisque tunc ad fidem rediit, et Christus, consumpta morte, idipsum in se quod fuerat per resurrectionis gloriam reparavit.

Dixit Dominus ad Moysen: Quid est quod tenes in manu tua? Respondit: Virgam. Ait: Projice eam in terram etc. (Exod. IV). Quis per Moysen, nisi Judaicus populus: et quid per virgam, nisi potestas divinitatis? et quid per serpentem, nisi mortalitas nostri Redemptoris exprimitur? Quia enim per serpentem mors, recte mortalis in serpente; vel certe, cum scriptum sit: «Estote prudentes sicut serpentes (Matth. X).» quia ipsa summa prudentia, id est Dei Sapientia, incarnari dignata est, recte ejus mortalitas in serpente figuratur. Unde et in Evangeli de passione sua loquitur, dicens: «Sicut exaltavit Moyses serpentem in eremo, ita exaltari oportet filium hominis (Joan. III).» Moyses ergo virgam tenuit, quia Judaicus populus ante Redemptoris adventum in divina potestate confisus est; sed virgam in terram projecit, quia idem populus per patriarchas ac prophetas Dominum incarnandum esse nuntiavit.

Hence it is written: "They spend their days in wealth, and in a moment they go down to hell (Job XXI)." Well, therefore, is it called both "mouth of the abyss" and "suddenly," because from the summit of the carnal life, which is signified by it, the fall is not slow, but swift; and that which seemed to be the ascent to the peak is the mouth of the abyss, as the Prophet testifies, who says: You cast them down when they were being lifted up (Ps. LXXII). Ramesses, however, is said to mean "fodder," or "moth." For all the reprobate are the fodder (pabulum) of the devil, on whom he feeds as a wolf on sheep, and he is fattened by their destruction as if by a feast. Concerning whom it is also said through David: "Like sheep they are laid in hell, and death shall feed on them (Ps. XLVIII)."

"The Lord said to Moses: 'Throw the rod, which you carry in your hand, to the ground'; and he threw it, and it became a serpent. Moses was immediately terrified and fled. And the Lord said to him: 'Seize its tail,' and he seized it, and it became a rod again (Exodus IV)." We all know clearly that the serpent persuaded man to death; therefore, death is from the serpent. But who is the rod, if not Christ? of whom the prophet says: For "a rod shall come forth from the root of Jesse (Isaiah II)." Therefore, the rod into a serpent, Christ into death. But Moses was terrified and fled, because when the Lord was suspended on the cross, or rather dying, that whole number of the apostles, trembling, was terrified, and departed from the solidity of sure hope and firm faith. Since, indeed, the tail is the final part of the body, what does it signify, if not the end of the Lord's passion? Therefore, Moses seized the tail and nothing of the serpent appeared further in the rod, because, once the mystery of the Lord's passion and cross was completed, every faithful one then returned to the faith, and Christ, having consumed death, restored in Himself that very thing which He had been, through the glory of the resurrection.

The Lord said to Moses: What is that which you hold in your hand? He answered: A rod. He said: Cast it on the ground, etc. (Exodus 4). Who is represented by Moses, if not the Jewish people; and what by the rod, if not the power of divinity; and what is expressed by the serpent, if not the mortality of our Redeemer? For since death came through the serpent, the mortal one is rightly represented in the serpent; or certainly, since it is written: 'Be wise as serpents (Matthew 10),' because supreme prudence itself, that is, the Wisdom of God, deigned to be incarnated, His mortality is rightly prefigured in the serpent. Whence also in the Gospel He speaks of His passion, saying: 'As Moses lifted up the serpent in the desert, so must the Son of man be lifted up (John 3).' Moses, therefore, held the rod, because the Jewish people before the advent of the Redeemer trusted in divine power; but he cast the rod on the ground, because the same people, through the patriarchs and prophets, announced that the Lord was to be incarnated.

Virga ergo in colubrum vertitur, quia Redemptor noster Deus in se permanens mortalis inter homines factus est: sed Moyses colubrum conspiciens pertimuit et fugit, quia Judaicus populus, dum Redemptorem humani generis talem vidit Dominum; credere quasi formidolosus expavit. Cui jubetur ut colubrum cauda teneat, quia perfidus ille populus, qui modo credere recusat, in extrema parte Dominici corporis, id est, posteriori tempore sanctae Ecclesiae, videlicet in fine mundi, sese ad fidem recolligit. Et columbrum cauda tenet, quia eum, quem mortalem ante despexerat, Redemptorem suum in ultima jam parte Ecclesiae confitetur. Sed mox serpens in virgam redit, quia statim ut Judaicus populus in Redemptorem nostrum crediderit, idem Redemptor ad judicium in potestate suae divinitatis apparebit, ut ei jam serpens virga sit, quia is qui in terra homo despectus est, de coelo veniens super angelos videbitur Deus. Sicut ergo Dominus et sine lepra leprosus, et sine veneno serpens per mysterium dicitur, ita nihilominus et sine fatuitate stultus, et sine imbecillitate perhibetur infirmus, quia nimirum sic se nostrae infirmitati componit atque contemperat, ut et cum dimicantibus certet et cum patientibus similiter supplicia toleret.

«Mitte, inquit Dominus, manum in sinum tuum. Qui, cum misisset in sinum, protulit leprosam instar nivis. Retrahe, ait, manum in sinum tuum; retraxit et protulit iterum, et erat similis carni reliquae (Exod. IV).» Quid hoc loco per manum Moysi designatur, nisi Filius Dei? Unde dicitur in psalmo: «Fiat manus tua, ut salvet me (Psal. CXVIII);» ac si diceret: Fiat ille, per 103 quem facta sunt omnia, ut, dum ille creatur, creatura a reatus sui contagio liberetur. Haec manus in sinu Patris est, sicut Joannes Baptista dicit: «Filius, qui est in sinu Patris, ipse enarravit (Joan. I).» Sed manus haec cum de sinu prolata est, hoc est, cum per mysterium incarnationis apparuit, peccatorem eum et tanquam sceleris lepra perfusum is, unde processerat, populus aestimavit. Unde dicit Isaias: «Et nos putavimus eum quasi leprosum, et percussum a Deo, et humilitatum (Isa. LIII).» Sed manus haec cum in sinum rediit, lepram prorsus amisit, quia Redemptor noster, postquam ad Patrem, calcato mortis imperio, rediit, jam in fine saeculi non peccator homo, sed vere Deus et homo Judaeis omnibus apparebit.

The rod, therefore, is turned into a serpent, because our Redeemer, God remaining in Himself, was made mortal among men; but Moses, seeing the serpent, was terrified and fled, because the Jewish people, when they saw the Lord, the Redeemer of the human race, as such, were afraid to believe, as if full of fear. He is commanded to take the serpent by the tail, because that faithless people, who now refuse to believe, will, in the final part of the Lord's body—that is, in the later time of the holy Church, namely at the end of the world—gather themselves to the faith. And he takes the serpent by the tail, because he confesses as his Redeemer, in the very last part of the Church, Him whom he had previously despised as mortal. But soon the serpent returns to a rod, because as soon as the Jewish people believe in our Redeemer, the same Redeemer will appear for judgment in the power of His divinity, so that for him the serpent is now a rod, because He who was despised as a man on earth, coming from heaven, will be seen as God above the angels. Just as, therefore, the Lord is called leprous without leprosy, and a serpent without venom through a mystery, so likewise He is held to be foolish without foolishness, and weak without weakness, because, to be sure, He so adapts and conforms Himself to our infirmity that He both strives with those who struggle and likewise endures punishments with those who suffer.

"Put," said the Lord, "your hand into your bosom. And when he had put it into his bosom, he brought it out leprous, like snow. Put your hand back," he said, "into your bosom; he put it back and brought it out again, and it was like his other flesh (Exod. 4)." What is designated in this place by the hand of Moses, if not the Son of God? Hence it is said in the psalm: "Let thy hand be, that it may save me (Ps. 118);" as if it were saying: Let him be, through whom all things were made, so that, while he is made man, creation may be freed from the contagion of its guilt. This hand is in the bosom of the Father, as John the Baptist says: "The Son, who is in the bosom of the Father, he has declared him (John 1)." But when this hand was brought forth from the bosom, that is, when through the mystery of the incarnation he appeared, that people from which he had proceeded esteemed him a sinner and as if covered with the leprosy of crime. Hence Isaiah says: "And we did esteem him as a leper, and as one struck by God, and humbled (Isa. 53)." But when this hand returned to the bosom, it completely lost the leprosy, because our Redeemer, after He returned to the Father, having trampled the dominion of death, will at the end of the age appear to all the Jews not as a sinful man, but truly as God and man.

«Cumque esset in itinere in diversorio Moyses, occurrit ei Dominus et volebat occidere eum (Exod. IV).» Mirum valde, cur eum repente Dominus occidere voluisse describitur, quem assecretem sibi jam et symmystem familiariter fecerat, cui consilii sui ac voluntatis arcana panderat, et nunc in exsecutione suae obedientiae dirigebat. Sed procul dubio datur intelligi quia quantamlibet contagii maculam ex diuturna Madianitarum cohabitatione contraxerat, atque idcirco terrore ac negligentiae correctione purgandus erat, qui corrigendis aliis coelestium mandatorum bajulus accedebat. Quod scilicet uxor ejus Sephora prudenter intellexit de qua Scriptura protinus addidit: «Tulit illico Sephora acutissimam petram, et circumcidit praeputium filii sui (Ibid.).» Absurdum quippe fuerat, si videretur gentilis in filio qui Israelita erat in semetipso. Qui erga alios ad rectitudinis viam debet instruere, valde cavendum est ne ipse, quod absit, in aliquo videatur errare. Hinc est enim quod Israeliticus populus ad ulciscendum scelus Benjamin zelo rectitudinis inflammatur, et tamen idem populus Benjamin gladiis ante prosternitur (Jud. XX).

Caput VI.

In epistola ad Bonifacium, ubi dicitur ut exteriori prudentiae spiritualis sapientia praeferatur.

«Projecerunt malefici Pharaonis in terram virgas suas, quae versae sunt in dracones: sed devoravit virga Aaron virgas eorum (Exod. VII).» Virga quippe Aaron maleficorum absorbuit virgas, quia sapientia Christi, quam illa signabat, omnes hujus mundi sapientias annullavit mundique sapientes sui corporis, quod est Ecclesia, visceribus counivit. Terrenam itaque sapientiam nostram sapientia spiritualis absorbeat eamque velut in sui corporis arcana convertat. Absurdum namque est et satis inhonestum ut eadem prudentia eademque subtilitas rebus adhibeatur humanis quae spiritualibus impenditur et divinis.

Caput VII.

De decem plagis Aegypti, in epistola ad discipulum Joannem.

Plagae autem factae in Aegypto, quia humanae animae in mundo infliguntur vulnera. Unde quot plagae fuerant tot praecepta sunt divinitus promulgata ut, quot sunt vulnera cordis aegroti, totidem sint medicamenta quae illi valeant adhiberi.

"And when Moses was on the journey, at a lodging place, the Lord met him and wanted to kill him (Exod. 4)." It is very strange why the Lord is described as having suddenly wanted to kill him, whom He had already familiarly made His confidant and fellow initiate (*symmystem*), to whom He had opened the secrets of His counsel and will, and whom He was now directing in the execution of His command. But without a doubt, it is given to be understood that he had contracted some stain of contagion from his long cohabitation with the Midianites, and therefore he who was approaching as the bearer of celestial commands for the correction of others had to be purged by terror and the correction of his negligence. This, of course, his wife Zipporah prudently understood, about whom Scripture immediately added: "Zipporah at once took a very sharp stone and circumcised the foreskin of her son (Ibid.)." For it would have been absurd if he who was an Israelite in himself were seen as a gentile in his son. He who ought to instruct others in the way of righteousness must take great care lest he himself, God forbid, be seen to err in anything. For hence it is that the Israelite people is inflamed with zeal for righteousness to avenge the crime of Benjamin, and yet this same people is first laid low by the swords of Benjamin (Judges 20).

Chapter VI.

In the letter to Boniface, where it is said that spiritual wisdom should be preferred to exterior prudence.

"The magicians of Pharaoh cast their rods on the ground, which were turned into serpents: but Aaron's rod devoured their rods (Exod. VII)." Indeed, Aaron's rod absorbed the magicians' rods because the wisdom of Christ, which it signified, annulled all the wisdoms of this world and united the wise of the world to the bowels of His body, which is the Church. Therefore, let spiritual wisdom absorb our earthly wisdom and convert it, as it were, into the secrets of its own body. For it is absurd and quite improper that the same prudence and the same subtlety be applied to human affairs as is expended on spiritual and divine matters.

Chapter VII.

On the ten plagues of Egypt, in the letter to the disciple John.

Now, the plagues occurred in Egypt because wounds are inflicted upon the human soul in the world. Hence, as many plagues as there were, so many precepts were divinely promulgated, so that for as many wounds as there are in a sick heart, there might be just as many medicines that can be applied to it.

Age igitur; prima plaga est cum aquae vertuntur in sanguinem (Exod. VII). Porro autem istae plagae non fiunt nisi in Aegypto, id est, in corde tenebroso et caligine caecitatis oppresso. Cui scilicet aquae convertuntur in sanguinem, cum caeca mens, quantum ad se, confundit ac violat rectae fidei puritatem; sicut enim per aquam omnes de visceribus terrae segetes prodeunt, sic ex fide spiritualia proferuntur alimenta virtutum. Tunc igitur aqua in sanguinem vertitur, cum caecitate perfidiae cor insipiens obscuratur. Sicut de quibusdam dicit Apostolus: «Quia cum cognovissent Dominum, non sicut Dominum glorificaverunt, aut gratias egerunt, sed evanuerunt in cogitationibus suis; et obscuratum est insipiens cor eorum (Rom. I).» Qui primae plagae, hoc est, pestilentissimo vulneri, mox adhibetur primi medicina praecepti: «Audi, Israel, Dominus Deus tuus Deus unus est (Deut. VI).» Hoc est enim medicinale vinculum, quo perfidiae vulnus debeat alligari, ut hoc audiens unum solummodo Deum colas et in plures Deos marcescentis perfidiae putredinem non effundas. Et justo Dei judicio, juxta litteram factum est ut illius fluvii sanguine potarentur Aegyptii, in quo primitus pueri necabantur Hebraei.

Secunda vero plaga, ranarum est abundantia (Exod. VIII). Rana clamosum est animal, et in limosis vociferatur ex more paludibus; cui similes judicantur haeretici ac philosophi, qui velut super paludes limosas, hoc est inter turbas squalore perfidiae sordidas, vanis adversus Christum vociferantur obloquiis, et, dum per argumenta fallaciae non desinunt importunis garrire clamoribus, inane quidem in auribus taedium, sed nullum mentibus vivendi afferunt cibum. Cui morbo, qui videlicet in anima lethaliter saevit, secundum praeceptum tanquam poculum salutis occurrit. Secundum autem praeceptum est: «Non assumes nomen Domini Dei tui in vanum (Exod. XX).» In vanum namque Christi nomen assumit qui eum non Creatorem, sed tantummodo creaturam credit: «Vanitati enim creatura subjecta est (Rom. VIII).» Et ideo tales homines sunt procul dubio vani, quia veritatem Dei commutantes in mendacium, fidem adhibent vanitati.

Tertia vero plaga ciniphes sunt (Exod. VIII). Hoc autem animal tam minutum est ac perexiguum ut dum se per aerem librat et huc illucque vagabundis anfractibus instabiliter volat, visum cernere volentes effugiat; in corpore tamen nostro dum sederit, pungit, adeo ut, cum eas nequeas videre dum volant, compellaris sentire dum stimulant; et dum circumvolantes seseque importunius ingerentes vultus nostros infestare non desinunt, volentes quiescere non permittunt. Quamobrem haec plaga vagationis et inquietudinis vitium manifeste designat.

Come then; the first plague is when the waters are turned into blood (Exod. VII). Moreover, these plagues do not occur except in Egypt, that is, in a dark heart oppressed by the gloom of blindness. For such a one, the waters are turned into blood when the blind mind, as far as it is concerned, confounds and violates the purity of right faith; for just as all crops come forth from the bowels of the earth through water, so from faith are brought forth the spiritual nourishments of the virtues. Then, therefore, water is turned into blood when the foolish heart is darkened by the blindness of perfidy. As the Apostle says of certain people: 'Because when they knew the Lord, they did not glorify him as Lord, nor give thanks, but became vain in their thoughts; and their foolish heart was darkened' (Rom. I). To this first plague, that is, to this most pestilent wound, the medicine of the first precept is immediately applied: 'Hear, O Israel, the Lord your God is one God' (Deut. VI). For this is the medicinal bandage with which the wound of perfidy should be bound, so that hearing this you may worship only one God and not pour forth the putrefaction of decaying perfidy into many gods. And by the just judgment of God, it happened according to the letter that the Egyptians were made to drink the blood of that river in which the Hebrew boys were first killed.

The second plague, however, is the abundance of frogs (Exod. VIII). The frog is a clamorous animal, and it croaks habitually in muddy swamps; to it are judged similar the heretics and philosophers, who, as if over muddy swamps—that is, among crowds sordid with the squalor of perfidy—vociferate with vain insults against Christ, and, while they do not cease to chatter with importunate cries through arguments of fallacy, they bring an empty weariness to the ears, but no food of life to the mind. Against this disease, which indeed rages lethally in the soul, the second precept comes as a cup of salvation. Now, the second precept is: 'You shall not take the name of the Lord your God in vain' (Exod. XX). For he takes the name of Christ in vain who believes Him not the Creator, but only a creature: 'For the creature was made subject to vanity' (Rom. VIII). And therefore such men are without doubt vain, because, changing the truth of God into a lie, they give their faith to vanity.

The third plague, however, is the gnats (Exod. VIII). This animal, however, is so minute and tiny that while it balances itself in the air and flies about unstably here and there in wandering twists, it escapes the sight of those wishing to see it; yet when it has settled on our body, it stings, so much so that, while you cannot see them as they fly, you are compelled to feel them as they prick; and while flying around and more importunately thrusting themselves upon us, they do not cease to infest our faces, they do not permit those who wish to rest to do so. For this reason, this plague manifestly designates the vice of wandering and restlessness.

Quo videlicet morbo quidam laborantes inutiliter huc illucque discurrunt, et velut malis vertumnis obnoxii per impatientiam non quiescunt. Sed quoniam ciniphes istae perexiguae sunt et noxiae, ut non tam pondus videantur habere quam morsus, qui vitio vagationis inserviunt, quod per ciniphes designatur, leve quidem arbitrantur esse peccatum, sed non levireatus fodiuntur aculeo. Non aggravat pondus, sed penetrat morsus, quia, quanto vitium hoc levius deputant, tanto majore necesse est ut peccati stimulus animae languentis interiora transfigat. Huic itaque languori tertii praecepti obviat medicina, cum dicitur: «Memento ut diem Sabbati sanctifices (Exod. XX et XXXI, Deuter. I);» sabbatum, id est requies. Ubi est sanctificatio sabbati, ibi procul dubio Spiritus Dei. Unde scriptum est: «Super quem requiescet Spiritus meus, nisi super humilem et quietum et trementem sermones meos?» (Isai LXVI.) Pensanda sunt verba quia si Spiritus sanctus requiescit tantummodo super quietum, ergo deserit inquietum. Enimvero, sicut secundum praeceptum refertur ad Filium, ita hoc tertium pertinet ad Spiritum sanctum, qui nihilominus tertia est in sancta Trinitate persona. Nam et illam tertiam plagam Spiritui sancto incantatores ascribunt, cum et ipsi ciniphes excitare non possunt, dicentes ad Pharaonem: «Digitus Dei est hic (Exod. VIII).» Ad colendum hoc sabbatum discipulum suum provocabat Apostolus, cum dicebat: «Attende lectioni et doctrinae (I Tim. I).» Et alibi: «Orate sine intermissione (I Thess. V).» Ad hujus sabbati cultum Dominus nos provocat per prophetam, cum dicit: «Vacate et videte, quoniam ego sum Dominus (Psal. XLV).» Ac si dicat: Spirituale sabbatum colite, vagationis inquietudinem devitate; ut per Spiritus sancti gratiam fixos, non vos ciniphes inquietent, sed spirituali sabbati cultura sanctificet. Notandum praeterea quoniam tria duntaxat ista praecepta in una descripta sunt tabula; alia vero septem continebantur in altera. Ista siquidem ad charitatem Dei, illa vero ad amorem pertinent proximi. Et idcirco non amplius quam duae sunt tabulae, quia geminae sunt charitatis impressione distinctae. Tria plane praecepta in una tabula, septem vero descripta fuisse in alia, ex hoc maxime colligitur quod B. Apostolus ad Ephesios ait: «Filii, obedite parentibus vestris in Domino, hoc enim justum est. Honora patrem et matrem; quod est mandatum primum in promissione, ut bene sit tibi et sis longaevus super terram (Ephes. VI).» Cur autem primum hoc mandatum dicitur, nisi quod in principio secundae tabulae positum est? Quod etiam in promissione dicitur, quia quod in aliis praeceptis non invenitur, hoc praeceptum longaevitatis promissio sequitur, praemissio nimirum hoc quod dicitur: Honora patrem et matrem, ut bene sit tibi et sis longaevus super terram. Hoc ergo praeceptum, quod quartum est in generali numero mandatum, in secunda tabula ponitur primum.

Indeed, some laboring under this disease run about uselessly here and there, and as if subject to evil whirlwinds, they do not rest out of impatience. But since these gnats are very small and harmful, so that they seem to have not so much weight as a sting, those who are given to the vice of wandering, which is designated by the gnats, judge it to be a light sin, but they are pierced by the sting of no light guilt. The weight does not oppress, but the sting penetrates, because the more lightly they regard this vice, the more it is necessary that the goad of sin transfix the inner parts of the languishing soul. Therefore, the medicine of the third precept counteracts this languor, when it is said: 'Remember to keep holy the Sabbath day' (Exod. XX and XXXI, Deut. I); Sabbath, that is, rest. Where there is the sanctification of the Sabbath, there without doubt is the Spirit of God. Hence it is written: 'On whom shall my Spirit rest, but on him that is humble and quiet, and that trembles at my words?' (Isa. LXVI). The words must be pondered, because if the Holy Spirit rests only upon the quiet, then He deserts the restless. Indeed, just as the second precept refers to the Son, so this third one pertains to the Holy Spirit, who is nevertheless the third person in the Holy Trinity. For the magicians also ascribe that third plague to the Holy Spirit, when they themselves cannot produce the gnats, saying to Pharaoh: 'This is the finger of God' (Exod. VIII). The Apostle was provoking his disciple to observe this Sabbath when he said: 'Attend to reading and to doctrine' (I Tim. I). And elsewhere: 'Pray without ceasing' (I Thess. V). To the observance of this Sabbath the Lord provokes us through the prophet, when He says: 'Be still and see that I am the Lord' (Ps. XLV). As if to say: Observe the spiritual Sabbath, avoid the restlessness of wandering; so that, being made firm by the grace of the Holy Spirit, the gnats may not disturb you, but He may sanctify you with the observance of the spiritual Sabbath. It should be noted, moreover, that these three precepts alone were written on one tablet; but the other seven were contained on the other. These indeed pertain to the love of God, while those pertain to the love of neighbor. And for that reason there are no more than two tablets, because they are distinguished by the twofold impression of charity. That three precepts were clearly written on one tablet, and seven on the other, is gathered especially from what the Blessed Apostle says to the Ephesians: 'Children, obey your parents in the Lord, for this is just. Honor your father and mother; which is the first commandment with a promise, that it may be well with you and you may be long-lived upon the earth' (Eph. VI). But why is this called the first commandment, unless because it is placed at the beginning of the second tablet? It is also said to be 'with a promise' because what is not found in the other precepts, a promise of long life follows this precept, namely this premise which is stated: Honor your father and mother, that it may be well with you and you may be long-lived upon the earth. This precept, therefore, which is the fourth commandment in the general number, is placed first on the second tablet.

Cui contraria est quarta plaga, hoc est, cynomyia quae dicitur musca canina (Exod. VIII). Nihil enim tam caninum est quam ignorare parentes et illis qui nos genuerunt, reverentiam non deferre. Eos etiam tanquam muscae circumvolitantes canini mores exagitant, qui, dum deferre parentibus nesciunt, per levitatis inconstantiam a naturali gravitate recedunt, eosque tanquam caninae muscae dilacerant, dum se contra genitores suos, quasi ringentes et oblatrantes, per impatientiam vexant. Ut haec ergo plaga curetur, digna parentibus reverentia deferatur.

Quinta plaga mors peccatorum est (Exod. IX). Omnes enim qui spreto conjugali toro alienarum se mulierum foeditatibus polluunt et per obscenae libidinis passim fluxa resolvunt, quid aliud quam bruta dicendi sunt pecora atque a ratione spiritualis intelligentiae penitus aliena? «Facti sunt enim sicut equus, et mulus, quibus non est intellectus (Psal. XXXI).» Et per Jeremiam dicitur: «Saturavi eos et moechati sunt, et in domo meretricis luxuriabantur; equi amatores in feminas emissarii facti sunt, unusquisque ad uxorem proximi sui hinniebat (Jer. V).» Haec ergo pecora necesse est ut funditus exstincta depereant, nisi divinae legis medicamen occurrat. Dicitur ergo: «Non moechaberis (Exod. XX).» Hoc utique quintum praeceptum quintae plagae tanquam medicinalis nexus opponitur, ut dum proprio toro quisque contentus esse compellitur, nequaquam in extraneae carnis amplexus intemperantia diffrenatae libidinis extendatur.

Sexta plaga sunt vulnera et vesicae turgentes atque ferventes (Exod. IX). In vulneribus scilicet arguitur dolosa odientium ac purulenta malitia; in vesicis tumens et inflata superbia; in fervore, aestuans et inflammati furoris insania. Sunt enim animae quaedam homicidales, in quibus hae pestes oriuntur et acerrime saeviunt, easque, nisi humanum sanguinem fundant, quiescere non permittunt. Huic itaque furenti morbo et immaniter saevienti, sextum praeceptum tanquam medicina coelestis occurrit, quo dicitur: «Non occides (Exod. XX);» ut hoc quilibet audiens exortam malae voluntatis in semetipso perniciem reprimat, nec extrinsecus ad effundendi cruoris effectum conceptum malitiosae conscientiae virus erumpat.

Post haec plaga grandinis ponitur, ubi scilicet grando et ignis pariter ferebantur (Exod. IX). Porro autem duo haec contraria sunt, frigus in grandine, calor in igne. Sic qui aliena furantur, et a fraterna charitate sunt frigidi, et ardore cupiditatis accensi. Ubi etiam fulgura atque tonitrua mista fuisse cum grandine perhibentur. Quid autem per tonitrua et fulgura, nisi pavor intolerabilis designatur? Et hoc furibus familiare est ut, primo capi, deinde puniri, tremefactis visceribus paveant; nec tamen a semel conceptae nequitiae perpetratione quiescant.

Contrary to this is the fourth plague, that is, the dog-fly, which is called *cynomyia* (Exod. VIII). For nothing is so dog-like as to be ignorant of one's parents and not to show reverence to those who begot us. Dog-like habits also harass them like hovering flies, who, while they know not how to honor their parents, depart from natural gravity through the inconstancy of levity, and tear them apart like dog-flies, while they vex themselves against their own progenitors, as if snarling and barking, through impatience. Therefore, that this plague may be cured, let due reverence be shown to parents.

The fifth plague is the death of the cattle (Exod. IX). For all who, spurning the conjugal bed, pollute themselves with the filthiness of other women and dissolve themselves everywhere through the flows of obscene lust, what else are they to be called but brute cattle and entirely alien to the reason of spiritual intelligence? 'For they have become like the horse and the mule, which have no understanding' (Ps. XXXI). And through Jeremiah it is said: 'I fed them to the full, and they committed adultery, and they rioted in the harlot's house; they are become as amorous horses and stallions, every one neighed after his neighbor's wife' (Jer. V). These cattle, therefore, must utterly perish and be extinguished, unless the medicine of the divine law intervenes. Therefore it is said: 'You shall not commit adultery' (Exod. XX). This fifth precept is certainly opposed to the fifth plague like a medicinal bond, so that while each one is compelled to be content with his own bed, the intemperance of unbridled lust may by no means be extended to the embraces of another's flesh.

The sixth plague is wounds and boils, swelling and burning (Exod. IX). In the wounds, namely, is reproved the deceitful and purulent malice of those who hate; in the boils, swelling and inflated pride; in the burning, the seething and inflamed madness of fury. For there are certain homicidal souls in whom these plagues arise and rage most fiercely, and do not permit them to rest unless they shed human blood. To this raging and savagely fierce disease, therefore, the sixth precept comes as a heavenly medicine, in which it is said: 'You shall not kill' (Exod. XX); so that anyone hearing this may repress in himself the rising destruction of an evil will, and the conceived venom of a malicious conscience may not erupt outwardly to the effect of shedding blood.

After this is placed the plague of hail, where, namely, hail and fire were borne along together (Exod. IX). Moreover, these two are contraries: cold in the hail, heat in the fire. So are those who steal what belongs to others: they are both cold in fraternal charity and inflamed with the heat of cupidity. Where also lightning and thunder are said to have been mixed with the hail. But what is designated by the thunder and lightning, if not an intolerable dread? And this is familiar to thieves, that they fear with trembling bowels, first to be caught, then to be punished; and yet they do not rest from the perpetration of the wickedness once conceived.

Istae nimirum pestes, hoc est, grando, ignis, fulgura, simul atque tonitrua, eorum corda qui clam aliena diripiunt, tanquam quaedam arva devastant, et si qua sunt, omnia bonae voluntatis fruges et germina dissipant. Huic itaque pessimo vulneri septimi succurrit medicina mandati, cum dicitur: «Non furaberis (Exod. XX);» ut hoc quisque cognoscens, cordis sui segetes hac multiplici peste non perdat, sed bonorum operum frugibus animae suae cellarium repleat, implens illud apostolicum: «Qui furabatur, jam non furetur, sed laboret manibus suis, ut habeat unde tribuat necessitatem patientibus (Ephes. IV).»

Octava autem plaga locustae sunt (Exod. X). Per haec animalia, quae segetum germina destruunt et pestifero fruges ore corrodunt, qui possunt melius designari quam bi qui fratribus detrahunt et falsum illis crimen opponunt? Nam quasi alienae segetis germen devorant, dum fratrum suorum non modo bona supprimunt quae praedicare debuerant, sed ultimo etiam nota eos falsi reatus inflammant. Rodunt itaque, quia non modo eorum verba bona per iuvidentiam contegunt, sed eis etiam stigma fictae pravitatis inurunt. An isti tanquam locustae non rodunt, quibus per Apostolum dicitur: «Si mordetis et comeditis invicem, videte ne ab invicem consumamini?» (Gal. V.) Huic itaque plagae mandatum illuc competenter opponitur, quo dictum est: «Non falsum testimonium dices (Exod. XX).» Ut videlicet falsus quisque testis, qui non erit impunitus, ab alienae vitae morsu se reprimat, locustinos dentes abjiciat et virentia segetis alienae germina non abrodat.

Jam nona plaga est densitas tenebrarum (Exod. X). Nemo magis in interiores tenebras labitur quam is qui conjugalis thalami violat fidem et alienam invadere quaerit uxorem. Sed has tenebras quas utique cor luxuriae deditum tolerat, divinae legis splendor illustrat, cum dicitur: «Non concupisces uxorem proximi tui (Exod. XX).» Ubi notandum quia non dicitur, non tolles; sive, non pollues, sed quod plus est, «non concupisces uxorem proximi tui.» Superius dictum est: «Non moechaberis:» hic dicitur: «Non concupisces uxorem proximi tui;» ergo de re una duo videntur esse mandata: illic enim moechiae alienum torum violantis effectus; hic etiam violare volentis prohibetur affectus. Illic spurcus et illicitus condemnatur adulterii coitus; hic etiam adulterinae concupiscentiae compescitur appetitus. Et revera ipsa concupiscentia violandi alieni matrimonii adulterium est, sicut Dominus ait: «Qui viderit uxorem alterius ad concupiscendum eam, jam moechatus est in corde suo (Matth. V).» Non ergo quispiam alienam concupiscat uxorem, ne palpabilium tenebrarum patiatur in corde caliginem, quam etsi forte jam patitur, coruscantem radium mandati legalis admittat et sic tenebras conscientiae caecutientis abjiciat.

These plagues, namely, hail, fire, lightning, and thunder together, devastate the hearts of those who secretly plunder what belongs to others, like certain fields, and they scatter all the fruits and sprouts of good will, if any exist. Therefore, the medicine of the seventh commandment comes to the aid of this most wicked wound, when it is said: 'You shall not steal' (Exod. XX); so that everyone, knowing this, may not lose the harvests of his heart to this manifold plague, but may fill the storehouse of his soul with the fruits of good works, fulfilling that apostolic word: 'He who stole, let him steal no more, but let him labor with his hands, that he may have something to give to those who suffer need' (Eph. IV).

The eighth plague, however, is the locusts (Exod. X). By these animals, which destroy the sprouts of the crops and corrode the fruits with their pestilential mouths, who can be better designated than those who detract from their brothers and bring a false charge against them? For they devour, as it were, the sprout of another's harvest, when they not only suppress the good things of their brothers which they ought to have proclaimed, but in the end even brand them with the mark of a false guilt. Thus they gnaw, because they not only cover up their good words through envy, but also burn into them the stigma of a feigned depravity. Or do these not gnaw like locusts, to whom it is said through the Apostle: 'If you bite and devour one another, take heed that you be not consumed one of another'? (Gal. V). To this plague, therefore, that commandment is fittingly opposed, in which it was said: 'You shall not bear false witness' (Exod. XX). So that, namely, every false witness, who will not go unpunished, may restrain himself from biting at another's life, cast away his locust-like teeth, and not gnaw away the green sprouts of another's harvest.

Now the ninth plague is the thickness of darkness (Exod. X). No one falls into deeper inner darkness than he who violates the faith of the marriage bed and seeks to invade another's wife. But these shadows, which the heart given to luxury certainly endures, the splendor of the divine law illuminates, when it is said: 'You shall not covet your neighbor's wife' (Exod. XX). Where it is to be noted that it does not say, you shall not take, or, you shall not defile, but what is more, 'you shall not covet your neighbor's wife.' Above it was said: 'You shall not commit adultery:' here it is said: 'You shall not covet your neighbor's wife;' therefore, there seem to be two commandments about one thing: for there the effect of the adulterer violating another's bed is forbidden; here even the affection of one wishing to violate it is prohibited. There the foul and illicit intercourse of adultery is condemned; here even the appetite of adulterous concupiscence is restrained. And in truth, the very concupiscence of violating another's marriage is adultery, as the Lord says: 'Whoever looks at another's wife to covet her, has already committed adultery in his heart' (Matt. V). Therefore, let no one covet another's wife, lest he suffer in his heart the gloom of palpable darkness; and if by chance he already suffers it, let him admit the flashing ray of the legal commandment and so cast off the darkness of his blinding conscience.

Postremo decima plaga est mors primogenitorum (Exod. XII). Duos filios habet homo, nimirum cum facit opus quod ad hanc pertinet vitam, et cum spirituale quid operatur quod ad vitam tendit aeternam. Sed spiritualis fructus, quasi primogenitus noster, in nostris operibus debet obtinere primatum. Unde et Dominus: «Primum, inquit, quaerite regnum Dei, et haec omnia adjicientur vobis (Matth. VI).» Ac si dicat: Gignite spiritualem fructum, qui vester sit utique primogenitus; qui vero ad hujus vitae pertinet necessaria, sit in haereditate secundus, huic enim primogenito cum Jacob debetur benedicto (Gen. XXVII); de Esau vero ejusque similibus Scriptura dicit: «Haereditas, ad quam in principio festinatur, in novissimo benedictione carebit (Prov. XX).» De his duobus liberis in Deuteronomio per figuram dicitur: «Haereditas, ad quam in principio festinatur, in novissimo benedictione carebit (Prov. XX).» De his duobus liberis in Deuteronomio per figuram dicitur: «Si habuerit homo uxores duas, unam dilectam et alteram odiosam, genueritque ex eis liberos, et fuerit filius odiosae primogenitus, volueritque substantiam inter filios suos dividere, non poterit filium dilectae facere primogenitum, et praeferre filio odiosae, sed filium odiosae agnoscet primogenitum dabitque ei de his quae habuerit cuncta duplicia; iste est enim principium liberorum ejus, et huic debentur primogenita (Deut. XXI).» De quibus omnibus verbum illud hic duntaxat ducimus exponendum, quod uxor dilecta sit vita mollis, deliciosa, carnalis; odiosa autem uxor est vita spiritualis, ut pote rigida, districta et omnium carnalium delectationum illecebris inimica. Hujus ergo filio primogenita debentur, quia spiritualis vitae fructus illum habere meretur in praemium qui est, juxta Joannem, «primogenitus mortuorum, et princeps regum terrae, qui dilexit nos et lavit nos a peccatis nostris in sanguine suo (Apoc. I).» Sed hic primogenitus, id est, spiritualis fructus illi procul dubio moritur, qui suis non contentus, alienis rebus intendit; quod fraterni juris est appetit, et bona proximi succensus avaritiae facibus concupiscit. Sed decimum Legis praeceptum est: «Non concupisces rem proximi tui (Exod. XX).» Hoc igitur ille mandatum diligenter audiat, ne primogenitum perdat, ut de primogenito suo gaudeat, nequaquam quod alienum est concupiscat.

«Postulet vir ab amico suo, ait Dominus, et mulier a vicina sua, vasa argentea, et aurea, et vestes; dabit autem Dominus gratiam populo suo coram Aegyptiis (Exod. XII).»

Finally, the tenth plague is the death of the firstborn (Exod. XII). Man has two sons, namely, when he does a work that pertains to this life, and when he performs something spiritual that tends to eternal life. But the spiritual fruit, as our firstborn, ought to hold the primacy in our works. Hence the Lord also says: 'Seek first, He says, the kingdom of God, and all these things shall be added unto you' (Matt. VI). As if to say: Beget a spiritual fruit, which should be your firstborn; but let that which pertains to the necessities of this life be second in inheritance, for to this firstborn, with Jacob, is owed the blessing (Gen. XXVII); but of Esau and his like, Scripture says: 'An inheritance to which one hastens in the beginning, shall be without a blessing in the end' (Prov. XX). Of these two children it is said figuratively in Deuteronomy: 'An inheritance to which one hastens in the beginning, shall be without a blessing in the end' (Prov. XX). Of these two children it is said figuratively in Deuteronomy: 'If a man have two wives, one beloved and the other hated, and they have born him children, and the son of the hated be the firstborn, and he would divide his substance among his sons, he cannot make the son of the beloved the firstborn, and prefer him to the son of the hated, but he shall acknowledge the son of the hated for the firstborn, and shall give him a double portion of all that he has; for he is the beginning of his children, and to him are due the first-birthrights' (Deut. XXI). From all of which, we take it that only this word is to be expounded here: that the beloved wife is the soft, delightful, carnal life; but the hated wife is the spiritual life, inasmuch as it is rigid, strict, and hostile to the allurements of all carnal delights. To the son of this latter, therefore, are the first-birthrights due, because the fruit of the spiritual life deserves to have as its reward Him who is, according to John, 'the firstborn of the dead, and the prince of the kings of the earth, who has loved us and washed us from our sins in his own blood' (Rev. I). But this firstborn, that is, the spiritual fruit, undoubtedly dies for him who, not content with his own things, sets his mind on the things of others; who covets what is his brother's right, and desires his neighbor's goods, inflamed by the torches of avarice. But the tenth precept of the Law is: 'You shall not covet your neighbor's goods' (Exod. XX). Therefore, let him diligently hear this commandment, lest he lose his firstborn; so that he may rejoice in his firstborn, let him by no means covet what is another's.

"Let every man ask of his friend, says the Lord, and every woman of her neighbor, vessels of silver and of gold, and raiment; and the Lord will give his people favor in the sight of the Egyptians (Exod. XII)."

In quo videlicet, ne diutius immorer, mystice aurum et argentum cum vestibus petimus, unde Domino tabernaculum fabricemus, cum mundanos poetas ac philosophos legimus, ut in divinis eloquiis luculentius proficere valeamus; sive etiam, quod perspicacius est, aurum et argentum, animae sunt pretiosae, quae cum vestibus simul, id est, suis corporibus populo Dei se copulant, ut tenebrosum hoc saeculum, velut Aegyptum, deserant et terram promissam perpetuae felicitatis acquirant.

«Sument de sanguine agni et ponent super utrumque postem (Exod. XII.)» Quid est, quod Israelitica plebs postibus domorum de sanguine agni jubetur imponere, nisi ut nos praefiguret crucem Christi, qui verus est agnus, in fronte portare? Ad vesperam siquidem immolabatur agnus; et in vespera mundi passus est Christus. Liniuntur utique postes, ne vastator angelus audeat inferre perniciem; et nos crucis vexillum in corde gestamus et fronte, ne repentinus hostis veniens valeat auferre salutem, unde et securi canimus: «Signatum est super nos lumen vultus tui, Domine (Psal. IV).»

«Cum emisisset Pharao populum, non eos deduxit Dominus per viam terrae Philistiim, quae vicina est, reputans ne forte poeniteret eum, si vidisset adversum se bella consurgere, et reverteretur in Aegyptum (Exod. XIII).» Ex Aegypto itaque recendentibus, e vicino pugna subtrahitur, quia derelinquentibus saeculum quaedam pacis tranquillitas datur; ne in ipsa suae teneritudinis novitate turbati atque conterriti ad ea quae contempserant revertantur. Prius ergo securitatis suavitate mulcentur, prius pacis quiete nutriuntur. Post cognitam vero dulcedinem tanto jam tolerabilius tentationum certamina sustinent quanto in Deo altius agnovere quod ament.

«Sumpsit autem Maria prophetes, soror Aaron, tympanum in manu (Exod. XV).» Nos quoque rubro jam mari transmisso et hoste demerso tympanum cum Maria ferre debemus. Quid est autem tympanum portare? Audi Dominum dicentem: «Qui vult, inquit, venire post me, abneget semetipsum, et tollat crucem suam et sequatur me (Luc. VIII).» Qui enim carnem suam cum vitiis et concupiscentiis crucifigit, qui membra sua, quae sunt super terram, abstinendo mortificat (Galat. V), ille vere cum Maria tympanum portat, quia semetipsum a noxiis terrenae voluptatis humoribus aridum servat.

Caput XII.

In eodem sermone.

In which, to be brief, we mystically ask for gold and silver with garments, from which to build a tabernacle for the Lord, when we read the worldly poets and philosophers, so that we may be able to advance more splendidly in the divine utterances; or even, which is more insightful, the gold and silver are precious souls, which, together with their garments, that is, their bodies, join themselves to the people of God, so that they may desert this dark age, like Egypt, and acquire the promised land of perpetual felicity.

"They shall take of the blood of the lamb and put it on both doorposts (Exod. 12)." What is this, that the Israelite people are commanded to put the blood of the lamb on the doorposts of their houses, unless it is to prefigure that we should bear on our foreheads the cross of Christ, who is the true lamb? For the lamb was sacrificed in the evening; and in the evening of the world, Christ suffered. The doorposts are indeed smeared, lest the destroying angel dare to bring about destruction; and we carry the banner of the cross in our heart and on our forehead, lest a sudden enemy, coming upon us, be able to take away our salvation, whence we also sing securely: "The light of your countenance, O Lord, is signed upon us (Psalm 4)."

"When Pharaoh had let the people go, the Lord did not lead them by the way of the land of the Philistines, which is near, thinking that perhaps they might repent, if they saw wars rising up against them, and return to Egypt (Exod. 13)." Therefore, for those departing from Egypt, the nearby battle is withdrawn, because to those abandoning the world a certain tranquility of peace is given, lest, disturbed and terrified in the very newness of their tenderness, they return to those things which they had despised. First, therefore, they are soothed by the sweetness of security; first, they are nourished by the quiet of peace. But after this sweetness is known, they endure the struggles of temptations all the more tolerably, the more deeply they have come to know in God that which they love.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand (Exodus 15)." We also, with the Red Sea now crossed and the enemy drowned, ought to carry a timbrel with Mary. But what is it to carry a timbrel? Hear the Lord saying: "Whoever wishes," he says, "to come after me, let him deny himself, and take up his cross and follow me (Luke 8)." For he who crucifies his own flesh with its vices and concupiscences, who by abstaining mortifies his members which are upon the earth (Galatians 5), he truly carries a timbrel with Mary, because he keeps himself dry from the noxious humors of earthly pleasure.

Chapter XII.

On the same discourse.

Praeterea et illud non inconvenienter occurrit. Quod videlicet Israeliticus populus in Mara adversus Moysen murmurat, vociferans scilicet non se posse reperire quod bibat (Exod. XV). Tunc ostendit Moysi Dominus lignum, quod cum ille misisset in amarissimas aquas, in dulcedinem protinus sunt conversae. Quid enim amarae illae aquae, nisi occidentis litterae, et durae atque insipidae legis speciem tenent? Scriptum est enim: «Constituit populo suo Dominus legem et judicia, et tentavit eum (Ibid.).» Et alibi: «Ego dedi eis praecepta non bona et judicia, in quibus non vivent (Ezech. XX).» Cui tamen legi si confessio crucis et Dominicae passionis mysterium copulatur, protinus quod amarum fuerat in spiritalis intelligentiae dulcedinem vertitur.

Notandum autem, juxta veritatem historiae, quod, aqua in dulcedinem versa, subinde populus venit in Helim, ubi erant duodecim fontes aquarum et septuaginta palmae. Quid enim duodecim fontes, nisi duodecim sunt apostoli (Matth. X), quos Dominus ad hoc constituit ut arida et squalentia humani generis pectora suae praedicationis inundationibus irrigarent? Quid vero septuaginta palmarum arbores, nisi totidem sunt discipuli, quos ante faciem suam idcirco misit (Luc. X), ut per eos victoriae suae palmas mundus agnosceret? Et certe satis congrue videtur consequentium rerum ordo dispositus ut primo populus duceretur ad litteram legis, a qua nimirum, dum amara fuit, transire non potuit. At postquam est per lignum vitae dulcis effecta et intelligi spiritualiter coepit, illico Dei populus de Veteri Testamento ad Apostolicos fontes et palmarum arbores, id est, ad Evangelii gratiam transiit. Et bene post acceptum Decalogum septuplus praedicatorum numerus constituitur, quia per septiformem sancti Spiritus gratiam omne mandatum divinae legis impletur. Nec immerito plane praedicatores crucis palmarum videntur nomine designari, dum et ipsa crux jure dicenda sit palma; quia in ea scilicet facta est de prostrato mundi hoste victoria; sicut de ipsa cruce sponsus ad sponsam: «Dixi, inquit, ascendam in palmam, et apprehendam fructus ejus, etc. (Cant. VII)»

Caput XIV.

In sermone de S. Eleuchadio.

Furthermore, the following point also fittingly arises. Namely, that the Israelite people murmured against Moses at Marah, crying out, that is, that they could not find anything to drink (Exod. 15). Then the Lord showed Moses a piece of wood, which, when he had cast it into the most bitter waters, were immediately turned into sweetness. For what do those bitter waters represent, if not the form of the killing letter, and of a law that is hard and tasteless? For it is written: "The Lord set for his people a law and judgments, and he tested them" (Ibid.). And elsewhere: "I gave them statutes that were not good and judgments by which they could not live" (Ezek. 20). Yet if the confession of the cross and the mystery of the Lord's passion are joined to this law, what had been bitter is immediately turned into the sweetness of spiritual understanding.

It should be noted, however, according to the truth of the story, that after the water was turned sweet, the people then came to Elim, where there were twelve springs of water and seventy palm trees. For what are the twelve springs, if not the twelve apostles (Matt. 10), whom the Lord appointed for this purpose: to irrigate the arid and barren hearts of the human race with the floods of their preaching? And what are the seventy palm trees, if not the same number of disciples, whom He therefore sent before His face (Luke 10), so that through them the world might recognize the palms of His victory? And certainly, the order of subsequent events seems fittingly arranged, so that first the people were led to the letter of the law, from which, to be sure, they could not pass while it was bitter. But after it was made sweet by the wood of life and began to be understood spiritually, the people of God immediately passed from the Old Testament to the Apostolic springs and palm trees, that is, to the grace of the Gospel. And it is fitting that after the reception of the Decalogue, a sevenfold number of preachers is established, because through the sevenfold grace of the Holy Spirit every command of the divine law is fulfilled. Nor, plainly, is it without reason that the preachers of the cross seem to be designated by the name of palms, since the cross itself may rightly be called a palm; because on it, indeed, victory was won over the prostrate enemy of the world; just as concerning the cross itself the bridegroom says to the bride: "I said," he says, "I will ascend into the palm tree, and I will take hold of the fruit thereof, etc. (Song of Songs 7)."

Chapter XIV.

In the sermon on St. Eleuchadius.

«Die sexta parent, ait Dominus, quod interant, et sit duplum quam colligere solebant per singulos dies (Exod. XVI).» Sexto die duplex mensura colligi jubebatur, ut ex eo in Sabbatum medietas servaretur. Porro autem sexta dies sexta mundi aetas intelligitur, in qua nunc sumus. In hac ergo die duplum pro venturo Sabbato colligit, qui pro gloriae coelestis intuitu, ubi perpes Sabbatum et vera est requies, verbum Dei et audit et facit. In hac duplum recondit qui et bene vivit, et aliis exemplum salutis ostendit; sive, quod expeditius est, duplicem mensuram colligit qui tantum in bona operatione desudat, unde et hic Conditori suo ejus anima placeat, et cum eo postmodum perpetualiter vivat. Quod igitur reponebatur pro Sabbato corrumpi non poterat; quia bona opera, quae pro desiderio supernae quietis fiunt, perpetuo manebunt.

«Cum vidissent filii Israel manna datum, dixerunt ad invicem: Manhu? quod significat, quid est hoc? Quibus ait Moyses: Iste est panis, quem dedit vobis Dominus ad vescendum (Exod. XVI).» Illi ergo manna, id est, quid est hoc, veraciter comedunt qui, dum legunt, vel audiunt, divini verbi mysterium solerter inquirunt. Qui nimirum intra litteralis paleae thecam, dulcem intelligentiae spiritualis ambiunt enucleare medullam. Hic certe quid est hoc veraciter vescitur, qui in assidua Scripturae sacrae solerter inquisitione versatur. Quasi enim quaestionem quamdam, et quid est hoc avido cordis ore comedimus, cum ad penetranda mysteria Scripturarum vigilanter insistimus, cum epulas coelestis eloquii subtiliter ruminamus.

Praesenti necessitati hodierna cura sufficiat, nec diem crastinum sollicitudinis rancor anticipet. Israeliticus sane populus, sicut sacra testatur historia, cum manna colligeret, scaturiebat vermibus atque computrescebat, si quis infideliter agens, ex eo in crastinum reservaret (Exod. XVI). Sic nimirum quisquis ardore cupiditatis accensus, ut tanquam corpori suo alimenta provideat, terrenam sibi substantiam thesaurizat, huic ille vermis ebullit, qui conscientiam fodiat et arcana pectoris rodat. Enimvero ii sollicitudinum vermes, quos avaritia generat, illus denuo vermes parant, de quibus scriptum est: «Ignis eorum non exstinguetur et vermis non morietur (Isa. XVI),» ut ignem igne cupiditatis accendat, et vermis ex verme procedat. Quanquam et sic valeat non inconvenienter intelligi, quia sicut ipse Christus, qui dicit: «Ego sum vermis, et non homo (Psal. XXI),» provenit aliis in ruinam, aliis in resurrectionem; ita nihilominus verbum ejus fit manna mellisque dulcedo fidelibus; infidelibus autem et prave viventibus vermis fit, non videlicet qui animam reficiens alat, non qui conscientiam terendo ac minitando remordeat.

"On the sixth day, said the Lord, let them prepare what they bring in, and let it be double what they were accustomed to gather on single days (Exod. 16)." On the sixth day, a double measure was ordered to be gathered, so that from it a half might be kept for the Sabbath. Furthermore, the sixth day is understood as the sixth age of the world, in which we now are. Therefore, on this day, he gathers a double portion for the coming Sabbath who, for the sake of the vision of celestial glory, where there is a perpetual Sabbath and true rest, both hears and does the word of God. On this day, he stores up a double portion who both lives well and shows to others an example of salvation; or, what is more straightforward, he gathers a double measure who toils so much in good works that his soul may please its Creator both here, and may live with Him perpetually afterward. Therefore, what was set aside for the Sabbath could not be corrupted; because good works, which are done for the desire of supernal rest, will remain perpetually.

"When the children of Israel saw the manna that was given, they said to one another: Manhu? which means, what is this? To whom Moses said: This is the bread which the Lord has given you to eat (Exod. XVI)." Therefore, those truly eat the manna, that is, "what is this," who, while they read or hear, diligently inquire into the mystery of the divine word. These are indeed the ones who strive to extract the sweet marrow of spiritual understanding from within the husk of the literal chaff. This one certainly feeds truly on "what is this," who is engaged in the diligent and assiduous inquiry of Sacred Scripture. For we eat, as it were, a certain question and a "what is this" with the eager mouth of the heart, when we diligently persist in penetrating the mysteries of the Scriptures, when we subtly ruminate on the feasts of celestial eloquence.

Let today's care suffice for the present need, and let not the bitterness of anxiety anticipate the morrow. Indeed, the Israelite people, as sacred history testifies, when they collected manna, it swarmed with worms and rotted if anyone, acting unfaithfully, reserved some of it for the next day (Exodus 16). Thus, without a doubt, for whoever, inflamed by the fire of cupidity, treasures up earthly substance for himself as if to provide nourishment for his body, for this person that worm boils forth which digs at the conscience and gnaws at the secrets of the heart. For indeed, these worms of anxieties, which avarice generates, in turn prepare those worms about which it is written: "Their fire shall not be quenched, and their worm shall not die (Isaiah 16)," so that it kindles fire with the fire of cupidity, and worm proceeds from worm. Although it may also be understood not inappropriately in this way: that just as Christ himself, who says, "I am a worm, and not a man (Psalm 21)," becomes for some a cause of ruin, for others of resurrection; so nevertheless His word becomes manna and the sweetness of honey for the faithful, but for the unfaithful and those who live wickedly it becomes a worm—not, that is, one that nourishes by refreshing the soul, nor one that causes remorse by wearing down and threatening the conscience.

Habens Moyses virgam in manu, brachia in modum crucis erexit (Exod. XVII): sicque factum est, ut catervarum adversantium acies ligno et signo, hoc est, pleno crucis mysterio superaret. Hoc enim sacra testatur historia cum dicit: «Dum levaret manus Moyses, vincebat Israel: sin autem paululum remisisset, superabat Amalech (Ibid.).» Hoc plane factum non solum spiritualis intelligentiae sacramentum, sed et virtutis nobis saluberrimum convectat exemplum. Nam dum crucem post Dominum tollimus; dum corda nostra cum manibus ad Dominum levamus, rectores tenebrarum protinus corruunt et in ima prostrati fractis viribus eliduntur. Si vero manus remittimus et obliti coelestium terrena sectamur, protinus hostis victor insequitur et nos amissa victoria persequentium gladiis obtruncamur. In omni sane spirituali certamine crucis debemus praeferre vexillum, quod nimirum si visibiliter agentes attollimus, procul dubio victores existimus; alioquin si segniter vivendo deponimus, ad primos persequentium impetus necesse est enerviter concidamus. Unde et insignis ille militiae spiritualis instructor Paulus ait: «Remissas manus et dissoluta genua erigite, et gressus rectos facite pedibus vestris, ne claudicans quis erret (Hebr. XII).»

Sicut in monte Sinai Dominus Israeliticae plebi per Moysen legis edicta proposuit; ita in sancta Ecclesia per ministerium sacerdotum idem legislator et judex Christiano populo vivendi mandata depromit; Sinai quippe interpretatur rubus sive tentatio. De rubo siquidem Dominus, ut Scriptura testatur, apparuit, et Moysi ad filios Israel deferre mandata praecepit (Exod. III). Et in Ecclesia Deus procul dubio cernitur, sicut eidem Moysi roganti quatenus sibi semetipsum ostenderet, pollicetur, dicens: «Ecce locus apud me, stabis supra petram; cumque transierit gloria mea, tunc videbis posteriora mea (Exod. XXXIII).» Quod autem Sinai, etiam tentatio dicitur, quid per hoc aliud debet intelligi, nisi quia in Ecclesia, ibi lex datur, ibi tentatio maligni spiritus aliquando pestilenter oboritur, ut ad violandam recti judicii regulam, modo spes quaestus obrepat, modo rigorem justitiae laus vel humanae gratiae favor emolliat; modo ad nocendum, irae vel odii livor impellat; modo metus a libertate recte judicandi cor reprimat, modo crudelitas mensuram dignae ultionis excedat?

Moses, holding the rod in his hand, raised his arms in the form of a cross (Exod. 17): and so it happened that he overcame the battle lines of the opposing multitudes by the wood and the sign, that is, by the full mystery of the cross. For sacred history attests to this when it says: 'As long as Moses kept his hands raised, Israel was winning; but whenever he lowered them a little, Amalek prevailed (Ibid.).' This event clearly conveys not only a sacrament of spiritual understanding, but also a most salutary example of virtue for us. For while we take up the cross after the Lord, while we lift up our hearts with our hands to the Lord, the rulers of darkness immediately fall and, prostrated in the depths, are crushed with their strength broken. But if we lower our hands and, forgetting heavenly things, pursue earthly ones, the victorious enemy immediately pursues us, and having lost the victory, we are cut down by the swords of our pursuers. Indeed, in every spiritual combat we ought to bear before us the standard of the cross, which, if we raise it by acting visibly, we are without doubt victorious; otherwise, if we lay it down by living sluggishly, it is necessary that we collapse weakly at the first attacks of our pursuers. Whence also that distinguished instructor of the spiritual militia, Paul, says: 'Lift up your drooping hands and your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint' (Heb. 12).

Just as on Mount Sinai the Lord proposed the edicts of the law to the Israelite people through Moses, so in the holy Church the same legislator and judge brings forth the commandments of life to the Christian people through the ministry of priests; for Sinai is interpreted as 'bush' or 'temptation'. Indeed, the Lord appeared from the bush, as Scripture testifies, and commanded Moses to carry the commandments to the children of Israel (Exod. 3). And in the Church, God is undoubtedly perceived, just as He promised to the same Moses when he asked that He show Himself to him, saying: 'Behold, there is a place by me, you shall stand on the rock; and when my glory passes by, then you will see my back' (Exod. 33). But that Sinai is also called 'temptation,' what else should be understood by this, except that in the Church, where the law is given, there the temptation of the malignant spirit sometimes pestilently arises, so that, to violate the rule of right judgment, at one time the hope of gain creeps in, at another time praise or the favor of human grace softens the rigor of justice; at another, the spite of anger or hatred impels one to do harm; at another, fear represses the heart from the freedom of judging rightly, at another, cruelty exceeds the measure of worthy vengeance?

«Ait Dominus filiis Israel: Altare de terra facietis mihi (Exod. XX).» Altare scilicet de terra Domino facere est in nostri Redemptoris incarnatione sperare. Tunc quippe a Deo nostro munus accipitur, quando in hoc altari nostra humilitas, id est, super Dominicae incarnationis fidem posuerit quidquid operatur. Altari ergo de terra oblatum munus imponimus, si actus nostros Dominicae incarnationis fide solidamus. De quo altari per Isaiam dicitur: «In die illa erit altare Domini in medio terrae Aegypti, et titulus juxta terminum ejus dominii, et erit in signum et in testimonium Domino exercituum in terra Aegypti (Isa. XIX).»

«Si autem lapideum altare mihi facies, non aedificabitis illud de sectis lapidibus, si enim levaveris cultrum tuum super eum, polluetur (Exod. XX).» Secti quippe lapides sunt, qui fraternae societatis consortium respuunt; quod vivere cum fratribus et conversari concorditer nolunt. Tales autem Christus in suo non recipit corpore, quia a membrorum suorum sectos judicat unitate. De illis porro lapidibus altare est potius fabricandum, quibus Petrus dicit apostolus: «Et ipsi tanquam lapides vivi superaedificamini in domos spirituales (I Petr. II).» Cui videlicet domui ille fundamentum est, praeter quod non potest aliud poni; ille summitas qui factus est in caput anguli.

«Facies, ait Dominus, bases argenteas, et tabulas deauratas desuper eriges (Exod. XXVI).» Quid autem per bases argenteas, nisi prophetarum videtur ordo signari? Qui dum primi de sacramento Ecclesiae sunt locuti, quasi quasdam bases eos aspicimus a fundamento consurgere et superposita fabricae pondera sustinere. Quid vero per tabulas, nisi sancti figurantur apostoli, qui extensa per mundum praedicatione sunt amplissime dilatati? Apostolorum namque doctrina, quasi quibusdam basibus propheticae praedicationis innititur eorumque auctoritate ad status sui robur firmiter solidatur. Unde et conjunctae binae bases in singulis tabulis supponuntur, quia dum prophetae sancti in verbis suis invicem de futurae tunc Ecclesiae sacramento concordant, subsequentes apostolos aedificantes aedificant, et cum a semetipsis in nullo dissentiunt, illos in se robustius figunt. Nec immerito bases, quibus prophetae signantur, ut ex argento debeant fundi, praecipitur. Argenti quippe claritas ex usu servatur, sine usu autem in negredinem vertitur.

"The Lord says to the children of Israel: 'You shall make me an altar of earth' (Exod. 20)." To make an altar of earth for the Lord is, namely, to hope in the incarnation of our Redeemer. For then indeed a gift is accepted by our God, when our humility places whatever it does upon this altar, that is, upon the faith of the Lord's incarnation. Therefore, we place an offered gift upon the altar of earth if we strengthen our actions with the faith of the Lord's incarnation. Concerning which altar it is said through Isaiah: "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a monument at the border of its dominion, and it shall be for a sign and for a testimony to the Lord of hosts in the land of Egypt" (Isa. 19).

"But if you make me an altar of stone, you shall not build it of hewn stones, for if you lift your tool upon it, it will be polluted (Exodus 20)." For hewn stones are those who reject the fellowship of fraternal society; because they are unwilling to live with their brothers and dwell together in harmony. Christ, however, does not receive such men into his body, because he judges them to be cut off from the unity of his members. The altar should rather be built from those stones of which the apostle Peter says: "And you yourselves, like living stones, are being built up into spiritual houses (1 Peter 2)." Of this house, he is the foundation, besides which no other can be laid; he is the summit who was made the head of the corner.

"You shall make," says the Lord, "silver bases, and you shall erect gilded boards upon them (Exodus 26)." What, however, seems to be signified by the silver bases, if not the order of the prophets? Since they were the first to speak of the sacrament of the Church, we see them as certain bases rising from the foundation and sustaining the weights of the structure placed upon them. What, indeed, is figured by the boards, if not the holy apostles, who were most widely extended by their preaching throughout the world? For the doctrine of the apostles rests upon the prophetic preaching as upon certain bases, and by their authority it is firmly solidified for the strength of its own state. Hence, two joined bases are placed under each board, because while the holy prophets agree with each other in their words concerning the sacrament of the then-future Church, they build up the subsequent apostles who are building; and since they do not dissent from themselves in any way, they fix them more robustly in themselves. Nor is it without reason that it is commanded that the bases, by which the prophets are signified, should be cast from silver. For the brightness of silver is preserved by use, but without use it turns to blackness.

Prophetarum quoque dicta, antequam apostolica praedicatione clarescerent, quia in usu spiritualis intelligentiae non erant, dum conspici prae obscuritate non poterant, quasi nigra remanebant; at postquam apostolicae praedicationis manus vaticinia obscura detersit, quidquid lucis in eis latebat inclaruit sensusque eorum mysticos in usum dedit, quia verba jam rebus esse exposita perspicue nuntiavit. Jure igitur praecipiuntur fieri et bases argenteae et tabulae deauratae; quia videlicet apostolica praecepta prophetarum oraculis longe sunt clariora.

Caput XXII.

In sermone de S. Matthaeo evangelista.

«Facies columnas quatuor et bases earum vestitas argento (Exod. XXVII).» In argento enim quid aliud quam claritas divini sermonis accipitur? sicut scriptum est: «Eloquia Domini, eloquia casta, argentum igne examinatum, probatum terrae (Psal. XI).» Bases ergo argento vestitae quatuor columnas tabernaculi sustinent, quia praedicatores Ecclesiae divino eloquio decorati, ut in cunctis se exemplum praebeant, quatuor evangelistarum dicta et ore et operibus portant. Matthaeus itaque primum obtinet locum, Joannes ultimum. Qui nimirum et in apostolico sunt culmine constituti, et ex his quae scripserunt, non auditu duntaxat, sed visu potius atque contactu, sunt praesentialiter informati, sicut unus eorum dicit: «Quod audivimus, quod vidimus, quod oculis nostris perspeximus, quod manus nostrae tractaverunt de Verbo vitae (I Joan. I).» Marcus autem et Lucas, qui evangelici catalogi meditullium sortiuntur, non quidem sunt apostoli; verumtamen praecipuorum apostolorum alter Petri, alter Pauli relationibus sunt edocti. Omnes tamen sancti evangelistae unius auctoritatis, unius sunt fidei, nec in aliquo dispares in texendis sincerissimae lineis veritatis, ac per omnem suae descriptionis articulum, inexpugnabile similiter erigunt propugnaculum adversus omnia quarumlibet haereseon spicula praemunitum.

Praeceptum est ut in rationali, quod sacerdos ferebat in pectore, dum ingrederetur Sancta sanctorum, ponerentur duodecim lapides, terni per quaternos angulos inclusi auro, quia nimirum sancti apostoli per quadrifidum orbem de Trinitate, quae Deus est, praedicarunt catholicae fidei veritatem. Qui etiam lapides auro deferuntur inclusi, quia et beati apostoli in sapientiae coelestis arcano perseverant inviolabiliter confirmati.

The sayings of the prophets, too, before they were clarified by apostolic preaching, because they were not in use for spiritual understanding, remained as if black, since they could not be seen for their obscurity; but after the hand of apostolic preaching wiped clean the obscure prophecies, whatever light was hidden in them became clear, and it brought their mystical senses into use, because it announced clearly that the words were now explained by the events. Rightly, therefore, is it commanded that both silver bases and gilded boards be made; because, evidently, the apostolic precepts are far clearer than the oracles of the prophets.

Chapter XXII.

In a sermon on Saint Matthew the Evangelist.

"You shall make four columns and their bases overlaid with silver (Exodus 27)." For in silver, what else is understood but the clarity of the divine word? as it is written: "The words of the Lord are pure words, as silver tried by the fire, proved of the earth (Psalm 11)." Therefore, the bases overlaid with silver sustain the four columns of the tabernacle, because the preachers of the Church, adorned with divine eloquence, so that they may offer themselves as an example in all things, carry the sayings of the four evangelists both in word and in deed. Thus, Matthew holds the first place, John the last. These, to be sure, were established at the apostolic summit (*apostolico culmine*), and concerning those things which they wrote, they were informed in person, not by hearing only, but rather by sight and by touch, as one of them says: "That which we have heard, which we have seen, which we have looked upon with our eyes, which our hands have handled, of the Word of life (1 John 1)." Mark and Luke, however, who are allotted the middle of the evangelical catalogue, are not indeed apostles; yet they were taught by the accounts of the chief apostles, the one by Peter, the other by Paul. Nevertheless, all the holy evangelists are of one authority and one faith, nor are they in any way dissimilar in weaving the lines of most sincere truth; and through every article of their description, they likewise erect an impregnable bulwark, fortified against all the darts of whatever heresies.

It was commanded that in the breastplate (rationale), which the priest wore on his chest when he entered the Holy of Holies, twelve stones should be placed, in four rows of three, set in gold, because, to be sure, the holy apostles preached the truth of the Catholic faith concerning the Trinity, which is God, throughout the four-part world. These stones are also borne enclosed in gold, because the blessed apostles also persevere, inviolably confirmed in the mystery of celestial wisdom.

Legitimum ergo est ut sacerdos, cum ingreditur sanctuarium, duodecim pretiosos lapides in rationali pectoris deferat, quatenus quisquis sacris altaribus appropinquat, apostolicae sibimet rectitudinis exempla proponat; ut quorum ministerio fungimur, eorum vitam, in quantum praevalet, imitemur; et quorum gerit officium, in eis sanctae aemulationis studia defigat obtutum.

«Arripiens Moyses vitulum aureum, quem fecerunt, igne combussit, ad pulverem usque contrivit, fluctibusque conspergens, Israeliticum ex eo populum propinavit (Exod. XXXII).» Quid est enim per figuram vitulus ille conflatilis, nisi corpus diaboli, homines scilicet in omnibus perfidiae simul et idololatriae errore decepti ac sub ipso suo pestifero capite, tanquam diversa membra sacrilega conspiratione conjuncti; super quos nimirum ille nequitiae spiritus velut auctor praesidens insolenter erigitur, et tanquam caput per tyrannidem suo corpori dominatur? Aureus autem vitulus fuisse describitur, quia videtur idololatriae ritus velut a sapientibus institutus. Auro quippe sapientia designatur, sicut per Salomonem dicitur: «Thesaurus desiderabilis in ore sapientis (Prov. II).» Aureus itaque fuit vitulus, quia mundi sapientes ante novae gratiam fidei daemoniacae culturae fuisse probantur auctores. De quibus nimirum Apostolus: «Quia, cum cognovissent Deum, non sicut Deum glorificaverunt aut gratias egerunt, sed evanuerunt in cogitationibus suis et obscuratum est insipiens cor eorum, dicentes enim se esse sapientes, stulti facti sunt, et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis, et volucrum, et quadrupedum et serpentium (Rom. I).» Per hanc itaque vesanae sapientiae vanitatem, poetae, philosophi, magi, siderum rimatores omniumque disciplinarum liberalium instructi peritia, prodigiosa daemoniorum solebant adorare figmenta. In vitulo igitur significatum est totum corpus, id est, omnis societas gentilium idololatriae deditorum. Moyses itaque vitulum igne combussit, quia Redemptor noster, quem ille signaverat, male conspirata corda gentilium flamma suae charitatis accendit. Unde et ipse dicit: «Ignem veni mittere in terram, et quid volo nisi ut accendatur? (Luc. XII.)» Et Propheta: «Non est, inquit, qui se abscondat a calore ejus (Psal. XVIII).» In mente ergo gentilium repente divinus ignis accenditur, ut in eis irrationabilis idololatriae forma solvatur. Totum deinde corpus vituli hujus in pulverem comminuitur, quia gentilis illa societas diabolicae conspirationis in unum arte conflata, ad adventum Christi quodam velut malleo salutiferae correptionis extunsa atque a rigoris sui duritia divini verbi est virtute contrita; ad verbum siquidem veritatis salubriter comminuitur, quae male integra in superbiae suae forma insensibiliter stare videbatur. Deinde in aquam spargitur, ut Israeliticus ex eo populus bibat. Comminutus denique vitulus in aquam mittitur, quia humiliatus gentilis populus, lavacro salutiferi fontis necesse est abluatur.

It is therefore fitting that the priest, when he enters the sanctuary, should bear the twelve precious stones on the breastplate of his chest, so that whoever approaches the sacred altars may set before himself the examples of apostolic rectitude; that we may imitate, insofar as we are able, the life of those whose ministry we perform; and that he may fix his gaze with the zeal of holy emulation upon those whose office he performs.

"Moses, seizing the golden calf which they had made, burned it with fire, ground it to powder, and scattering it on the waters, made the Israelite people drink of it (Exodus 32)." For what is that molten calf in a figurative sense, if not the body of the devil, that is, men deceived in every error of perfidy and idolatry at once, and joined together under his own pestiferous head, like diverse members in a sacrilegious conspiracy; over whom, to be sure, that spirit of iniquity, presiding like an author, insolently raises himself up, and like a head, dominates his body through tyranny? Moreover, the calf is described as having been golden, because the rite of idolatry seems to have been instituted, as it were, by wise men. For by gold, wisdom is designated, as is said through Solomon: "A desirable treasure is in the mouth of the wise (Proverbs 2)." Therefore, the calf was golden because the wise men of the world, before the grace of the new faith, are proven to have been the authors of demonic worship. Concerning whom, indeed, the Apostle says: "Because, although they knew God, they did not glorify him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. For claiming to be wise, they became fools, and exchanged the glory of the incorruptible God for images resembling mortal man and birds and animals and creeping things (Romans 1)." Therefore, through this vanity of insane wisdom, poets, philosophers, magi, investigators of the stars, and those instructed in the skill of all the liberal disciplines, were accustomed to adore the prodigious fictions of demons. In the calf, therefore, was signified the whole body, that is, the entire society of gentiles devoted to idolatry. Moses, therefore, burned the calf with fire, because our Redeemer, whom he prefigured, set aflame the wickedly conspiring hearts of the gentiles with the fire of His charity. Whence He Himself also says: "I came to cast fire upon the earth, and what do I will but that it be kindled? (Luke 12)." And the Prophet: "There is no one," he says, "who can hide himself from its heat (Psalm 18)." In the mind of the gentiles, therefore, the divine fire is suddenly kindled, so that the form of irrational idolatry in them may be dissolved. Then the whole body of this calf is ground into powder, because that gentile society, artfully fused into one by diabolical conspiracy, was, at the advent of Christ, beaten out as if by a certain hammer of salutary correction and crushed from the hardness of its rigor by the power of the divine word; for it is healthfully ground down by the word of truth, which, being wickedly whole in the form of its pride, seemed to stand insensibly. Then it is scattered on the water, so that the Israelite people may drink of it. Finally, the ground-up calf is cast into the water, because the humbled gentile people must needs be washed in the bath of the saving font.

Quem protinus Israelitae bibunt, quia sancti praedicatores Evangelii, qui vere Israelitae sunt, quos Dominicum corpus, quod est Ecclesia, transferunt in sua membra suscipiendo, quasi bibendo convertunt; quorum videlicet Israelitarum primo dictum est: «Macta et manduca (Act. X);» quod tantumdem est ac si diceretur: Tere et bibe. Sic sic ille vitulus per ignem zeli, et aciem verbi, aquaque baptismatis ab eis potius absorptus est quos conatus est absorbere; in eos ipse transfusus est quos in sua, hoc est, diabolica tentaverat membra transferre.

Verumtamen, quia Moyses non in hoc metam ultionis fixit ut idolum duntaxat infringeret, sed insuper addidit ut et viginti tria millia hominum trucidaret, mystice docuit nequaquam sufficere, si ab idololatriae cultu vel pravitate vitae quisquis convertitur, nisi et propria vitia gladio spiritus mortificare conetur. Unde et praedicator egregius: «Mortificate, inquit, membra vestra quae sunt super terram, fornicationem, immunditiam, luxuriam, concupiscentiam malam et avaritiam, quae est idolorum servitus (Coloss. II; Galat. V).» Et notandum quia sicut hic vitia membra nostra esse dicuntur, ita et illic qui perempti sunt cum interfectoribus suis propinquitatis necessitudine jungebantur; sicut per Moysen dictum est: «Haec dicit Dominus Deus Israel: Ponat vir gladium super femur suum, ite et redite de porta usque in portam per medium castrorum, et occidat unusquisque fratrem et amicum et proximum suum (Exod. XXXII).» Si quem ergo delectat in arma consurgere, quisquis anhelat adversus hostium cuneos dimicare, vertat manus in se et illic plures inveniet adversarios obtruncandos. Unde videlicet post victoriam non homicidae foedum nomen incurrat, sed gloriosus potius triumphator appareat; unde certe non sanctuarii mereatur excludi liminibus, sed consecrans semetipsum Domino divinae gratiae benedictionibus augeatur; sicut et illis dictum est: «Consecrastis, inquit, manus vestras Domino, unusquisque in filio et fratre suo, ut detur vobis benedictio (Ibid.).» Quod autem ii qui caesi sunt viginti tria millia fuisse referuntur, numerus trium millium peremptorum triplicem formam indicat peccatorum. Omne quippe peccatum, aut facto, aut verbo, aut cogitatione committimus. Sed quoniam illic et denarius numerus geminatur, datur intelligi quia sicut Decalogum praeceptorum culpa carnis simul et animae servare contempsimus, sic etiam utriusque vitia virtutum armis atterere et mortificare debemus.

Caput XXVI.

In sermone synodali I.

The Israelites drink this at once, because the holy preachers of the Gospel, who are truly Israelites, convert those whom the Lord's body, which is the Church, transfers into its own members by receiving them, as if by drinking; to which Israelites it was first said: "Kill and eat (Acts 10);" which is as much as to say: Grind and drink. Thus, thus that calf, through the fire of zeal, the edge of the word, and the water of baptism, was absorbed by those whom it had tried to absorb; it was itself transfused into those whom it had attempted to transfer into its own, that is, diabolical, members.

Nevertheless, because Moses did not set this as the limit of his vengeance—merely to break the idol—but on top of that added that he should also slay twenty-three thousand men, he mystically taught that it is by no means sufficient for anyone to be converted from the cult of idolatry or from a depraved life, unless he also strives to mortify his own vices with the sword of the spirit. Hence the excellent preacher also says: "Mortify, therefore, your members which are upon the earth: fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols (Col. 2; Gal. 5)." And it should be noted that just as here vices are said to be our members, so too there those who were slain were joined to their killers by the bond of kinship; as was said through Moses: "Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbour (Exod. 32)." If, therefore, it pleases anyone to rise up in arms, whoever yearns to fight against the enemy's ranks, let him turn his hands against himself, and there he will find more adversaries to be slain. From which, indeed, after the victory, he may not incur the foul name of a murderer, but rather appear as a glorious triumpher; from which, certainly, he may not deserve to be excluded from the thresholds of the sanctuary, but, consecrating himself to the Lord, may be increased with the blessings of divine grace; just as it was said to them: "You have consecrated, he says, your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you (Ibid.)." Moreover, as to the fact that those who were slain are reported to have been twenty-three thousand, the number of three thousand of the slain indicates the threefold form of sins. For we commit every sin either in deed, or in word, or in thought. But since the number ten is also doubled there, it is given to be understood that just as through the fault of both flesh and soul we have scorned to observe the Decalogue of precepts, so also we ought to wear down and mortify the vices of both with the arms of the virtues.

Chapter XXVI.

In the first synodal sermon.

«Ecce locus apud me est, et stabis supra petram, et tunc videbis posteriora mea (Exod. XXXIII).» Quis autem iste locus, ubi statim super petram Dominus cernitur, nisi sancta intelligatur Ecclesia, ubi, dum petrae fidei constanter innitimur, simul cum Apostolo gloriam Domini speculamur? Haec est enim de qua dicitur: «Super hanc petram aedificabo Ecclesiam meam (Matth. XVI).»

«Fecit Moyses in tabernaculo septem lucernas cum emunctoriis suis et vasa, ubi quae emuncta sunt exstinguuntur, de auro purissimo (Exod. XXXVII).» Septem lucernas in tabernaculo facimus, si in mente nostra sancti Spiritus charismata ex divino munere componamus. Sed quia ipsis sanctis operibus, quibus per afflationem sancti Spiritus ardentes insistimus, quaedam superflua se terrenae corruptionis interserunt, cum lucernis etiam emunctoria necessario fiunt. Quid enim per emunctoria nisi districtio poenitentiae designatur? emunctorio namque quod supervacuum est in lucerna decerpitur et districtione poenitentiae humanae pravitatis culpa deletur. Unde et Petrus quibusdam superflua perpetrantibus ait: «Poenitemini igitur, ut deleantur peccata vestra (Act. II),» ac si aperte dicat: Emunctorium stringite, et excessus pravi operis amputate. Recte ergo cum lucernis et emunctoria fiunt, quia etsi per sancti Spiritus gratiam bonorum operum lumine resplendere contendimus, dum tamen humana corruptio superflua generat, poenitentiae remediis indigemus. Sed quoniam haec ipsa superflua, quae disciplina poenitentiae resecat, necessarium est ut contriti cordis fletus exstinguat, non immerito Moyses praeter lucernas et emunctoria, etiam vasa fecisse memoratur, ubi quae emuncta sunt exstinguantur. Vasa autem nostra sunt corda, quae lacrymarum semper et fletus debent esse inundatione repleta; in quibus nimirum vasis et oleum illud reconditur, de quo in Evangelio perhibetur quia: «Prudentes virgines acceperunt oleum in vasis suis cum lampadibus (Matth. XXV).» Si ergo et hi qui claris operibus splendent adhuc tamen fletibus indigent, quid de me misero meisque similibus sentiendum, qui tenebrosa multa commisimus, et bona quae luceant non habemus? Quam uberrimis lacrymarum rivis debemus semper affluere, quam continuo moerori necesse fuerat jugiter insudare?

Expliciunt testimonia libri Exodi.

"Behold, there is a place with me, and you shall stand upon the rock, and then you shall see my back parts (Exod. XXXIII)." But what is this place, where the Lord is at once seen upon the rock, unless it be understood as the holy Church, where, while we lean constantly upon the rock of faith, we contemplate the glory of the Lord together with the Apostle? For this is she of whom it is said: "Upon this rock I will build my Church (Matt. XVI)."

"Moses made in the tabernacle seven lamps with their snuffers and vessels, where the things snuffed out are extinguished, of the purest gold (Exod. 37)." We make seven lamps in the tabernacle if we arrange in our mind the charisms of the Holy Spirit by divine gift. But because to these same holy works, to which we ardently apply ourselves through the inspiration of the Holy Spirit, certain superfluous things of earthly corruption insert themselves, with the lamps also snuffers are necessarily made. For what is designated by the snuffers (*emunctoria*) but the rigor of penance? For by the snuffer what is superfluous in the lamp is trimmed off, and by the rigor of penance the fault of human depravity is erased. Whence also Peter says to certain ones perpetrating superfluous things: "Repent therefore, that your sins may be blotted out (Acts 2)," as if he were to say openly: Grasp the snuffer, and cut off the excess of wicked work. Rightly, therefore, are snuffers made with the lamps, because although we strive to shine with the light of good works through the grace of the Holy Spirit, yet as long as human corruption generates superfluous things, we are in need of the remedies of penance. But since it is necessary that the weeping of a contrite heart extinguish these same superfluous things, which the discipline of penance cuts back, it is not without reason that Moses is remembered to have made, besides the lamps and snuffers, also vessels, where the things that have been snuffed out may be extinguished. Our vessels, however, are our hearts, which ought always to be filled with an inundation of tears and weeping; in which vessels, to be sure, that oil is also stored of which it is said in the Gospel: "The wise virgins took oil in their vessels with their lamps (Matt. 25)." If, therefore, even those who shine with bright works are still in need of weeping, what is to be thought of me, a wretch, and those like me, who have committed many dark things, and have no good things that might shine? With what most abundant rivers of tears ought we always to flow, in what continuous sorrow was it necessary to toil unceasingly?

Here end the testimonies of the book of Exodus.

1. Vitulum de armento masculum, immaculatum offeret ante ostium tabernaculi testimonii. 2. Ut in omni sacrificio sal misceatur; fermentum vero, sive mel, nunquam. 3. Tollet sacerdos pugillum similae, quae conspersa est oleo, et totum thus, quod super similam positum est, adolebitque illud. 4. In altari Moyses tabernaculum foederis frequenter intrabat et exibat. 5. Quod Nadab et Abiu, filii Aaron, obtulerunt ignem alienum coram Domino et divino sunt igne consumpti. 6. Quibus debeat Aaron vestibus indui quando ingreditur tabernaculum. 7. Pontifex offerat hircum viventem, et posita utraque manu super caput ejus, confiteatur omnes iniquitates filiorum Israel. 8. Omne animal, quod vel contritis, vel tusis, vel sectis testiculis est, non offeretis Domino. 9. Ut septem lucernae jugiter ardeant in tabernaculo foederis coram Domino. 10. Comedetis vetustissima veterum et vetera, novis supervenientibus, projicietis.

Expliciunt capitula.

Caput Primum.

In sermone de inventione sanctae crucis.

«Vitulum de armento masculum immaculatum offeret ante ostium tabernaculi testimonii (Levit. I).» Per vitulum namque, qui de armento offerri praecipitur, Redemptor noster, qui de patriarcharum descendit progenie, figuratur. Hic nimirum aratro crucis suae terram carnis nostrae perdomuit et ex Spiritus sancti semine virtutum nos fruge ditavit (Isa. LIII). Hic vitulus sine macula, non in tabernaculo, sed ante ostium ejus a filiis Aaron offerebatur, quia et Dominus, qui sine peccato est, sub Anna et Caipha extra portam est crucifixus. Ipse agnus, qui mundi peccata detersit (Joan. I). Ipse haedus, qui auctorem peccati diabolum crucis gladio jugulavit (Psal. III). Ipse columba, in cujus nimirum specie Spiritus sanctus super eum ad Jordanis fluenta descendit. Ipse etiam turtur, quia perpetuae castitatis auctor existit, sicut sibi a sponsa dicitur: «Speciosae genae tuae sicut turturis (Cant. I).»

Caput II.

In sermone virginum.

1. He shall offer a male bullock from the herd, without blemish, before the door of the tabernacle of the testimony. 2. That in every sacrifice salt is to be mixed; but leaven, or honey, never. 3. The priest shall take a handful of the fine flour, which is sprinkled with oil, and all the frankincense that is placed upon the fine flour, and he shall burn it. 4. At the altar, Moses frequently entered and exited the tabernacle of the covenant. 5. That Nadab and Abihu, sons of Aaron, offered strange fire before the Lord and were consumed by divine fire. 6. With what garments Aaron should be clothed when he enters the tabernacle. 7. The high priest shall offer a living goat, and having placed both hands upon its head, he shall confess all the iniquities of the children of Israel. 8. You shall not offer to the Lord any animal that has its testicles bruised, or crushed, or cut. 9. That the seven lamps shall burn continually in the tabernacle of the covenant before the Lord. 10. You shall eat the oldest of the old things, and the old you shall cast out when the new come.

Here end the chapters.

CHAPTER ONE. In a sermon on the finding of the Holy Cross.

"He shall offer a male calf without blemish from the herd before the door of the tabernacle of the testimony (Leviticus 1)." For by the calf, which is commanded to be offered from the herd, our Redeemer, who descended from the progeny of the patriarchs, is prefigured. He indeed tamed the earth of our flesh with the plow of His cross and, from the seed of the Holy Spirit, enriched us with the fruit of virtues (Isaiah 53). This calf without blemish was offered by the sons of Aaron not in the tabernacle, but before its door, because the Lord, who is without sin, was also crucified under Annas and Caiaphas outside the gate. He is the lamb, who took away the sins of the world (John 1). He is the goat, who slew the author of sin, the devil, with the sword of the cross (Psalm 3). He is the dove, in whose form, indeed, the Holy Spirit descended upon Him at the streams of the Jordan. He is also the turtledove, because He is the author of perpetual chastity, as is said to Him by the bride: "Your cheeks are beautiful like the turtledove's (Canticles 1)."

Chapter II.

In the discourse of virgins.

«Omnis oblatio, quae offertur Domino, absque fermento fiet, nec quidquam fermenti et mellis adolebitur in sacrificio Domini (Levit. II).» Quisquis enim vel rapinam in opus pietatis impendere, vel vanae gloriae causa bonum videtur aliquod exercere, hic non azymam sinceritatis et veritatis, sed fermentum malitiae atque nequitiae conatur offerre. Mellis quoque sacrificium Dominus non approbat, quia luxuriae voluptatem omnemque carnalis illecebrae dulcedinem damnat. Sal autem omnibus praecipitur oblationibus adhiberi, ut quidquid Domino super aram devoti cordis offerimus, rationis semper atque intelligentiae sapore condire studeamus. Ait enim: «Quidquid obtuleris sacrificii sale condies, nec auferes sal foederis Dei tui de sacrificio tuo (Lev. II).» Et ut quod dicebat arctius inculcaret, et ne mens nostra fortassis aliquando insulsa desiperet, adhuc ingeminans dicit: «In omni oblatione tua offeres sal (Ibid.).» Hoc plane illud est sal de quo Apostolus ait: «In sapientia ambulate ad eos qui foris sunt, tempus redimentes; sermo vester semper in gratia sale sit conditus, ut sciatis quomodo oporteat vos unicuique respondere (Col. IV).» De hoc sale et Dominus ait: «Si sal infatuatum fuerit, in quo condietur?» (Matth. V.) Et de quo loquens ad discipulos: «Vos estis, inquit, sal terrae (Ibid.).»

«Tollet sacerdos pugillum similae, quae conspersa est oleo, et totum thus, quod super similam positum est, adolebitque illud in altari, in monimentum odoris suavissimi Domino (Levit. VI).» Quid enim per similam nisi sancta electorum designatur Ecclesia? quae nimirum dum convenientibus invicem credentium colligitur membris, quasi simila ex multis frumenti conspergitur granis. Et sicut simila inter molam utramque conteritur ut a farinae siligine cantabrum separetur, ita velut inter duas legis scilicet et Evangelii molas sancta Ecclesia stringitur, ut litterae superficies a medulla spiritus discernatur. Quae videlicet Ecclesia, ut revera spiritualis simila, dum per aquam Baptismatis adunata et oleo chrismatis est conspersa, igne quoque sancti Spiritus solidata sit, juxta Apostolum: «Hostia Deo bene placens et perfecta (Rom. XIII).» Thure autem, quod positum super similam dicitur, ejusdem Ecclesiae oratio designatur, sicut in Apocalypsi Joannis ostenditur, cum dicit: Quia, «phialae plenae odoramentorum sunt orationes sanctorum (Apoc. V).»

"Every oblation that is offered to the Lord shall be made without leaven, neither shall any leaven or honey be burnt in the sacrifice of the Lord (Leviticus 2)." For whoever seeks either to apply plunder to a work of piety, or seems to perform some good deed for the sake of vainglory, this person attempts to offer not the unleavened bread of sincerity and truth, but the leaven of malice and wickedness. The Lord also does not approve a sacrifice of honey, because He condemns the pleasure of luxury and all the sweetness of carnal allurement. Salt, however, is commanded to be added to all oblations, so that whatever we offer to the Lord upon the altar of a devout heart, we may always strive to season it with the flavor of reason and understanding. For He says: "Whatever you shall offer in sacrifice, you shall season with salt, and you shall not take away the salt of the covenant of your God from your sacrifice (Leviticus 2)." And so that He might impress more strictly what He was saying, and lest our mind should perhaps at some time become foolishly insipid, He says again, repeating it: "In every oblation of yours you shall offer salt (Ibid.)." This is plainly that salt of which the Apostle speaks: "Walk in wisdom towards them that are without, redeeming the time. Let your speech be always in grace, seasoned with salt, that you may know how you ought to answer every man (Colossians 4)." And of this salt the Lord also says: "If the salt has lost its savor, wherewith shall it be salted?" (Matthew 5). And speaking of which to the disciples, He says: "You are the salt of the earth (Ibid.)."

"The priest shall take a handful of the fine flour, which is sprinkled with oil, and all the frankincense that is placed upon the fine flour, and he shall burn it on the altar, as a memorial of a most sweet odor to the Lord (Levit. VI)." For what is designated by the fine flour but the holy Church of the elect? Which indeed, while it is gathered from the members of the faithful coming together, is, like fine flour, composed from many grains of wheat. And just as the fine flour is ground between two millstones so that the bran may be separated from the finest wheat flour, so, as if between the two millstones of the Law, that is, and the Gospel, the holy Church is pressed, so that the surface of the letter may be discerned from the marrow of the spirit. Which Church, namely, as truly a spiritual fine flour, when it has been united by the water of Baptism, sprinkled with the oil of chrism, and also made firm by the fire of the Holy Spirit, is, according to the Apostle: "A sacrifice well-pleasing and perfect to God (Rom. XIII)." But by the frankincense, which is said to be placed upon the fine flour, the prayer of the same Church is designated, as is shown in the Apocalypse of John, when he says: that "the vials full of odors are the prayers of the saints (Apoc. V)."

«Moyses tabernaculum foederis frequenter intrabat et exibat (Exod. XXXIII).» Quid est enim quod ille crebro tabernaculum ingreditur et egreditur, nisi ut exemplum praebeat; quod is, qui intus in contemplationem rapitur, foris infirmantium negotiis frequenter urgetur. Intus Dei arcana considerat; foris onera carnalium portat. Qui de rebus quoque dubiis semper ad tabernaculum recurrit ac coram testamenti arca Dominum consulit, formam procul dubio rectoribus praebens, ut, cum foris ambigunt quid disponant, ad mentem semper quasi ad tabernaculum adeant, et velut coram testamenti arca Dominum consulant, si de iis in quibus dubitant apud semet ipsos intus sacri eloquii paginas requirunt. Unde et ipsa Veritas, per susceptionem nobis nostrae humilitatis ostensa, noctibus in monte orationibus vacat (Luc. VI); die vero in urbibus per miraculorum signa coruscat; imitationis videlicet viam bonis rectoribus sternens, ut, si jam summa contemplanda appetunt, necessitatibus tamen infirmantium compatiendo misceantur, quia tunc ad alta charitas mirabiliter surgit, cum ad ima proximorum se misericorditer attrahit, et quo benigne descendit ad infima, valenter recurrit ad summa.

«Arreptis Nadab et Abiu, filii Aaron, thuribulis suis, posuerunt ignem et incensum desuper, offerentes coram Domino ignem alienum, quod eis praeceptum non erat; egressusque est ignis a Domino et devoravit eos, et mortui sunt coram Domino (Lev. X).» Quid est enim alienum ignem Domino sacerdotes offerre, nisi ardore libidinis inflammatos sacrosanctis altaribus propinquare? Et cum Scriptura dicat: «Spiritum nolite exstinguere (I Thess. V);» isti, quantum in se, Spiritum sanctum, qui in eis ardere debebat, exstinguunt, et alienum ignem offerunt, dum ad altare Domini flamma libidinis aestuantes accedunt; sed repente super eos ignis divini furoris 120 accenditur, quo terribiliter exuruntur, Scriptura testante, quae dicit: «Et nunc ignis adversarios consumit (Hebr. X).» Et certe legitimum est ut qui sordentes sacris altaribus appropinquant gladio divinae ultionis intereant; dicente ad Moysen Domino: «Docebitis filios Israel, ut caveant immunditiam; et non moriantur in sordibus suis, cum polluerint tabernaculum meum, quod est inter eos (Lev. XV).»

Caput VI.

In sermone S. Georgii.

"Moses frequently entered and went out from the tabernacle of the covenant (Exod. XXXIII)." For what does it mean that he often enters and leaves the tabernacle, if not to provide an example: that he who is inwardly rapt in contemplation is outwardly frequently pressed by the affairs of the weak. Inwardly, he considers the secrets of God; outwardly, he bears the burdens of carnal men. He who in doubtful matters also always has recourse to the tabernacle and consults the Lord before the ark of the covenant, is without doubt setting a pattern for rulers: that when they are outwardly uncertain what to decide, they should always enter into their own mind as into the tabernacle, and consult the Lord as if before the ark of the covenant, by searching within themselves the pages of sacred eloquence concerning those things of which they are in doubt. Hence Truth itself, shown to us through the assumption of our lowliness, devotes the nights to prayer on the mountain (Luke VI), but by day shines forth in the cities through the signs of miracles; thereby laying out a path of imitation for good rulers, so that, if they aspire to contemplate the highest things, they should nevertheless, through compassion, be mingled with the necessities of the weak, because charity then rises wondrously to the heights when it mercifully draws itself down to the lowest needs of its neighbors, and the more graciously it descends to the lowest things, the more powerfully it returns to the highest.

"Nadab and Abihu, the sons of Aaron, took their censers, put fire in them and added incense, offering before the Lord an alien fire, which had not been commanded them; and fire went out from the Lord and devoured them, and they died before the Lord (Lev. X)." For what is it for priests to offer alien fire to the Lord, if not to approach the most holy altars inflamed with the ardor of lust? And while Scripture says, "Do not quench the Spirit (I Thess. V)," these men, as much as is in them, extinguish the Holy Spirit, who ought to burn within them, and they offer alien fire when they approach the altar of the Lord, burning with the flame of lust; but suddenly the fire of divine fury is kindled upon them, by which they are terribly burned, as Scripture testifies, which says: "And now a fire consumes the adversaries (Hebr. X)." And certainly it is right that those who, being defiled, approach the sacred altars should perish by the sword of divine vengeance; as the Lord said to Moses: "You shall teach the children of Israel to beware of uncleanness; and they shall not die in their filth, when they have defiled my tabernacle, which is among them (Lev. XV)."

Chapter VI.

In a sermon on St. George.

«Tunica,» inquit Dominus, «linea vestietur, feminalibus lineis verenda celabit, accingetur zona linea, cidarim lineam imponet capiti. Haec enim vestimenta sunt sancta, quibus, cum lotus fuerit, induetur (Lev. XVI).» Quisquis enim in tabernaculo Christi, quod est Ecclesia, semetipsum Deo sacrificare contendit, necesse est, ut postquam lavacro sacri fontis abluitur, diversis etiam virtutum vestibus induatur, sicut scriptum est: «Sacerdotes tui induantur justitia (Psal. CXXXI);» quatenus qui in Christo per baptismum novus homo renascitur, non jam pelliceas tunicas, mortalitatis videlicet indices vestiat, sed deposito veteri homine, novum induat, et in eo per mundae conversationis studium innovatus vivat. Et notandum quod omnes illae vestes lineae describuntur. Linum quippe ad candorem cum labore perducitur, et virtutum vita non acquiritur sub torpore desidiae, sed in laboriosae potius exercitio disciplinae.

Pontifex viventem hircum hoc modo jubetur ex lege offerre ut, posita super caput ejus utraque manu, confiteatur omnes iniquitates filiorum Israel et universa delicta atque peccata eorum, quae imprecans capiti ejus emittat illum in desertum (Lev. XVI). Quid est autem hircum utrique manui pontificis subjici, nisi filium hominis in similitudine carnis peccati venientem per voluntatem Dei (Rom. VIII), utriusque populi, Judaici videlicet et gentilis, persecutione gravari? Plane utriusque se voluit manibus subdere qui de jugo diaboli utrumque venerat populum liberare. Quid vero est quod, post confessionem atque imprecationem omnium iniquitatum filiorum Israel super capita ejus, hircus mittitur in desertum, nisi quia is qui peccata nostra portavit, qui legis maledicta sustinuit, protinus in desertum, ubi nonaginta novem reliquerat, ovem centesimam reportavit? (Matth. XVIII.) Unde et Apostolus: «Ut nos, inquit, liberaret a maledicto, ipse factus est maledictum (Gal. III).»

«Omne animal quod vel contritis, vel tunsis, vel sectis ablatisque testiculis est, non offeretis Domino (Lev. XXII).» Porro si tanto Deus odio habet sterilitatem in animalibus brutis, quae sibi per sacerdotale ministerium offeruntur, quanto magis hanc aspernatur in sacerdotibus, qui sibi sacrificium offerunt, nimirum ut, sicut in illis fetus exigitur carnis, ita sacerdotes in alios propagines germinent castitatis.

'He shall be clothed with a linen tunic,' says the Lord, 'and he shall cover his private parts with linen breeches, be girded with a linen sash, and put a linen mitre upon his head.' For these are holy garments, with which he shall be clothed after he has been washed (Lev. 16).' For whoever strives to sacrifice himself to God in the tabernacle of Christ, which is the Church, it is necessary that, after he is washed in the bath of the sacred font, he also be clothed with the diverse garments of the virtues, as it is written: 'Let thy priests be clothed with justice (Ps. 131);' so that he who is reborn as a new man in Christ through baptism may no longer wear tunics of skin, that is, indicators of mortality, but having put off the old man, may put on the new, and may live renewed in him through the pursuit of a pure life. And it should be noted that all those garments are described as linen. For flax is indeed brought to whiteness with labor, and the life of virtues is not acquired in the torpor of sloth, but rather in the exercise of laborious discipline.

The pontiff is commanded by the law to offer a living goat in this manner: that, having placed both his hands upon its head, he should confess all the iniquities of the children of Israel and all their offenses and sins, which, laying as a curse upon its head, he should send it into the desert (Lev. XVI). But what is it for the goat to be subjected to both hands of the pontiff, if not that the Son of Man, coming in the likeness of sinful flesh through the will of God (Rom. VIII), should be burdened by the persecution of both peoples, namely the Jewish and the Gentile? Clearly, He who had come to liberate both peoples from the yoke of the devil willed to subject Himself to the hands of both. Indeed, what does it mean that, after the confession and imprecation of all the iniquities of the children of Israel upon its head, the goat is sent into the desert, if not that He who bore our sins, who endured the curses of the law, immediately brought back the hundredth sheep into the desert, where He had left the ninety-nine? (Matth. XVIII). Whence the Apostle also says: "That he might deliver us from the curse," he says, "he himself was made a curse" (Gal. III).

"Every animal that has its testicles bruised, or crushed, or cut and removed, you shall not offer to the Lord (Lev. XXII)." Furthermore, if God so greatly hates sterility in brute animals, which are offered to Him through the priestly ministry, how much more does He despise it in priests, who offer sacrifice to Him, doubtless so that, just as in the former the fruit of the flesh is required, so priests might bring forth in others the offspring of chastity.

«Praecipe filiis Israel, ait Dominus ad Moysen, ut offerant tibi oleum de olivis purissimum ac lucidum ad concinnandas lucernas jugiter extra velum testimonii in tabernaculo foederis; ponetque eas Aaron a vespere usque in mane coram Domino cultu rituque perpetuo in generationibus vestris; super candelabrum mundissimum ponentur semper in conspectu Domini (Lev. XXIV).» Quid autem per septem lucernas in tabernaculo, nisi septem significantur Ecclesiae in uno populo Christiano, in quibus nimirum oleum jubetur indesinenter ardere, quia in his sincera charitas, quae per Spiritum sanctum datur, gemini debet amoris igne fervescere, et claris atque conspicuis semper operibus coruscare? Sed cum una sit procul dubio catholica et universalis Ecclesia, sicut per Salomonem dicitur: «Una est columba mea, una genitricis suae (Cant. VI).» quid est quod in sacris eloquiis septem esse referuntur Ecclesiae, nisi quia, quae 122 una est per unitatem fidei, septiformis est per totidem dona Spiritus sancti? Hae sunt enim septem illae mulieres quae, juxta prophetae vaticinium, accepere virum unum (Isai. IV). Vir autem Ecclesiae, Christus. Hoc plane sancti Spiritus oleo cuncta sacrarum Scripturarum pabula condiuntur, ut animarum nostrarum viscera saginentur. Hoc oleum vitalibus epulis eloquii coelestis infusum sapit in faucibus animae, cujus et stomachum recreat, et gustum percipientis obdulcat. Nam scriptum est: «Littera occidit, spiritus autem vivificat (II Cor. III).» Unde sciendum est quia omnes sacrorum voluminum paginae sancti Spiritus oleo sunt conditae.

Caput X.

In epistola ad Hildebrandum et Stephanum.

«Comedetis vetustissima veterum, et vetera novis supervenientibus projicietis (Levit. XXVI).» Vetustissimum quippe nobis est primos homines Domini in paradiso conspicere; vetus autem, Israeliticum populum circumcisionis ac sacrificiorum ritum diversarumque caeremoniarum mandata servare. Tunc itaque vetustissima veterum mentis ore comedimus, cum, ad instar primi parentis, Dei speciem contemplamur. Vetera vero novis supervenientibus procul abjicimus, dum Evangelii gratia coruscante Mosaicae legis observantiam non curamus.

Expliciunt testimonia libri Levitici.

INCIPIUNT CAPITULA LIBRI NUMERI.

"Command the sons of Israel, said the Lord to Moses, that they offer you a very pure and bright oil from olives to prepare the lamps continually outside the veil of the testimony in the tabernacle of the covenant; and Aaron shall place them from evening until morning before the Lord with perpetual worship and rite in your generations; they shall always be placed upon the most pure candlestick in the sight of the Lord (Lev. XXIV)." But what is signified by the seven lamps in the tabernacle, if not the seven Churches in the one Christian people, in which, to be sure, the oil is commanded to burn without ceasing, because in them sincere charity, which is given through the Holy Spirit, ought to burn with the fire of twofold love, and always to shine with clear and conspicuous works? But since there is without doubt one catholic and universal Church, as is said through Solomon: "My dove is one, the one of her mother (Cant. VI)." what is the reason that in the sacred utterances the Churches are referred to as seven, unless it is because she who is one through the unity of faith, is sevenfold through the same number of gifts of the Holy Spirit? For these are those seven women who, according to the prophecy of the prophet, took one husband (Isai. IV). Now the husband of the Church is Christ. Plainly, with this oil of the Holy Spirit all the nourishment of the Sacred Scriptures is seasoned, so that the inner parts of our souls may be fattened. This oil, infused into the vital feasts of the heavenly word, is savory in the throat of the soul, whose stomach it also restores, and whose taste it sweetens for the one perceiving it. For it is written: "The letter kills, but the spirit gives life (II Cor. III)." Whence it is to be known that all the pages of the sacred volumes are seasoned with the oil of the Holy Spirit.

Chapter X.

In the epistle to Hildebrand and Stephen.

"You shall eat the oldest of the old, and you shall cast out the old when the new comes (Leviticus 26)." Indeed, for us, it is the most ancient thing to behold the first men of the Lord in paradise; but it is old for the Israelite people to observe the rite of circumcision and sacrifices and the commands of various ceremonies. Therefore, we eat the oldest of the old with the mouth of the mind when, in the likeness of the first parent, we contemplate the image of God. But we cast the old things far away when the new things arrive, while, with the grace of the Gospel shining forth, we do not care for the observance of the Mosaic law.

Here end the testimonies of the book of Leviticus.

HERE BEGIN THE CHAPTERS OF THE BOOK OF NUMBERS.

1. Applica tribum Levi, et fac stare in conspectu Aaron, dabisque dono Levitas Aaron et filiis ejus. 2. Quod populus colligens manna frangebat mola, sive terebat in mortario, et faciebat ex eo tortulas. 3. Congrega mihi septuaginta viros de senioribus Israel, quos tu nosti quod senes sint populi. 4. Pergentes exploratores usque ad torrentem Botri, absciderunt palmitem cum uva sua, quem portaverunt in vecte duo viri. 5. Item, unde supra. 6. Tollens Aaron thuribulum, cucurrit per mediam multitudinem, quam vastabat incendium. 7. Praecipe filiis Israel ut adducant ad te vaccam ruffam, aetate integram, sine macula, quae non pertulerit jugum. 8. Aperi thesaurum tuum fontem aquae vivae, ut saturati, cesset murmuratio eorum. 9. Audite, rebelles et increduli. Num de petra hac vobis aquam poterimus ejicere? 10. Quod Dominus misit in populum serpentes propter murmur eorum. 11. Quod Israel misit nuntios ad Seon dicens: Obsecro, transire mihi liceat per terram tuam. 12. Quod praecipua urbs regni Seon dicitur Esebon. 13. Tolle cunctos principes populi, et suspende eos in patibulo contra solem, ut avertatur furor meus ab Israel. 14. Quod tribus Levi ad repromissionis terram pervenerit, caeteris tribubus in deserto prostratis. 15. Quod Salphaat non filios, sed quinque tantum filias moriens dereliquit. 16. De octo festivitatibus, quas per unumquemque anni circulum Dominus observari praecepit. 17. Armate ex vobis viros ad pugnam, qui possint ultionem Domini expetere de Madianitis. 18. Quod filii Israel venientes fontem Judicii, qui est Cades, interfecerunt omnes principes Amalech et Amorrhaeos. 19. Quod Israel in quadraginta duabus mansionibus ad haereditatis principium pervenerit.

Expliciunt capitula.

INCIPIUNT TESTIMONIA LIBRI NUMERI.

«Applica, inquit Dominus Moysi, tribum Levi, et fac stare in conspectu Aaron sacerdotis, ut ministrent ei.» Et infra: «Dabisque dono Levitas Aaron et filiis ejus, quibus traditi sunt a filiis Israel (Num. III).» Aaron quippe et filios ejus quis ambigat ius habuisse pontificum? Tribum vero Levi quis nesciat praetulisse ordinem clericorum? Levitae ergo Aaron et filiis ejus a filiis Israel dono traduntur, cum ex omni Christiano populo clericalis ordo in excubias ecclesiastici cultus assumitur et, ut assistant atque ministrent, suis pontificibus offeruntur.

1. Bring the tribe of Levi near, and make them stand in the sight of Aaron, and you shall give the Levites as a gift to Aaron and to his sons. 2. That the people, gathering manna, would grind it in a mill, or pound it in a mortar, and make cakes from it. 3. Gather for me seventy men from the elders of Israel, whom you know to be elders of the people. 4. The scouts, going as far as the torrent of the Cluster, cut down a branch with its cluster of grapes, which two men carried on a pole. 5. Likewise, from the same source as above. 6. Aaron, taking the censer, ran through the midst of the multitude, which the fire was devastating. 7. Command the children of Israel to bring to you a red heifer, of full age, without blemish, which has not borne the yoke. 8. Open your treasure, a fountain of living water, so that, being satisfied, their murmuring may cease. 9. Hear, you rebels and unbelievers. Can we bring forth water for you from this rock? 10. That the Lord sent serpents among the people on account of their murmuring. 11. That Israel sent messengers to Sihon, saying: I pray you, let me pass through your land. 12. That the chief city of the kingdom of Sihon is called Heshbon. 13. Take all the leaders of the people, and hang them on gallows in the sun, that my fury may be turned away from Israel. 14. That the tribe of Levi reached the land of promise, while the other tribes were laid low in the desert. 15. That Zelophehad, upon dying, left not sons, but only five daughters. 16. Concerning the eight festivals which the Lord commanded to be observed throughout each cycle of the year. 17. Arm men from among you for battle, who may be able to seek the Lord's vengeance upon the Midianites. 18. That the children of Israel, coming to the fountain of Judgment, which is Kadesh, killed all the princes of Amalek and the Amorites. 19. That Israel, in forty-two stages, arrived at the beginning of the inheritance.

Here end the chapters.

HERE BEGIN THE TESTIMONIES OF THE BOOK OF NUMBERS.

"Bring near, said the Lord to Moses, the tribe of Levi, and make them stand in the sight of Aaron the priest, that they may minister to him." And further on: "And you shall give the Levites as a gift to Aaron and his sons, to whom they have been given by the children of Israel (Num. III)." Indeed, who would doubt that Aaron and his sons had the right of pontiffs? And who does not know that the tribe of Levi prefigured the order of clerics? Therefore, the Levites are given as a gift to Aaron and his sons by the children of Israel, just as from the entire Christian people the clerical order is taken up for the watches of ecclesiastical worship and, that they may assist and minister, are offered to their pontiffs.

Sed quisquis servus est mammonae, ritus abhorret ecclesiasticae disciplinae. Nec praetereundum est quod illic praesto subjungitur: «Ego, ait Dominus, tuli Levitas a filiis Israel pro omni primogenito quod aperit vulvam in filiis Israel, eruntque Levitae mei (Num. III),» ut liquido pateat clericorum ordinem Dei omnipotentis esse peculium, sicut et ipse Deus specialis est haereditas clericorum. Sed cui Deus in haereditate non sufficit, quid eum satiare possit ignorat, quia mentis ejus oculum furiosa cupiditas caecat.

«Circumibat populus, et colligens manna frangebat mola, sive terebat in mortario, coquens in olla et faciens ex eo tortulas saporis quasi panis oleati (Num. XI).» Porro autem quasi per multa in cellario Domini dolia transitum habuimus, ut ad solum oleatum, velut olei vasculum, pervenire possemus. Manna denique, quo plebs vivebat Israelitica, sacrum designabat eloquium, quo nutritur et vegetatur religio Christiana. Quod utique veraciter oleatum est, quia mystica sancti Spiritus est unctione conspersum. Notandum vero quia idem manna, quod in libro Numeri dicitur oleatum, in Exodo legitur non olei, sed mellis potius habuisse saporem: «Gustus, inquit, ejus erat quasi similae cum melle (Exod. XVI).» Quidnam est, quod angelicus ille cibus prius dicitur mellis exhibuisse dulcedinem, et postmodum non mellis sed olei praebuisse suavitatem, nisi quod Redemptor noster, sacrarum omnium auctor et conditor Scripturarum, quem videlicet illud manna principaliter figurabat, et ante passionem velut mel dulcedinem exhibuit miraculorum, et post ascensionem suam tanquam oleum in discipulos suos effudit Spiritum sanctum? (Act. II.) Nam quasi mellis videtur propinasse dulcedinem, dum signis atque virtutibus coruscavit; olei vero tunc suavitatem dedisse, cum in apostolos suos sancti Spiritus paracleti dona diffudit. Quem videlicet ordinem Moyses congrue tenuit, cum in Deuteronomio de petra, quae et nihilominus manna erat, typice decantavit: «Suxerunt, inquit, mel de petra, et oleum de firma petra (Deut. XXXII).» De hoc mysticae unctionis oleo sponsa ad sponsum dicit in Canticis: «Unguentum effusum nomen tuum (Cant. I).» Unguentum quidem effusum sponsi nomen asseritur, quia sicut a chrismate Christus, ita consequenter a Christo dicitur Christianus.

Caput III

In Libro Gratissimo.

But whoever is a servant of mammon abhors the rites of ecclesiastical discipline. Nor should what is immediately added there be passed over: "I, says the Lord, have taken the Levites from the children of Israel for every firstborn that opens the womb among the children of Israel, and the Levites shall be mine (Num. III)," so that it may be clearly evident that the order of clerics is the special possession (*peculium*) of almighty God, just as God Himself is the special inheritance of clerics. But he for whom God does not suffice as an inheritance does not know what could satisfy him, because furious cupidity blinds the eye of his mind.

"The people went about, and gathering the manna, ground it in a mill, or beat it in a mortar, and boiled it in a pot, and made cakes thereof of the taste of bread with oil (Num. 11)." Moreover, we have passed, as it were, through many jars in the Lord's cellar, so that we might arrive at the single oiled one, like a vessel of oil. Finally, the manna, by which the Israelite people lived, designated the sacred word, by which the Christian religion is nourished and strengthened. This is indeed truly oiled, because it is sprinkled with the mystical anointing of the Holy Spirit. But it should be noted that the same manna, which in the book of Numbers is said to be oiled, is read in Exodus to have had the taste not of oil, but rather of honey: "The taste of it," it says, "was like flour with honey (Exod. 16)." What can it mean that this angelic food is said first to have exhibited the sweetness of honey, and afterwards to have offered the pleasantness not of honey but of oil, unless it is that our Redeemer, the author and founder of all the sacred Scriptures, whom that manna principally prefigured, both exhibited the sweetness of miracles like honey before His passion, and after His ascension poured out the Holy Spirit like oil upon His disciples? (Acts 2). For He seems to have offered the sweetness as of honey while He shone with signs and wonders; but to have given the pleasantness of oil when He poured out the gifts of the Holy Spirit, the Paraclete, upon His apostles. Moses, indeed, fittingly kept this order when, in Deuteronomy, concerning the rock—which was also nevertheless manna—he sang typologically: "They sucked," he says, "honey from the rock, and oil from the firm rock (Deut. 32)." Concerning this oil of mystical anointing, the bride says to the bridegroom in the Canticles: "Your name is ointment poured forth (Cant. 1)." The name of the bridegroom is asserted to be indeed an ointment poured forth, because just as Christ is named from chrism, so consequently is a Christian named from Christ.

Chapter III

In the Book 'Gratissimus'.

«Congrega mihi, ait Dominus, septuaginta viros de senioribus Israel, quos tu nosti quod senes populi sint ac magistri, et duces eos ad ostium tabernaculi foederis, faciesque ibi stare tecum, ut descendam et loquar tibi, et auferam de spiritu tuo, tradamque eis (Num. XI).» Ubi notandum quod non ait, auferes de spiritu tuo, tradesque eis; sed potius, auferam et tradam, ut profecto ostenderet quia non homo homini Spiritum sanctum tradit, sed solus ipse est qui, prout vult, gratiae suae dona distribuit. Unde et paulo post subditur: «Descenditque Dominus per nubem, et locutus est ad eum, auferens de spiritu qui erat in Moyse, et dans septuaginta viris (Ibid.).» De spiritu autem Moysi viris dedisse Dominus dicitur, ut et ordinatores et ordinatos unum debere spiritum habere perspicuum doceatur, quatenus rectores Ecclesiae nequaquam inter se diversa sentiant, unde schismata, quod absit! aut haereses pestilenter emergant, sed unum omnes concorditer doceant atque in unitate spiritus unanimiter vivant. Porro autem, sicut septuaginta illi, quos Dominus post apostolos ordinavit (Luc. X), totidemque fere isti, quos cum Moysi sustentare populi onus voluit, typum praetendebant presbyterorum; ita nihilominus Moyses primum, et, post, apostoli dignitatem videntur obtinuisse pontificum; et, sicut neque illi ab apostolis neque isti a Moyse Spiritum sanctum accipere potuerunt, sic etiam de episcopis caeterisque ecclesiasticae dignitatis ordinibus procul dubio sentiendum est: nimirum quia unus omnipotens Deus, qui eos per diversos ordinum gradus moderaminis sui dispensatione distinxit, solus etiam, prout ipse novit, Spiritus sui gratiam in unumquemque diffudit. Neque enim in illa Spiritus datione aliud sibi Moyses arrogare privilegium potuit quam quod illi vox divina praecepit, nimirum ut viros eligeret, eosque ducens ad ostium tabernaculi, cum eis staret; haec est summa operis Moysi. Quid ergo suae virtutis in hoc Dei munere Moyses recognoscere potuit, cum insuper et duo ex his qui descripti fuerant, Scriptura teste, in castris positi et ad tabernaculum non venerunt, et tamen, eo nesciente, aeque ut caeteri spiritum perceperunt? In eo sane quod de spiritu Moysi tolli dicitur atque aliis dari, nullum Moyses dispendium sui spiritus pertulisse credendus est: velut ab ardente lucerna lumen quaelibet materia mutuetur, nullo propter hoc lucerna proprii splendoris detrimento minuitur.

'Gather to me,' said the Lord, 'seventy men of the elders of Israel, whom you know to be the elders of the people and masters thereof, and you shall bring them to the door of the tabernacle of the covenant, and you shall make them stand there with you, that I may come down and speak to you, and I will take of your spirit, and will give it to them (Num. XI).' Here it should be noted that He does not say, 'you will take of your spirit, and you will give it to them'; but rather, 'I will take and I will give,' so that He might clearly show that man does not give the Holy Spirit to man, but that He alone is the one who, as He wills, distributes the gifts of His grace. Hence, a little later it is added: 'And the Lord came down in a cloud, and spoke to him, taking of the spirit that was in Moses, and giving it to the seventy men (Ibid.).' Moreover, the Lord is said to have given to the men from the spirit of Moses so that it might be clearly taught that both the ordainers and the ordained ought to have one spirit, insofar as the rulers of the Church should in no way think differently among themselves—from which schisms, God forbid!, or heresies might pestilently arise—but that all should concordantly teach one thing and live unanimously in the unity of the spirit. Furthermore, just as those seventy whom the Lord ordained after the apostles (Luke X), and likewise these same men whom He wished to support the burden of the people with Moses, prefigured the type of the presbyters; so, nonetheless, Moses first, and afterwards the apostles, seem to have held the dignity of pontiffs; and, just as neither the former could receive the Holy Spirit from the apostles nor the latter from Moses, so too must it undoubtedly be understood concerning bishops and the other orders of ecclesiastical dignity: namely, that the one almighty God, who distinguished them by diverse grades of orders through the dispensation of His governance, alone also, as He Himself knows, poured forth the grace of His Spirit into each one. For in that giving of the Spirit, Moses could not arrogate to himself any other privilege than that which the divine voice commanded him, namely, to choose the men and, leading them to the door of the tabernacle, to stand with them; this is the sum of Moses's work. What, therefore, of his own power could Moses recognize in this gift of God, when, moreover, two of those who had been enrolled, as Scripture testifies, remained in the camp and did not come to the tabernacle, and yet, without his knowledge, they received the spirit just as the others did? Indeed, in that it is said that something was taken from the spirit of Moses and given to others, it must be believed that Moses suffered no loss of his own spirit: just as light may be borrowed by any material from a burning lamp, the lamp is not diminished in its own splendor on account of this.

«Pergentes exploratores Israel usque ad torrentem botri absciderunt palmitem cum botro suo, quem portaverunt in vecte duo viri (Num. XIII).» Duo scilicet viri, duo sunt populi, Judaeus et gentilis. Hi botrum posuerunt in vecte, quia Salvatorem suspenderunt in cruce. Sed praecessor quod portabat non aspiciebat; qui sequebatur intuebatur. Et Judaeorum populus, qui nos temporibus antecessit, Dominum, quem in prophetis et lege portaverat, dum obedientiae vultum semper avertit, videre non potuit; gentilis autem, qui sequitur, tanquam prae oculis positum assidue contemplatur.

Caput V.

In sermone de nativitate S. Mariae.

Hunc plane mediatorem Dei et hominum, hominem Christum Jesum, qui per semetipsum in Evangelio testatur: «Ego sum, inquiens, vitis vera (Joan. XV),» botrus ille signaverat quem de terra promissionis exploratores in phalanga ad filios Israel deferebant (Num. XIII). Duobus autem portitoribus hinc inde suppositis, altero videlicet praecedente, altero subsequente, botrus in medio ferebatur, quia Redemptor noster, dum a Patribus Veteris Testamenti venturus esse praedicitur, a Novi vero praedicatoribus jam venisse nuntiatur, quasi botrus in phalanga defertur, ut ad capessendam supernae repromissionis terram mens fidelium accendatur. Phalanga quippe delata humeris portitorum, divina lex est imposita cervicibus hominum, cujus partes botrus ille medius continuavit; quia Salvator noster, «qui fecit utraque unum (Ephes. II),» cum evangelica doctrina legis et prophetarum mandata conjunxit. Sed qui praecedebat, quod humeris portabat, oculis non videbat; qui autem sequebatur, onus suum semper intuebatur. Per illum ergo qui praecedebat, populus Judaeorum: per illum vero qui sequebatur, non incongrue designatur multitudo gentium. Ille enim per sacrae Scripturae paginas quasi in humeris Christum portavit, sed quia praesentem in carne, impediente infidelitatis suae caligine, non cognovit, dorsum ei quodammodo in faciem misit; iste vero qui sequitur aspicit, quia gentilis populus Redemptorem suum, in quem fideliter credit, manifeste cognoscit. Potest etiam per repromissionis terram non incongrue ipsum beatissimae Dei Genitricis corpus intelligi, ex quo Redemptor noster velut singularis botrus voluit humanitus germinari, juxta illud quod scriptum est: «Veritas de terra orta est (Psal. LXXXIV).»

"The spies of Israel, going forth as far as the brook of the cluster, cut down a branch with its cluster of grapes, which two men carried on a pole (Num. XIII)." The two men, that is, are two peoples, the Jew and the Gentile. These placed the cluster on the pole, because they suspended the Savior on the cross. But the one who went before did not look at what he was carrying; the one who followed gazed upon it. And the people of the Jews, who preceded us in time, could not see the Lord, whom they had carried in the prophets and the law, since they always turned their face from obedience; but the Gentile people, who follow, continually contemplate Him as if placed before their eyes.

Chapter V.

In a sermon on the Nativity of St. Mary.

That cluster of grapes which the spies carried on a pole from the promised land to the children of Israel (Numbers 13) clearly signified this mediator between God and men, the man Christ Jesus, who testifies of himself in the Gospel, saying: "I am the true vine" (John 15). For with two bearers placed on either side, one, namely, going before, and the other following, the cluster was carried in the middle; because our Redeemer, while he is predicted to be coming by the Fathers of the Old Testament, but is announced to have already come by the preachers of the New, is carried like a cluster on a pole, so that the minds of the faithful may be kindled to take possession of the land of the heavenly promise. For the pole carried on the shoulders of the bearers is the divine law imposed upon the necks of men, whose parts that middle cluster joined together; because our Savior, "who hath made both one" (Ephesians 2), joined the commandments of the law and the prophets with the evangelical doctrine. But he who went before did not see with his eyes what he carried on his shoulders; whereas he who followed always beheld his burden. Therefore, by him who went before, the Jewish people is designated; but by him who followed, the multitude of the Gentiles is not unfittingly signified. For the former carried Christ on his shoulders, as it were, through the pages of Holy Scripture, but because he did not recognize Him present in the flesh, hindered by the darkness of his own infidelity, he in a way turned his back to His face; but the latter who follows beholds Him, because the Gentile people manifestly recognizes its Redeemer, in whom it faithfully believes. The land of promise can also, not unfittingly, be understood as the body of the most blessed Mother of God herself, from which our Redeemer, like a unique cluster of grapes, willed to spring forth in human form, according to that which is written: "Truth is sprung out of the earth" (Psalm 84).

Et bene caro beatissimae Virginis terra repromissionis est dicta, quae longe ante paritura Salvatorem mundi a prophetis multifariam est promissa. Quae vere lac et mel manavit, dum Deum et hominem intemerata virginitate profudit. Unde et per Isaiam prophetam dicitur: «Ecce virgo in utero concipiet et pariet filium, et vocabitur nomen ejus Emmanuel; butyrum et mel comedet, ut sciat reprobare malum et eligere bonum (Isai. VII).»

«Tollens Aaron thuribulum, cucurrit per mediam multitudinem quam vastabat incendium, et, stans inter mortuos ac viventes, thymiama obtulit, sicque desaeviens plaga cessavit (Num. XVI).» Quem sane Aaron, nisi Redemptorem nostrum significabat? Ipse namque quoniam ad currendam viam quasi gigas exsultavit (Psal. XVIII), arrepto passionis suae thuribulo, inter mortuos et viventes occurrit, et objectu crucis suae, in qua thymiama sacri corporis concrematum est, et Agnus ille coelestis assatus est, vivos ac mortuos separavit, ignisque perniciem ab eis, quasi quidam interveniens murus, exclusit, ut vorax flamma deglutiat infideles quosque, de quibus scriptum est: «Nunc ignis adversarios consumit, et justi, qui fide vivunt, incendium damnationis evadunt (Hebr. X).» Quorum mortuorum atque viventium jam et ipsi latrones noscuntur fuisse primitiae, inter quos Dominus crucifixus est, quorum alter electus, alter est merito perfidiae reprobatus. Hoc itaque thymiama sacrificii salutaris atque singularis, quod in ara crucis oblatum est Deo Patri, mons ille fortitudinis inter mortuos viventesque portavit, cum odorem suae notitiae per fideles et infideles effudit. Unde est illud in Canticis: «Unguentum effusum nomen tuum (Cant. I).» Et Apostolus: «Deo autem gratias, qui semper triumphat nos in Christo Jesu, et odorem notitiae suae semper manifestat per nos in omni loco, quia Christi bonus odor sumus Deo in iis qui salvi fiunt et in eis qui pereunt; aliis quidem odor mortis in mortem, aliis odor vitae in vitam (II Cor. II).»

«Praecipe filiis Israel ut adducant vaccam rufam, aetate integra, sine macula, quae nunquam pertulit jugum (Num. XIX).» Rufa nimirum vitula caro est Salvatoris, rosea scilicet sanguine passionis. Perfectae quidem aetatis Dominus ad passionem venit; sed ejus collum jugum peccati cujuslibet non attrivit. Qui vitulam offerunt, immundi sunt; et qui Christum crucifigunt, unde mundus abluitur, ipsi damnabiliter inquinantur. Qui vero, cinerem colligens, extra castra projicit, mundus est; quia quicunque crucis Dominicae passionisque mysterium per mundi latitudinem praedicant, a peccatorum se contagio per aedificationis fraternae ministerium purgant.

And the flesh of the most blessed Virgin is well called the land of promise, which, long before she was to bear the Savior of the world, was promised in many ways by the prophets. She truly flowed with milk and honey, when she brought forth God and man with her virginity inviolate. Whence it is also said through Isaiah the prophet: "Behold a virgin shall conceive in the womb, and shall bring forth a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good" (Isaiah 7).

"Taking the censer, Aaron ran through the midst of the multitude which the fire was devastating, and, standing between the dead and the living, he offered the incense, and thus the raging plague ceased (Num. XVI)." Whom, indeed, did this Aaron signify, if not our Redeemer? For He, since 'He rejoiced as a giant to run the way' (Ps. XVIII), having seized the censer of His passion, ran between the dead and the living, and by the interposition of His cross—on which the incense of His sacred body was burned and that heavenly Lamb was roasted—He separated the living and the dead, and, like a certain intervening wall, He shut out the destruction of fire from them, so that the voracious flame might devour all the unfaithful, of whom it is written: 'Now a fire consumes the adversaries, and the just, who live by faith, escape the fire of damnation' (Hebr. X). Of these dead and living, the thieves themselves, between whom the Lord was crucified, are known to have been the first fruits, one of whom was chosen, the other reprobated by the merit of his perfidy. Therefore, this incense of the salutary and singular sacrifice, which was offered to God the Father on the altar of the cross, that mountain of fortitude carried between the dead and the living, when it poured out the fragrance of its knowledge through the faithful and the unfaithful. Hence that passage in the Song of Songs: 'Your name is an ointment poured out' (Cant. I). And the Apostle: 'But thanks be to God, who always leads us in triumph in Christ Jesus, and manifests the fragrance of His knowledge through us in every place, because we are the good fragrance of Christ to God in those who are being saved and in those who are perishing; to the one, an odor of death unto death, to the other, an odor of life unto life' (II Cor. II).

"Command the children of Israel to bring a red heifer, of perfect age, without blemish, which has never borne the yoke (Num. 19)." The red heifer is, without doubt, the flesh of the Savior, rosy, that is, with the blood of the passion. The Lord indeed came to His passion at a perfect age; but the yoke of any sin whatsoever did not chafe His neck. Those who offer the heifer are unclean; and those who crucify Christ, by whom the world is cleansed, are themselves damnably defiled. But he who, gathering the ashes, casts them outside the camp, is clean; because whoever preaches the mystery of the Lord's cross and passion throughout the breadth of the world, purges themselves from the contagion of sins through the ministry of fraternal edification.

«Aperi, Domine, thesaurum tuum, fontem aquae vivae, ut satiati, cesset murmuratio eorum (Num. XX).» Neque enim tam magnificis atque divinis verbis elementum describeret, ex cavernis videlicet terrae profluum ac deinceps in secessuum cuniculos egerendum. Nunquid enim dignum fuit viles aquas appellare Dei thesaurum? Sed Dei thesaurum illum procul dubio nominat, de quo Apostolus dicit: «Quia in pectore Jesu sunt omnes thesauri sapientiae et scientiae absconditi (Coloss. II).» Fontem etiam aquae vivae illum perhibet, de quo dicitur: «Qui biberit aquam quam ego dabo ei, fiet in eo fons aquae salientis in vitam aeternam (Joan. IV).» Alioquin qua rationis consequentia diceret: «Ut satiati, cesset murmuratio eorum,» cum postmodum idem populus murmurans dicat: «Cur eduxisti nos de Aegypto, ut moreremur in solitudine? Deest panis, non sunt aquae (Exod. XIV);» et alia multa, quae prodigiosa dementia tumultuatus evomuit. Sed affectus taedio Moyses tam durae ac seditiosae multitudinis, adventum anxie flagitat Salvatoris: sicut et tunc petierat, cum dicebat: «Obsecro, Domine, mitte quem missurus es (Exod. IV).»

«Congregata multitudine ante petram, Moyses ait: Audite, rebelles et increduli, num de petra hac voltis aquam poterimus ejicere?» (Num. XX.) Tanquam diceret: Nos non valemus quod supra humanitatis vires est facere, quia vos non acquiescitis quod humanum est adimplere. Nec signum possumus ex virtute divinitatis ostendere, quia vos nunquam desinitis Deo per rebellionis contumaciam contraire. Propter peccata namque populi, quod et ipse jam fecerat, quando videlicet in Cades largissimas aquas silicem percutiendo produxit, rursus se facere posse diffidit: atque ideo in repromissionis terram eumdem populum, Domino prohibente, nullatenus introduxit. «Sed petra illa, juxta Apostolum, Christus erat (II Cor. I).» Accedit igitur virga ad silicem, et haurienda populis aqua producitur. Adhibetur crux Christo, et omnia corda credentium gratia sancti Spiritus rigantur. Hic est enim lapis, de quo per Zachariam dicitur: «Super lapidem unum septem oculi sunt (Zach. III).» Quod autem petram non credendo percussit, atque ideo ad promissam terram cum populo non pervenit, populum significat Judaeorum, qui, profecto Christum Dei virtutem esse non credens, in igno suspendit, atque ideo in terram viventium intrare non meruit.

Caput X.

In eodem sermone.

"Open, Lord, your treasure, the fount of living water, so that, being satisfied, their murmuring may cease (Num. 20)." For he would not describe with such magnificent and divine words an element, that is, flowing from the caverns of the earth and afterwards to be carried away into the channels of sewers. For was it worthy to call vile waters the treasure of God? But without doubt he names as the treasure of God that of which the Apostle says: "Because in the breast of Jesus are hidden all the treasures of wisdom and knowledge (Col. 2)." He also declares that to be the fount of living water, of which it is said: "He who drinks the water that I will give him, it will become in him a fount of water springing up into eternal life (John 4)." Otherwise, by what consequence of reason would he say: "So that, being satisfied, their murmuring may cease," when afterwards the same people, murmuring, say: "Why have you brought us out of Egypt, to die in the wilderness? There is no bread, there is no water (Ex. 14)"; and many other things which, in a tumultuous uproar, it spewed forth with prodigious madness. But Moses, affected by weariness of so harsh and seditious a multitude, anxiously implores the advent of the Savior: just as he had also asked then, when he said: "I beseech you, Lord, send him whom you are to send (Ex. 4)."

"When the multitude was gathered before the rock, Moses said: 'Hear now, you rebels and unbelievers; shall we be able to bring forth water for you out of this rock?'" (Num. 20). As if to say: We are not able to do that which is beyond the powers of humanity, because you do not consent to fulfill what is human. Nor can we show a sign by the power of divinity, because you never cease to oppose God through the stubbornness of rebellion. For on account of the sins of the people, he despaired of being able to do again what he himself had already done—namely, when in Kadesh he brought forth most abundant waters by striking the flint rock; and for that reason, with the Lord forbidding it, he by no means led that same people into the land of promise. "But that rock, according to the Apostle, was Christ" (1 Cor. 10:4). Therefore, the rod approaches the flint rock, and water to be drawn for the peoples is brought forth. The cross is applied to Christ, and all the hearts of believers are watered by the grace of the Holy Spirit. For this is the stone of which it is said through Zechariah: "Upon one stone are seven eyes" (Zech. 3:9). But the fact that he struck the rock without believing, and for that reason did not reach the promised land with the people, signifies the people of the Jews, who, by not believing that Christ was the power of God, indeed suspended him on the wood, and for that reason did not merit to enter into the land of the living.

Chapter X.

In the same sermon.

«Murmurante aliquando populo adversus Moysen, ac dicente: Deest panis, 128 non sunt aquae, anima nostra jam nauseat super cibo isto levissimo; tunc immisit in eos Dominus ignitos serpentes. Cumque poenitentia ducti indulgentiam peterent, ex praecepto Domini fecit Moyses serpentem aeneum, et pro signo posuit; ad quem quicunque percussi fuerant aspicientes protinus sanabantur (Num. XXI).»

Enimvero per consilium serpentis est homo delapsus in mortem; aes vero caeteris metallis durabilius invenitur. Aeneus itaque serpens Dominum figuravit, qui infusum nobis venenum diabolicae suggestionis abegit. Et apte aeneus serpens, ut per serpentem mortuus, et per aes Dominus significaretur aeternus. Qui enim ex humanitate crucis supplicium pertulit, ex divinitate perpetuus et impassibilis vivit.

Porro autem serpens aeneus similitudinem quidem serpentis habet, sed venenum serpentis non habet. Et Redemptor noster in similitudine quidem carnis peccati apparuit, sed peccati venenum in eo locum habere non potuit, quippe, «qui peccatum non fecit, nec dolus inventus est in ore ejus (I Petr. II).»

Nec praetereundum est quod congrue satis mansio illa, ubi haec facta sunt, Salmona dicitur, quae videlicet imaguncula interpretatur; quia illic nimirum, in hujus aenei serpentis forma, imago est nostri Salvatoris expressa. Unde et idem Salvator ait: «Sicut exaltavit Moyses serpentem in deserto, ita exaltari oportet filium hominis, ut omnis qui credit in illum non pereat, sed habeat vitam aeternam (Joan. III).»

Recte ergo serpens aeneus pro signo ponitur, et populus aspiciens a morsu serpentium liberatur, quia quicunque in Salvatorem, qui in cruce suspensus est, ex desiderio imitationis intendunt, omne mox virus et lethiferos morsus veternosi serpentis evadunt. Et notandum quod serpens ille pro signo dicitur positus. Nam et Simeon ille justus, delato ad templum Domino, vaticinans ait: «Ecce positus est hic in ruinam et in resurrectionem multorum in Israel, et in signum cui contradicetur (Luc. II).»

In signum namque contradictionis Redemptor noster est positus, quia in cruce erat pro humani generis salute passurus. Cui nimirum cruci omnis mundi sapientia contradixit, sed Regi per eam gloriae triumphanti tandem devicta succubuit, sicut in Actibus apostolorum dicitur: «De secta autem hac scimus quia ubique ei contradicitur (Act. XXVIII).»

Caput XI.

In sermone S. Christophori.

"When the people once murmured against Moses, saying: 'There is no bread, there are no waters, our soul now loathes this very light food'; then the Lord sent fiery serpents among them. And when, led by repentance, they sought forgiveness, by the Lord's command Moses made a bronze serpent and set it up as a sign; whoever had been bitten, upon looking at it, was immediately healed (Numbers 21)."

Indeed, through the counsel of the serpent man fell into death; but bronze is found to be more durable than other metals. Therefore, the bronze serpent prefigured the Lord, who drove away the venom of diabolical suggestion infused into us. And aptly a bronze serpent, so that by the serpent the one who died might be signified, and by the bronze, the eternal Lord. For He who endured the punishment of the cross in His humanity, lives perpetual and impassible in His divinity.

Moreover, the bronze serpent has the likeness of a serpent, but it does not have the venom of a serpent. And our Redeemer appeared in the likeness of sinful flesh, but the venom of sin could have no place in Him, for "He committed no sin, neither was deceit found in his mouth" (I Peter 2).

Nor should it be overlooked that the station where these things took place is quite fittingly called Zalmonah, which is interpreted as 'a little image'; because there, to be sure, in the form of this bronze serpent, the image of our Savior was expressed. Whence the same Savior also says: "As Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that whoever believes in him may not perish, but may have eternal life" (John 3).

Rightly, therefore, is the bronze serpent set up as a sign, and the people who look upon it are freed from the bite of the serpents, because whoever gazes upon the Savior, who was suspended on the cross, with a desire for imitation, immediately escapes all the venom and lethal bites of the ancient serpent. And it should be noted that that serpent is said to have been set up as a sign. For Simeon the just, when the Lord was brought to the temple, prophesying said: "Behold, this child is set for the fall and rising of many in Israel, and for a sign that will be contradicted" (Luke 2).

For our Redeemer was set as a sign of contradiction, because He was to suffer on the cross for the salvation of the human race. To this cross, indeed, all the wisdom of the world contradicted, but it was at last overcome and submitted to the King of glory triumphing through it, as it is said in the Acts of the Apostles: "But as for this sect, we know that everywhere it is spoken against" (Acts 28).

Chapter XI.

In a sermon on St. Christopher.

«Misit Israel nuntios ad Seon, dicens: Obsecro ut transire mihi liceat per terram tuam; non declinabimus in agros et vineas; non bibemus aquas ex puteis, via regia gradiemur donec transeamus terminos tuos (Num. XXI).» Qui concedere noluit ut transiret Israel per fines suos; quin potius, ut eadem sacra testatur historia, exercitu congregato, Seon egressus est obviam in desertum, et venit in Isaar [Iasa] pugnavitque contra Israel, a quo percussus est in ore gladii, et possessa est terra ejus ab Israel. Sed quod tunc sub Moyse fuit historialiter factum, sub Christo quotidie fit per 129 spiritualis militiae sacramentum. Hanc enim pugnam ille tum populus adumbrabat, quia nunc sancta Ecclesia jugiter contra diabolum dimicat. Seon quippe duplicem habet interpretationem. Dicitur enim arbor infructuosa, dicitur et elatus. Quis enim est iste elatus, quis est iste superbus, nisi reprobus ille Spiritus, qui dicit: «In coelum conscendam, super astra coeli exaltabo solium meum; ascendam super altitudinem nubium, et similis ero Altissimo?» (Isai. XIV.) Quis, inquam, iste elatus est, nisi ille, de quo Scriptura dicit: «Quia ipse est rex super omnes filios superbiae?» (Job XLI). Adeo ut, juxta Apostolum, «in templo Dei aliquando sedeat, ostendens se tanquam sit Deus (II Thess. II).» Quod autem idem sit arbor infructuosa, expositione non indiget, dum ipse tanquam lignum aridum aeternis sit ignibus deputatus. Hic itaque Seon rex est Amorrhaeorum. qui et ipsi interpretantur vel in amaritudinem adducentes. Nam quicunque maligno spiritui per reprobam vitam subjacent ejusque ditionis legibus parent, loquentes quidem sunt, sed non sapientes. Plerique scilicet amatorum mundi, dum in terrena sunt sapientia vacui, per leporem exterioris eloquentiae sunt diserti. De quibus per Salomonem dicitur: «Omnis labor in ore hominis, sed anima ejus non implebitur (Eccle. VI).» Sanctorum autem regnum non est in sermone, sed in virtute. Sed qui sunt eloquentes, iidem sunt et in amaritudinem adducentes, quia, sicut sancti quique coelestis eloquii mella distillant, sic reprobi quilibet suis auditoribus virus terrenae versutiae amaritudinemque propinant. Istis enim in persona sanctae Ecclesiae dicitur: «Favus distillans labia tua, sponsa (Cant. IV).» Qui etiam in figura ejusdem Ecclesiae concinunt: «Quam dulcia faucibus meis eloquia tua, super mel et favum ori meo!» (Psal. CXVIII.) De quorum etiam doctore sponsa dicit in Canticis: «Guttur ejus dulcedines, et totus concupiscentia (Cant. V).» De illis autem e contrario dicitur: «Quia linguis suis dolose agebant; venenum aspidum sub labiis eorum (Psal. XIII).» Ubi mox sequitur: «Quorum os maledictione et amaritudine plenum est (Ibid.).»

"Israel sent messengers to Sihon, saying: I beseech thee that I may be allowed to pass through thy land; we will not turn aside into the fields and vineyards; we will not drink the waters from the wells, we will walk along the royal road until we pass thy borders (Num. 21)." He was unwilling to grant that Israel should pass through his territories; rather, as the same sacred history attests, having gathered his army, Sihon went out to meet them in the desert, and came to Jahaz [Iasa] and fought against Israel, by whom he was struck by the edge of the sword, and his land was possessed by Israel. But what was then done historically under Moses, is done daily under Christ through the sacrament of the spiritual militia. For that people then prefigured this battle, because now the holy Church continually fights against the devil. For Sihon has a twofold interpretation. It is said to mean *unfruitful tree*, and it is also said to mean *haughty*. For who is this haughty one, who is this proud one, if not that reprobate Spirit, who says: "I will ascend into heaven, I will exalt my throne above the stars of God; I will ascend above the height of the clouds, and I will be like the most High?" (Isa. 14). Who, I say, is this haughty one, if not he of whom Scripture says: "For he is king over all the children of pride?" (Job 41). So much so that, according to the Apostle, "he sitteth in the temple of God, shewing himself as if he were God (2 Thess. 2)." But that he is also an unfruitful tree needs no explanation, since he himself, like a dry log, is destined for the eternal fires. This Sihon, therefore, is king of the Amorites, who are themselves interpreted as *those who lead to bitterness*. For whoever are subject to the evil spirit through a reprobate life and obey the laws of his dominion, are indeed speakers, but not wise. That is to say, many lovers of the world, while they are empty of earthly wisdom, are eloquent through the charm of external rhetoric. Of whom it is said through Solomon: "All the labour of man is in his mouth, but his soul shall not be filled (Eccl. 6)." But the kingdom of the saints is not in speech, but in power. But those who are eloquent are also those who lead to bitterness, because, just as all the saints distill the honey of celestial eloquence, so any of the reprobate offer their listeners the venom of earthly cunning and bitterness. For to the former it is said in the person of the holy Church: "Thy lips, my spouse, are a dropping honeycomb (Cant. 4)." Who also, in the figure of the same Church, sing together: "How sweet are thy words to my palate, more than honey and the honeycomb to my mouth!" (Ps. 118). Of whose teacher the bride also says in the Canticles: "His throat is sweetness, and he is all desire (Cant. 5)." But of the latter, on the contrary, it is said: "Because they have spoken deceitfully with their tongues; the venom of asps is under their lips (Ps. 13)." Where it soon follows: "Whose mouth is full of cursing and bitterness (Ibid.)."

Unde et vineam illam Dominus per prophetam conqueritur in amaritudinem esse conversam (Isai. V; Jer. II); quae nimirum illi, a quo dudum perceperat terram lactis et mellis, postmodum obtulit amaritudinem aceti simul et fellis (Deut. XI). Horum itaque loquentium, vel in amaritudinem adducentium, Seon rex est, qui elatus asseritur, quia vaniloquis et amaris hujus mundi amatoribus diabolus auctor superbiae principatur. Unde et ipse princeps mundi dicitur (Joan. XII, XIV), illius videlicet de quo dicit Joannes: «Mundus in maligno positus est (I Joan. V).» Et Dominus promittit illum discipulis Spiritum mittendum, quem hic mundus non potest accipere (Joan. XIV). Dicit ergo Israel ad Seon: «Transire nobis liceat per terram tuam; non declinabimus in agros et vineas (Num. XXI).» Nos, plane nos sumus, qui per hunc mundum ad terram cupimus transire viventium. Nos, inquam, per terminos superbi regis humiliter incedere volumus ad patriam divinae promissionis. Et quoniam Hebraeus interpretatur transiens, nos qui discipuli sumus illius «qui non habitavit, sed pertransivit benefaciendo et sanando omnes oppressos a diabolo, quoniam 130 Deus erat cum illo (Act. X),» nunquam nos habitaturos cum Seon rege promittimus, sed via tantummodo regia processuros nos esse spondemus. Sed quando nos regi Seon ista promisimus? Quando cohabitationi ejus repudium dedimus? quando divisionis aeternae foedus cum eo pacti sumus?

Recolamus itaque diem sacri baptismatis; ipsum novae regenerationis exordium ad memoriam reducamus, et ibi nos procul dubio renuntiasse diabolo ac cunctis ejus pompis et operibus invenimus. Commemoret unusquisque fidelium, cum primum ad fontem lavacri salutaris accessit, cum signacula fidei prima suscepit. Nonne, per catechismum sacerdotalis officii, his usus est verbis quibus se significaret lethiferas mundi hujus cupiditates abjicere, ac diabolicae societatis contubernium profiteretur a se funditus abdicare? Et hoc est quod in historiae sermonibus adumbratur, quia non declinabit Israel, neque in agrum regis Seon, neque in vineam, neque de lacu ejus se pollicetur aliquo modo potaturum. Per agrum scilicet, operis exercitium; per vineam et lacum, vanarum artium intelligitur poculum, astrologiae scilicet, magicae, necromanticae et quidquid est quod vanum aliquid vel sacrilegum dogmatizat contra catholicae fidei pietatem. De quibus utique pestilentibus poculis contra perversum populum per Jeremiam Dominus conqueritur, dicens: «Duo mala fecit populus meus; me dereliquerunt, fontem aquae vivae, et foderunt sibi cisternas dissipatas, quae continere non valent aquas (Jer. II).» De quibus et per Salomonem dicitur: «Aquae furtivae dulciores sunt (Prov. IX).» Habet autem Israel fontes suos: «In ecclesiis, inquit, benedicite Deo Domino de fontibus Israel (Psal. LXVII).» Superbi ergo Seon aquas respuat, haereticorum dogmatum fluenta contemnat, et «hauriat aquas in gaudio de fontibus Salvatoris (Isai. XII).»

Whence also the Lord complains through the prophet that that vineyard was turned to bitterness (Isa. 5; Jer. 2); which, to be sure, afterwards offered the bitterness of vinegar and gall to him from whom it had long ago received a land of milk and honey (Deut. 11). Of these speakers, therefore, or those who lead to bitterness, Sihon is king, who is asserted to be haughty, because the devil, the author of pride, rules over the vain-talking and bitter lovers of this world. Whence he is also called the prince of the world (John 12, 14), that is, of the world of which John says: "The world is set in wickedness (1 John 5)." And the Lord promises to send his disciples that Spirit, whom this world cannot receive (John 14). Therefore Israel says to Sihon: "Let us be allowed to pass through thy land; we will not turn aside into the fields and vineyards (Num. 21)." We, plainly it is we, who desire to pass through this world to the land of the living. We, I say, wish to proceed humbly through the territories of the proud king to the homeland of the divine promise. And since Hebrew is interpreted as *passing through*, we who are disciples of him "who did not dwell, but went about doing good and healing all that were oppressed by the devil, for God was with him (Acts 10)," we promise never to dwell with king Sihon, but we pledge to proceed only by the royal road. But when did we promise these things to king Sihon? When did we give a bill of divorce to his cohabitation? When did we make a pact of eternal division with him?

Let us therefore recall the day of sacred baptism; let us bring to memory the very beginning of our new regeneration, and there we shall find that we have without doubt renounced the devil and all his pomps and works. Let each of the faithful remember when he first approached the font of the saving laver, when he first received the seals of faith. Did he not, through the catechism of the priestly office, use these words by which he would signify that he was rejecting the lethal desires of this world, and profess that he was utterly renouncing fellowship with diabolical society? And this is what is prefigured in the words of the history, that Israel will not turn aside, neither into the field of king Sihon, nor into the vineyard, nor does he promise to drink in any way from his well. By the field, of course, is understood the exercise of work; by the vineyard and the well, the cup of vain arts is understood, namely, of astrology, magic, necromancy, and whatever dogmatizes anything vain or sacrilegious against the piety of the catholic faith. Concerning which pestilential cups the Lord complains against a perverse people through Jeremiah, saying: "My people have done two evils; they have forsaken me, the fountain of living water, and have digged to themselves broken cisterns, that can hold no water (Jer. 2)." Of which it is also said through Solomon: "Stolen waters are sweeter (Prov. 9)." But Israel has its own fountains: "In the churches," it says, "bless ye God the Lord, from the fountains of Israel (Ps. 67)." Therefore, let him spurn the waters of the proud Sihon, let him contemn the streams of heretical dogmas, and "let him draw waters with joy out of the saviour's fountains (Isa. 12)."

Qui enim dirupit fontes et torrentes (Psal. LXXIII), hic in Evangelio dicit: «Qui biberit aquam quam ego do, flumina de ventre ejus fluent aquae vivae (Joan. VII).» Sed et via regia, sicut est pollicitus, gradiatur: «Via, inquit, regia gradiemur.» Quae est autem via regia, nisi illa quae dicit: «Ego sum via?» (Joan. XIV.) Qui etiam in ipso passionis suae articulo se regem perhibet, dum ait: «Tu dicis, quia rex sum ego (Joan. XVIII).»

Promisimus ergo superbo regi Seon ejus fluenta non bibere, non in agros vel vineas declinare, regia via nos incedere, hoc est, ad Christum per ipsum properantes, ab omnibus diaboli pompis et operibus abstinere. Sed elatus ille Seon exercitum colligit, et Israel per suos fines habere transitum non permittit. Quis est autem populus ille quem Seon congregat adversus Israel, nisi reprobi quique qui persequuntur Ecclesiam? Ex his sunt tyranni, duces et principes mundi, qui vel catholicis viris per haereticam pravitatem opponunt contradictionis obstacula, vel sanctis martyribus moliuntur inferre tormenta. Sed quid ad haec facit Israel? Interrogemus historiam: «Venit, inquit, in Issar [Jasa], et pugnavit contra eum (Num. XXI).» A quo percussus est Seon in ore gladii, et possessa est terra ejus ab Arnon usque Laboch [Jeboc]. Ecce superbus, ecce elatus congressus est, sed contritus commisit et perdidit, in arma prosiluit et succubuit. Qui noluit 131 dare viam, perdidit vitam, et dum contempsit annuere publicae viae transitum, amisit proprium regalis gloriae principatum. Israel autem, qui transitum non obtinuit, ad haereditariae possessionis jura pervenit; et, cui transire non licuit, de via patriam fecit.

Sed ubi, quaeso, fratres mei, ubi haec est peracta victoria? Felix scilicet locus, qui tantae gloriae meruit videre triumphum! Ubi, inquam, superbum regem obtinuit Israel? In Issaar. Issaar autem interpretatur mandati adimpletio. Et nos, si ad hunc locum Deo duce pertingimus, diabolum procul dubio, qui caput et origo est superbiae, superamus. Tunc enim diabolum vincimus, cum Redemptoris nostri mandata complemus, quanquam quod est diabolum vincere, hoc ipsum sit divina mandata complere. Nam, dum carnis illecebras frangimus, dum pravis viscerum passionibus reluctamur, dum divinae jussionis imperio subdimur, et non nostra vota sed illius jussa servamus, tunc absque dubio mundi principem et totius nequitiae debellamus auctorem. Tunc apostolica illa oratio completur in nobis, quando dicitur: «Deus autem pacis conterat Satanam sub pedibus vestris (Rom. XVI).» Et illud nobis Dominus quod promisit impertit: «Ecce dedi vobis potestatem calcandi supra serpentes et scorpiones, et super omnem virtutem inimici, et nihil vobis nocebit (Luc. X).»

For he who broke open the fountains and the torrents (Ps. 73), he says in the Gospel: "He that shall drink of the water that I will give him, rivers of living water shall flow from his belly (John 7)." But let him also walk by the royal road, as he has promised: "We will walk," he says, "by the royal road." But what is the royal road, if not that which says: "I am the way?" (John 14). He also, at the very moment of his passion, declares himself a king, when he says: "Thou sayest that I am a king (John 18)."

We promised, therefore, to the proud king Sihon not to drink his streams, not to turn aside into his fields or vineyards, to walk by the royal road, that is, hastening to Christ through himself, to abstain from all the pomps and works of the devil. But that haughty Sihon gathers his army and does not permit Israel to have passage through his territories. But who is that people whom Sihon gathers against Israel, if not all the reprobate who persecute the Church? Among these are tyrants, dukes, and princes of the world, who either oppose catholic men with the obstacles of contradiction through heretical depravity, or strive to inflict torments on the holy martyrs. But what does Israel do in response to this? Let us ask the history: "He came," it says, "to Jahaz [Jasa], and fought against him (Num. 21)." By whom Sihon was struck by the edge of the sword, and his land was possessed from the Arnon to the Jabbok [Jeboc]. Behold the proud one, behold the haughty one has engaged in battle, but being crushed he has committed and lost, he rushed to arms and succumbed. He who was unwilling to give way, lost his life, and while he disdained to grant passage on the public way, he lost his own principality of royal glory. But Israel, who did not obtain passage, attained to the rights of hereditary possession; and for whom it was not permitted to pass through, he made a homeland out of the way.

But where, I ask, my brothers, where was this victory accomplished? A happy place, indeed, which deserved to see the triumph of such glory! Where, I say, did Israel defeat the proud king? In Jahaz. Now Jahaz is interpreted as *the fulfillment of the commandment*. And we, if led by God we reach this place, we will without doubt overcome the devil, who is the head and origin of pride. For we conquer the devil then, when we fulfill the commandments of our Redeemer, although to conquer the devil is the same thing as to fulfill the divine commandments. For, while we break the allurements of the flesh, while we struggle against the wicked passions of our inner selves, while we submit to the command of the divine order, and we keep not our own desires but his commands, then without a doubt we defeat the prince of the world and the author of all wickedness. Then that apostolic prayer is fulfilled in us, when it is said: "And the God of peace crush Satan under your feet (Rom. 16)." And the Lord imparts to us what he promised: "Behold I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy: and nothing shall hurt you (Luke 10)."

Sed cum Seon exprimat antiquum hostem, populus autem ejus quosque reprobos, vel Ecclesiae persecutores, qui armis ab Israel, hoc est, a sanctis praedicatoribus sunt prostrati, quo mucrone perfossi, quo denique gladio sunt perempti? Sed audi Apostolum, spiritualis utique militiae ducem, et strenuum intestini praelii bellatorem: «Vivus est, inquit, sermo Dei, et efficax et penetrabilior omni gladio ancipiti, pertingens usque ad divisionem animae ac spiritus, compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis (Hebr. IV).» Hunc divisionis gladium evaginabat dux et auctor ille certaminum ac Dominus bellatorum, cum dicebat: «Nolite putare quia veni mittere pacem in terram; non enim veni pacem mittere, sed gladium (Matth. X).» Audisti gladium dividentem; audi consequenter et ipsam divisionem: «Veni, inquit, separare hominem adversus patrem suum, et filiam adversus matrem suam, et nurum adversus socrum suam; et inimici hominis domestici ejus (Ibid.).» Hoc itaque gladio et Seon est peremptus, et omnis ejus exercitus communi caede prostratus, quia nimirum gladio spiritus, quod est verbum Dei (Ephes. VI), et diabolus corruit, et subjectus sibi populus ab infidelitatis suae vita defecit.

Cum itaque Scriptura perhibeat quod illi in ore gladii sunt perempti, de istis non incongrue dici potest quoniam interfecti sunt gladio oris. Et cum Dominus dicat «quia princeps mundi ejicietur foras (Joan. XII),» mox ut Seon ejicitur, illico per omnem mundi latitudinem Israel, id est sancta Ecclesia, propagatur; mox enim ut cum principe suo infidelitas exstincta collabitur, fides triumphantis Ecclesiae dilatatur: et qui fuerant eatenus exsules, fiunt post victoriam possessores. Unde et eidem Ecclesiae per Isaiam dicitur: «Populus autem tuus, omnes justi, in perpetuum 132 haereditabunt terram (Isai. XLVII).» De quo populo et postmodum dicit: «Et habitabunt, et plantabunt vineas, et comedent fructus earum (Isai. LXV).» Adhuc etiam idem propheta quod sancta debet Ecclesia per fines gentium dilatari manifeste denuntiat: «Dilata, inquit, locum tentorii tui, et pelles tabernaculorum tuorum extende; ne parcas, longos fac funiculos tuos, et clavos tuos consolida (Isai. LIV).» Cur autem haec agere debeat, aperit, cum subjunxit: «Ad dexteram enim et ad laevam penetrabis, et semen tuum gentes haereditabit (Ibid.).» Omnis ergo terra Seon cecidit in haereditatem Israel, qui dum princeps mundi hujus gladio divini verbi confossus egreditur, sancta universalis Ecclesia per ejusdem mundi terminos dilatatur. Nec praetereundum arbitror esse quod dicitur quia possessa est terra ejus ab Arnon usque Laboch [Jaboc].

But since Sihon represents the ancient enemy, and his people all the reprobate, or the persecutors of the Church, who were prostrated by the arms of Israel, that is, by the holy preachers, with what blade were they pierced, with what sword, finally, were they slain? But hear the Apostle, the leader of the spiritual militia, and a strenuous warrior of the internal battle: "For the word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart (Heb. 4)." That leader and author of contests and Lord of warriors unsheathed this sword of division when he said: "Do not think that I came to send peace upon earth: I came not to send peace, but the sword (Matt. 10)." You have heard of the dividing sword; hear consequently the division itself: "For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law; and a man's enemies shall be they of his own household (Ibid.)." With this sword, therefore, both Sihon was slain, and his whole army was prostrated in a common slaughter, because, to be sure, by the sword of the spirit, which is the word of God (Eph. 6), both the devil fell, and the people subject to him fell away from the life of their infidelity.

Therefore, since Scripture states that they were slain by the edge of the sword, it can be said not incongruously of them that they were killed by the sword of the mouth. And when the Lord says "that the prince of this world shall be cast out (John 12)," as soon as Sihon is cast out, immediately Israel, that is, the holy Church, is propagated throughout the whole breadth of the world; for as soon as infidelity, with its prince, is extinguished and collapses, the faith of the triumphant Church is spread abroad: and those who had hitherto been exiles, become possessors after the victory. Whence it is also said to the same Church through Isaiah: "Thy people also shall be all just, they shall inherit the land for ever (Isa. 47)." Of which people he also says afterwards: "And they shall dwell, and plant vineyards, and eat the fruit of them (Isa. 65)." Moreover, the same prophet manifestly announces that the holy Church ought to be spread through the lands of the gentiles: "Enlarge," he says, "the place of thy tent, and stretch out the skins of thy tabernacles; spare not, lengthen thy cords, and strengthen thy stakes (Isa. 54)." But why it should do these things, he reveals when he adds: "For thou shalt pass on to the right hand, and to the left: and thy seed shall inherit the Gentiles (Ibid.)." Therefore, all the land of Sihon fell into the inheritance of Israel; for when the prince of this world is cast out, pierced by the sword of the divine word, the holy universal Church is spread through the territories of that same world. Nor do I think it should be passed over what is said, that his land was possessed from Arnon to Jabbok [Jaboc].

Arnon itaque, quae est initium regni Seon, interpretatur maledictiones eorum. Omnis enim mundus, qui ante Salvatoris adventum sub diaboli premebatur imperio, maledictionis habebat originem, quia benedictionis ignorabat auctorem; de quo nimirum per Prophetam dicitur: «Benedictionem dabit qui legem dedit (Psal. LXXXIII).» Unde et Apostolus ait: «Quicunque enim ex operibus legis sunt, sub maledicto sunt (Gal. III).» An non maledictionis habebamus initium, de quibus dicitur: «Eramus, inquit, natura filii irae, sicut et caeteri (Ephes. II).» Finis autem regni illius est Laboch, quod interpretatur luctamen. Necesse est enim omnes qui volunt exire de regno diaboli et ejus fines evadere, tentationum ingruentium certamina tolerare. Quod si quisquam legitime certaverit, et viriliter obluctatus evicerit, jam non erit Laboch civitas Seon, sed civitas Israel; non scilicet qui in carne sit Israel, nec in manifesto Judaeus, sed qui in Christo sit Israel, circumcisus corde, non carne.

Caput XII.

In epistola ad V. episcopum et ejus canonicos, de quinque sensibus corporis cohibendis

Praecipua quidem urbs regni Seon vocatur Esebon, quae nimirum cogitationes interpretatur; per quod datur intelligi quia maxima pars diabolicae potestatis in cogitationibus regnat. Per Seon quippe nequitiae spiritus figuratur; sed Esebon ex ditione Seon in Israelitarum jura transfertur, cum cogitatio nostra, quae superbiae peste tumuerat, ad reprehensionis suae judicium per gratiam severae humilitatis inclinat, ut, quae se dudum arroganter extulerat, jam sua dijudicans ac diligenter examinans, humiliter reprehendit. In Cades ergo, qui est fons judicii, Amalecitas et Amorrhaeos gladio vorante dejicimus; quia tunc vitiorum omnium barbariem sternimus, tunc potestates aereas invictissime debellamus, si et innocenter vivimus, et tamen reos nos ac peccatis obnoxios judicamus, dicentes cum Apostolo: «Si dixerimus quia peccatum non habemus, nosmetipsos seducimus, et veritas in nobis non est (I Joan. I).» Et tunc Esebon, quam cogitationes interpretari diximus, in Israelitarum cogitur transire 133 dominium; cum mens nostra de superbia vel omni terrena concupiscentia transfertur in amorem regni coelorum.

Arnon, therefore, which is the beginning of the kingdom of Sihon, is interpreted as *their curses*. For the whole world, which before the Savior's advent was oppressed under the devil's empire, had its origin in a curse, because it was ignorant of the author of blessing; of whom it is indeed said through the Prophet: "The lawgiver shall give a blessing (Ps. 83)." Whence the Apostle also says: "For whosoever are of the works of the law, are under a curse (Gal. 3)." Did we not have our beginning in a curse, of whom it is said: "We were," he says, "by nature children of wrath, even as the rest (Eph. 2)." But the end of that kingdom is Jabbok, which is interpreted as *struggle*. For it is necessary for all who wish to exit from the kingdom of the devil and escape his territories, to tolerate the contests of encroaching temptations. But if anyone has competed lawfully, and having struggled manfully has conquered, Jabbok will no longer be a city of Sihon, but a city of Israel; not, that is, one who is Israel in the flesh, nor a Jew in what is manifest, but one who is Israel in Christ, circumcised in heart, not in flesh.

Chapter XII.

In a letter to Bishop V. and his canons, on restraining the five bodily senses

The principal city of the kingdom of Sihon is called Heshbon, which is interpreted, to be sure, as "thoughts"; by which it is given to be understood that the greatest part of diabolical power reigns in thoughts. For by Sihon the spirit of wickedness is figured; but Heshbon is transferred from the dominion of Sihon to the rights of the Israelites when our thought, which had swelled with the plague of pride, inclines through the grace of severe humility to the judgment of its own reproof, so that what had formerly arrogantly exalted itself, it now, judging and diligently examining its own affairs, humbly reproves. In Kadesh, therefore, which is the "fountain of judgment," we cast down the Amalekites and the Amorites with the devouring sword; because then we lay low the barbarity of all vices, then we most invincibly conquer the aerial powers, if we both live innocently and yet judge ourselves guilty and liable to sins, saying with the Apostle: "If we say that we have no sin, we deceive ourselves, and the truth is not in us (1 John 1)." And then Heshbon, which we said is interpreted as "thoughts," is compelled to pass into the dominion of the Israelites; when our mind is transferred from pride or all earthly concupiscence to the love of the kingdom of heaven.

Cogitationum quippe certamen nunquam Christi potest deesse militibus, quoniam operis nostri nos rectitudo non liberat, si pravis suis cogitationibus mens armata virtutibus non resultat. Sufficiebat quidem legis antiquae cultoribus ut recta duntaxat extrinsecus agerent; nobis autem Evangelio terribiliter intonante praecipitur ut, dum operibus pravis exuimur, etiam cogitationibus pervigiles obluctemur. «Audistis, inquit, quia dictum est antiquis: Non moechaberis. Ego autem dico vobis quia quicunque viderit mulierem ad concupiscendum eam, jam moechatus est eam in corde suo (Matth. V).» Hinc est quod Joannes Baptista, per quem lex vetus exprimitur, zonam pelliceam in lumbis habuisse perhibetur (Matth. III). Salvator noster, qui auctor est Evangelii, inter septem candelabra aurea visus est a Joanne vestitus podere et praecinctus ad mamillam zona aurea (Apoc. I). Quid est ergo zona pellicea circa lumbos, nisi quod antiquis dictum est: «Non moechaberis?» (Exod. XX.) Et quid est zona aurea ad mamillam, nisi quod Christianae fidei cultoribus dicitur: «Qui viderit mulierem ad concupiscendum eam, jam moechatus est eam in corde suo?» (Matth. V.) Hinc etiam per prophetam divina voce praecipitur: «Leva, Hierusalem, a malitia cor tuum. Usquequo morabuntur in te cogitationes noxiae?» (Jer. IV.) Et alibi: «Attendi, inquit, et auscultavi, nemo quod bonum est loquitur (Jer. VIII).» Et Salomon ait: «Spiritus sanctus disciplinae effugiet fictum, et aufert se a cogitationibus quae sunt sine intellectu (Sap. I).» Arripiamus ergo gladium spiritus, et contra cogitationum nos infestantium cuneos infoederabiliter dimicemus.

Cum Israeliticus ille populus initiatus esset Beelphegor in deserto, et in scorta Moab turpiter corruisset, iratus furore Dominus adversus Israel dixit ad Moysen: «Tolle cunctos principes populi et suspende eos in patibulis contra solem, ut avertatur furor meus ab Israel (Num. XXV).» Quid est quod populus in luxuriae voraginem labitur, et in eorum praepositos vindicatur? Subditi delinquunt, et principes in patibulis suspenduntur? Scilicet alius est qui peccat, alius ille qui vapulat. Cur hoc, nisi quia culpa subditorum in praepositorum redundat opprobrium, et quod ab ovibus erratur, negligentiae pastoris ascribitur? Et vide quam formidolosa sit conditio praesidentium, ut non modo pro suis, sed et pro subditorum puniantur offensis. Arguit eos Moyses, quia lex Dei negligentiae illos ac torporis accusat. Qui suspendit eos ad solem, quoniam ad examinandum producuntur, et arguuntur a luce: «Omnis enim, ut Dominus ait, qui mala agit, odit lucem, et non venit ad lucem, ut non arguantur opera ejus; qui autem facit veritatem, venit ad lucem (Joan. III).»

For the struggle of thoughts can never be absent from the soldiers of Christ, since the rectitude of our work does not deliver us if the mind, armed with virtues, does not recoil from its own wicked thoughts. It was indeed sufficient for the followers of the ancient law that they merely act rightly in outward things; but for us, with the Gospel thundering terribly, it is commanded that, while we are stripped of wicked works, we also struggle vigilantly against thoughts. "You have heard," He says, "that it was said to them of old time: You shall not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, has already committed adultery with her in his heart (Matt. 5)." Hence it is that John the Baptist, through whom the old law is expressed, is said to have had a leather girdle about his loins (Matt. 3). Our Savior, who is the author of the Gospel, was seen by John among the seven golden candlesticks, clothed with a garment down to the feet, and girt about the breast with a golden girdle (Rev. 1). What, therefore, is the leather girdle about the loins, if not what was said to the ancients: "You shall not commit adultery?" (Exod. 20). And what is the golden girdle at the breast, if not what is said to the followers of the Christian faith: "He who shall look on a woman to lust after her, has already committed adultery with her in his heart?" (Matt. 5). Hence also it is commanded by the divine voice through the prophet: "Wash thy heart from wickedness, O Jerusalem. How long shall thy hurtful thoughts abide in thee?" (Jer. 4). And elsewhere: "I have attended," He says, "and have listened, no one speaks what is good (Jer. 8)." And Solomon says: "The holy spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding (Wis. 1)." Let us therefore take up the sword of the spirit, and let us fight implacably against the wedges of thoughts that infest us.

When that Israelite people had been initiated to Baal-peor in the desert, and had shamefully fallen with the harlots of Moab, the Lord, angered with fury against Israel, said to Moses: «Take all the leaders of the people and hang them on gibbets against the sun, that my fury may be turned away from Israel (Num. XXV).» What is this, that the people fall into an abyss of luxury, and vengeance is taken upon their leaders? The subjects transgress, and the leaders are hung on gibbets? To be sure, it is one who sins, and another who is flogged. Why is this, unless it is because the fault of the subjects redounds to the disgrace of the superiors, and the wandering of the sheep is ascribed to the negligence of the shepherd? And see how fearsome is the condition of those who preside, that they are punished not only for their own offenses, but also for those of their subjects. Moses rebukes them, because the law of God accuses them of negligence and torpor. He hangs them against the sun, because they are brought forth to be examined, and are reproved by the light: «For every one, as the Lord says, that doth evil, hateth the light, and cometh not to the light, that his works may not be reproved; but he that doth truth, cometh to the light (John III).»

Ad lucem quippe venit qui occulta sua per purae confessionis aditum pandit.

«Hic est numerus filiorum, qui descriptus est a Moyse et Eleazaro sacerdote, inter quos nullus fuit eorum qui antea numerati sunt a Moyse et Aaron in monte Sinai. Praedixerat enim Dominus quod omnes morerentur in solitudine (Num. XXVI).» Quibus videlicet historiae verbis patenter ostenditur quia, caeteris in deserto prostratis, ad repromissionis terram Levi tribus incolumis et illibata pervenit. Quisquis ergo se potuerit in sacerdotum vel levitarum ordine constituere, quisquis noluerit cum reliquis hominibus in terra sortem haereditariae portionis acquirere, sed solum cum tribu Levi contentus sit Dominum possidere, iste profecto in hujus mundi deserto non moritur; sed terram repromissionis ingredi vivus et incolumis promeretur. Qui ad promissiones ergo Patrum pervenire desiderat, haereditatis in terra funiculum cum tribu Levi possidere contemnat. Nam qui se pro terrenis in terram dejicit, qui sese, ubi cum amaritudine Pascha celebrandum est ac velociter transeundum, diutius gaudere confidit, «Anima, inquiens, habes multa bona repo sita in annos multos, requiesce, comede, bibe, epulare (Luc. XII);» non sine causa meretur audire: «Stulte, hac nocte repetent animam tuam a te; quae autem parasti, cujus erunt?» (Ibid.) Hic itaque non die, sed nocte perimitur, sicut primogenita Aegyptiorum. Nimirum qui non sprevit Aegyptum, sed obsequium praebuit rectoribus tenebrarum, qui et ipsi nocte animam ejus repetunt, quoniam odivit lucem, nec justitiae consecutus est veritatem.

Caput XV.

In epistola ad V. episcopum et ejus canonicos, quae est de quinque sensibus corporis cohibendis.

Quisquis per injunctae praedicationis officium ad pugnandum alios incitat, sed ipse non pugnat, illi similis est qui buccinae clangoribus obstrepit, sed congredi cominus non praesumit. Hic itaque non virilem generat sexum, dum sit pater ignavus. Quem profecto Salphaath ille signavit, qui non filium, sed quinque filias moriens dereliquit (Num. XXVII). Salphaath siquidem interpretatur umbra in ore ejus.

Indeed, he comes to the light who lays open his hidden things through the entrance of a pure confession.

«This is the number of the children, which was recorded by Moses and Eleazar the priest, among whom there was not one of them that were numbered before by Moses and Aaron in mount Sinai. For the Lord had foretold that they should all die in the wilderness (Num. XXVI).» By these words of the history, it is plainly shown that, while the others were laid low in the desert, the tribe of Levi arrived at the land of promise safe and sound. Therefore, whoever has been able to place himself in the order of priests or Levites, whoever has been unwilling to acquire a hereditary portion of the lot on earth with the rest of mankind, but is content to possess the Lord alone with the tribe of Levi, this one surely does not die in the desert of this world; but he merits to enter the land of promise alive and unharmed. He, therefore, who desires to attain to the promises of the Fathers, let him disdain to possess a share of the inheritance in the land with the tribe of Levi. For he who casts himself down to the earth for earthly things, who trusts to rejoice for a long time where the Passover must be celebrated with bitterness and quickly passed through, saying, «Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer (Luke XII);» not without cause does he deserve to hear: «Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided?» (Ibid.) This one, therefore, is destroyed not by day, but by night, like the firstborn of the Egyptians. To be sure, he who did not spurn Egypt, but offered obedience to the rulers of darkness, who also demand his soul by night, because he hated the light and did not attain to the truth of justice.

CHAPTER XV. In the letter to Bishop V. and his canons, which is about restraining the five senses of the body.

Whoever, through the office of preaching enjoined upon him, incites others to fight but does not fight himself, is like one who makes a racket with the blasts of a trumpet but does not presume to engage in close combat. Such a one, therefore, does not beget the male sex, as he is a cowardly father. He was surely signified by that Zelophehad, who on dying left not a son, but five daughters (Num. 27). For Zelophehad is interpreted as *a shadow in his mouth*.

Quisquis enim fortia praedicat, et enerviter vivit, ne turpis appareat, quasi sub foliis se honesti sermonis occultat; sub umbra se proprii sermonis abscondit, dum in campum certaminis per sui torporis ignaviam non procedit. Hic itaque, quantum ad se, non virilem, sed muliebrem sobolem, et hanc sub quinario numero generat, dum sequaces suos non ad robur spiritualis audaciae, sed ad otium educat ignobilis vitae. Quos utique dum non curat industria spiritualis pugnae imbuere, cogit exterioribus negotiis quasi quinque corporis sensibus deservire.

Caput XVI.

In epistola ad V. episcopum et suos canonicos; quae est de octo festivitatibus Veteris Testamenti.

Octo praecipuas solemnitates per unumquemque anni circulum in lege veteri Dominus instituisse legitur. Quae profecto festivitates et nobis sunt et illis pro temporum diversitate communes. Illorum quippe sunt per carnalis observantiae ritum; nostrae quoque nihilominus sunt per spiritualis intelligentiae sacramentum.

Prima siquidem eorum festivitas est juge sacrificium, quod utique per continuos dies matutinis ac vespertinis horis jubetur offerri (Num. XXVIII). Ille nimirum jugis sacrificii solemnitatem Domino celebrat, qui in coelestis eloquii meditationibus assidue perseverat. Et quia mane lucis nostrae lex est et prophetae; vesperum autem lucis hujus, quantum ad ordinem temporum, Evangelium est; sicut dicit Apostolus: «Nos, in quos fines saeculorum devenerunt (I Cor. X);» et ipse David: «Elevatio manuum mearum, sacrificium vespertinum (Psal. CXL).» Matutinum semper et vespertinum offert Domino sacrificium qui, semetipsum a saecularibus negotiis mactans, versatur assidue in novarum ac veterum meditationibus Scripturarum. Sive matutinum ac vespertinum Domino sacrificium jugiter immolamus, cum et dignas ei gratiarum actiones de nostra redemptione referimus, ejusque terribile judicium formidantes, jam quasi tribunalibus praesidenti trementes astamus.

Post juge vero sacrificium, Sabbatum ponitur, videlicet ut ab omni operis servilis exsecutione vacetur. Christiano vero spirituale sabbatum agere est a laboriosa rerum temporalium cupiditate quiescere, solis orationum ac lectionum studiis insudare, saecularium negotiorum pondus de mentis cervice projicere, ad contemplanda coelestia tota cordis intentione vacare, carnis oblectamenta contemnere, de sola spe coelestium spirituali jucunditate gaudere. De hoc enim dicit Apostolus: «Relinquitur ergo sabbatismus populo Dei (Hebr. IV).»

For whoever preaches strong things and lives weakly, lest he appear base, hides himself as if under the leaves of honest speech; he conceals himself under the shadow of his own words, as he does not proceed onto the field of battle through the cowardice of his own torpor. Such a one, therefore, as far as he is concerned, begets not a male but a female offspring, and this in the number five, since he educates his followers not to the strength of spiritual audacity, but to the idleness of an ignoble life. And since he does not take care to imbue them with the industry of spiritual combat, he compels them to serve external affairs, as if the five senses of the body.

CHAPTER XVI. In the letter to Bishop V. and his canons; which is about the eight festivals of the Old Testament.

The Lord is read to have instituted eight principal solemnities throughout each cycle of the year in the old law. These festivities are indeed common to us and to them, according to the diversity of times. For they are theirs through the rite of carnal observance; they are ours no less through the sacrament of spiritual understanding.

Their first festival is indeed the continual sacrifice, which is commanded to be offered on continuous days at the morning and evening hours (Num. 28). He, without doubt, celebrates the solemnity of the continual sacrifice to the Lord who perseveres assiduously in meditations on the celestial word. And because the morning of our light is the law and the prophets, but the evening of this light, as to the order of times, is the Gospel; as the Apostle says: "We, upon whom the ends of the ages have come (1 Cor. 10);" and David himself: "The lifting up of my hands, as an evening sacrifice (Ps. 140)." He always offers a morning and evening sacrifice to the Lord who, slaughtering himself from worldly affairs, is occupied assiduously in meditations on the new and old Scriptures. Or, we immolate a morning and evening sacrifice to the Lord continually when we both give him worthy thanks for our redemption and, fearing his terrible judgment, now stand trembling as if before his presiding tribunals.

After the continual sacrifice, the Sabbath is placed, namely, that one should be free from all execution of servile work. For a Christian, however, to keep a spiritual sabbath is to rest from the laborious cupidity for temporal things, to toil solely in the studies of prayers and readings, to cast the weight of secular affairs from the neck of the mind, to be free with the whole intention of the heart for contemplating celestial things, to condemn the delights of the flesh, to rejoice with spiritual joy in the hope of celestial things alone. For of this the Apostle says: "There remaineth therefore a rest for the people of God (Heb. 4)."

Ille porro sabbatum Domini veraciter celebrat, qui sic ab his quae mundi sunt operibus vacat, ut a spiritualibus tamen actibus non quiescat. Unde Veritas ait: «Aut non legistis quia sacerdotes in templo sabbatum violant et sine crimine sunt?» (Matth. XII.) Qui ergo ab actionum saecularium laboribus cessat, et divinae servitutis operibus vacat, ille Christianae religionis sabbatum celebrat, iste non servile opus facit, quia se a peccati perpetratione custodit. «Qui enim facit peccatum, servus est peccati (Joan. VIII).» Iste non in domo sua ignem accendit, quia omnes vitiorum fomites, et irae et simultatis igniculos ex domicilio suae mentis exstinguit, ab illo cavens igne de quo scriptum est: «Ite in lumine ignis vestri et in flamma quam accendistis (Isai. L).» Hic denique pondus in via non portat, quoniam incurvantium se iniquitatum ruderibus cor per poenitentiam levigat. De quibus per Prophetam dicitur: «Quoniam iniquitates meae superposuerunt caput meum, et sicut 136 onus grave gravatae sunt super me (Psal. XXXVII).» Et paulo post: «Incurvatus sum et humiliatus sum usquequaque (Ibid.).» Iste praeterea, in loco suo residens, longius non procedit, quia Christum sibi fundamentum ponit, in quo scilicet firmissimum suae quietis habitaculum construit. Ipse quippe locus est, de quo scriptum est: «Filii servorum tuorum habitabunt ibi (Psal. CI).» Ipse fundamentum, de quo dicitur quia fundamentum aliud nemo potest ponere praeter id quod positum est, Christum Jesum (I Cor. III).»

Tertia vero festivitas est Neomeniae, id est novae lunae. Tunc autem innovari luna dicitur cum soli conjungitur, ut ab eo ad concipiendum splendorem velut amissi luminis reparetur. «Sol justitiae Christus.» Luna autem primo sancta universalis Ecclesia, deinde quaeque fidelis est anima, ejus, qui splendor est gloriae et figura substantiae (Hebr. I), radiis illustrata. Cum ergo sancta quaelibet anima Redemptori suo veraciter in amore conjungitur, cum ei denique velut in sponsali thalamo per oblectationis intimae glutinum copulatur, tunc procul dubio solemnitatem Neomeniae celebrat, dum reformatam se a superno lumine fratrum suorum aspectibus repraesentat, sicut dicit Apostolus: «Qui adhaeret Domino, unus spiritus est (I Cor. VI).» Nam si in his omnibus solum exterior ille solemnitatum ritus accipitur, non jam ex his utilitatis aliquid nobis videtur posse conferri, sed superstitiosa potius exigent ac frivola judicari. Hinc est quod Apostolus ait: «Nemo dijudicet vos in cibo aut potu, aut in parte diei festi, aut Neomenia, aut in Sabbato, quae sunt umbra futurorum (Col. II).» Quod ergo tunc erat umbra futurorum Judaeo, nunc est exhibitio praesentium Christiano; et quod illis datum est sub exterioribus caeremoniis, nobis factum est instrumentum intelligentiae spiritualis. Tunc enim Neomeniam, hoc est novae lunae colimus ortum, cum veterem deponimus hominem, et sanctae conversationis induimus novitatem.

He, moreover, truly celebrates the Lord's sabbath who so rests from the works that are of the world, that he does not, however, rest from spiritual acts. Whence the Truth says: "Or have ye not read, that the priests in the temple profane the sabbath, and are without blame?" (Matt. 12). He, therefore, who ceases from the labors of secular actions and is occupied in the works of divine service, he celebrates the sabbath of the Christian religion; this one does not do servile work, because he guards himself from the perpetration of sin. "For he that committeth sin is the servant of sin (John 8)." This one does not light a fire in his house, because he extinguishes all the tinder of vices and the sparks of anger and strife from the dwelling of his mind, guarding against that fire of which it is written: "Walk in the light of your fire, and in the flame which you have kindled (Isa. 50)." This one, finally, does not carry a weight on the road, because he lightens his heart through penitence from the rubble of iniquities that weigh it down. Of which it is said through the Prophet: "For my iniquities are gone over my head: and as a heavy burden are become heavy upon me (Ps. 37)." And a little after: "I am bowed down, and am humbled exceedingly (Ibid.)." This one, furthermore, residing in his place, does not proceed further, because he sets Christ as a foundation for himself, in whom, indeed, he builds a most firm dwelling for his rest. He himself is the place of which it is written: "The children of thy servants shall continue there (Ps. 101)." He is the foundation of which it is said that "other foundation can no man lay than that which is laid, which is Christ Jesus (1 Cor. 3)."

But the third festival is that of the Neomenia, that is, of the new moon. The moon is then said to be renewed when it is conjoined with the sun, so that it may be repaired by it to conceive a splendor as if of lost light. "The sun of justice is Christ." The moon, however, is first the holy universal Church, then every faithful soul, illuminated by the rays of him who is the brightness of his glory, and the figure of his substance (Heb. 1). Therefore, when any holy soul is truly joined in love to its Redeemer, when it is finally coupled to him as in a nuptial chamber by the glue of intimate delight, then without a doubt it celebrates the solemnity of the Neomenia, as it presents itself reformed by the supernal light to the gaze of its brethren, as the Apostle says: "He who is joined to the Lord, is one spirit (1 Cor. 6)." For if in all these things only that external rite of the solemnities is accepted, it seems that no utility can be conferred on us from them, but rather they should be judged superstitious and frivolous. Hence the Apostle says: "Let no man therefore judge you in meat, or in drink, or in respect of a festival day, or of the new moon, or of the sabbath days, which are a shadow of things to come (Col. 2)." Therefore, what was then a shadow of things to come for the Jew, is now the exhibition of present things for the Christian; and what was given to them under external ceremonies, has been made for us an instrument of spiritual understanding. For then we observe the Neomenia, that is, the rising of the new moon, when we put off the old man, and put on the newness of a holy life.

Quarto loco paschalis apud illos festivitas ponitur, in qua nunc apud nos «Agnus ille qui tollit peccata mundi (Joan. I),» pro totius saeculi salute mactatur. Nam «pascha nostrum immolatus est Christus (I Cor. V).» Huic continuatur festivitas, quae dicitur Azymorum, in qua praecipitur ut a cunctis domibus abjiciatur omne fermentum; quam utique festivitatem, quae videlicet una cum Pascha dicenda est, nos veraciter celebramus, si fermentum malitiae et nequitiae de tabernaculo nostri cordis abjicimus, et sinceritatis ac veritatis azyma custodimus (Ibid.). Cavendum est ergo ne sit in mentibus nostris adumbratio fuci, corruptela fermenti, caverna mendacii, sed potius in domo nostri pectoris vigeat et puritatis integritas et soliditas veritatis.

Post hanc, illa festivitas sequitur quae dicitur Novorum, cum primitiae scilicet de novis frugibus offeruntur. Dum enim ad maturitatem segetum pervenitur, tunc, in perfectione bonorum fructuum, auctori bonorum Deo festivitas agitur. Nos quoque Novorum solemnia gerimus, si, prius agrum nostri cordis disciplinae vomere proscindentes, virtutum germina spargimus, ut boni postmodum operis frumenta metamus. Unde per prophetam dicitur: «Novate vobis novale, et nolite serere spicas (Jer. IV).» De bono scilicet agricola Salomon ait: «Qui operatur terram suam, inaltabit acervum frugum, et qui operatur justitiam, ipse exaltabitur (Eccli. XX).» De negligenti quoque operario idem dicit: «Per agrum hominis pigri transivi, et per vineam viri stulti, et ecce totum repleverunt urticae; operuerunt superficiem ejus spinae, et maceria lapidum destructa erat (Prov. XXIV).» Et iterum: «Praepara, inquit, foris opus tuum, et diligenter exerce agrum tuum, ut postea aedifices domum tuam (Ibid.).» Sed quisquis interiorem hominem suum de die in diem, secundum Apostoli sententiam, renovat, quisquis cor suum divini terroris ligonibus sulcat, iste non super spinas, sed super novalia seminat, ut centesimi proventus segetem metat. Unde dicit Apostolus: «Quia qui seminat in spiritu, de spiritu metet vitam aeternam (Gal. VI).» Qui vero fructus et in hac vita de spiritu colliguntur, idem alibi diligenter enumerat, dicens: «Fructus autem Spiritus est charitas, gaudium, pax, patientia, longanimitas, bonitas, benignitas, mansuetudo, fides, modestia, continentia, castitas (Gal. V).» Quisquis igitur hos fructus intra suae mentis horreum colligit, hic procul dubio solemnitatem Novorum salubriter colit.

In the fourth place among them is placed the paschal festival, in which now among us "that Lamb who takes away the sins of the world (John 1)," is slain for the salvation of the whole world. For "Christ our passover is sacrificed (1 Cor. 5)." To this is connected the festival which is called of the Unleavened Bread, in which it is commanded that all leaven be cast out from all houses; which festival, indeed, which is to be spoken of as one with the Passover, we truly celebrate if we cast out the leaven of malice and wickedness from the tabernacle of our heart, and keep the unleavened bread of sincerity and truth (Ibid.). Care must be taken, therefore, that there not be in our minds a shadow of deceit, the corruption of leaven, a cavern of falsehood, but rather that the integrity of purity and the solidity of truth may flourish in the house of our breast.

After this, that festival follows which is called of the First Fruits, when, that is, the first fruits from the new crops are offered. For when the maturity of the crops is reached, then, in the perfection of good fruits, a festival is held for God, the author of good things. We too hold the solemnities of the First Fruits if, first breaking up the field of our heart with the plowshare of discipline, we sow the seeds of virtues, so that we may afterwards reap the wheat of good work. Whence it is said through the prophet: "Break up your fallow ground, and sow not among thorns (Jer. 4)." Of the good farmer, Solomon says: "He that tilleth his land shall make a high heap of corn, and he that worketh justice shall be exalted (Ecclus. 20)." Of the negligent worker, the same one also says: "I passed by the field of the lazy man, and by the vineyard of the foolish man, and behold, it was all filled with nettles; thorns had covered the surface thereof, and the stone wall was broken down (Prov. 24)." And again: "Prepare," he says, "thy work without, and diligently till thy field, that afterward thou mayest build thy house (Ibid.)." But whoever renews his inner man from day to day, according to the Apostle's sentence, whoever furrows his heart with the hoes of divine terror, this one sows not upon thorns, but upon fallow grounds, that he may reap a harvest of a hundredfold yield. Whence the Apostle says: "For he that soweth in the spirit, of the spirit shall reap life everlasting (Gal. 6)." What fruits are indeed collected from the spirit in this life, the same one diligently enumerates elsewhere, saying: "But the fruit of the Spirit is charity, joy, peace, patience, long-suffering, goodness, kindness, meekness, faith, modesty, self-control, chastity (Gal. 5)." Whoever, therefore, collects these fruits within the granary of his mind, he without doubt healthfully observes the solemnity of the First Fruits.

Deinde sequitur festivitas mensis septimi, quae dicitur Clangoris, sive Tubarum. Sic enim inter dies septimus quisque dicitur Sabbatum; ita nihilominus et inter menses, qui septimus est, dicitur Sabbatum mensium, ut etiam Sabbatum sabbatorum. Quis est autem clangor ille tubarum, cui debeamus annua festa persolvere, nisi evangelica simul et apostolica doctrina, quae, tanquam coeleste tonitruum ac terribilis buccina, nos ad procinctum spiritualis militiae provocat, atque ut pro castris Imperatoris aeterni contra nequitiae spiritus infoederabiliter dimicemus instigat? Quis est ergo qui tubarum sive clangoris festum legitime celebret, nisi qui Scripturas Veteris ac Novi Testamenti studet in armario suae mentis includere, ac praecepta coelestia tenaci semper memoriae commendare? Haec itaque festa celebrantibus rite per Prophetam dicitur: «Canite initio mensis tuba, in die insigni solemnitatis vestrae (Psal. LXXX).»

Post hanc est et illa festivitas quae celebratur decima die mensis septimi, in qua videlicet animas suas Judaei praecipiuntur affligere. Nos etiam hanc rite solemnitatem colimus, cum carnem nostram maceratione castigamus inediae, cum nosmetipsos reprimimus sub arctae custodia disciplinae, cum denique petulantes carnalium passionum illecebras crucifigimus, cum corpus nostrum pro Domino laboribus et aerumnis atterimus, cum interiorem hominem per compunctionis ac fletuum lamenta mactamus. Hanc igitur nobis hoc modo festivitatem celebrantibus repropitiatur ille quem proposuit Deus propitiatorem per fidem in sanguine suo.

Octava vero, quae et ultima solemnitas est, dicitur Scenopegia, hoc est tabernaculorum, quae videlicet quinto decimo die ejusdem septimi mensis incipit celebrari. Laetatur enim Deus in te, cum te qua si peregrinum cernit et exsulem, et non in patriae domibus, sed in exsilii tabernaculis conspicit habitantem. «Non enim hic habemus 138 manentem civitatem, sed futuram inquirimus (Hebr. XIII).» Cum enim hic cernimur per molem corporis, habitamus in coelo per studium intentionis; cum, tanquam viatores quidam et advenae, per despectum mentis praesentia cuncta transcurrimus, ad supernam vero patriam anxiis desideriorum gradibus festinamus, tunc a nobis spiritualiter Scenopegia colitur, quae dudum apud illos per legitimi ritus caeremonias carnaliter agebatur. Haec porro festivitas quintodecimo die septimi mensis incipit, et, quia per octo dies colitur, decimo Kalendarum Octobris procul dubio terminatur. Dicitur enim in libro Numeri: «Quinta decima die mensis septimi, quae vobis erit sancta et venerabilis, omne opus servile non facietis in ea, sed celebrabitis solemnitatem Domino septem diebus (Num. XXIX).» Et aliquanto post subjicit: «Die octavo, qui est celeberrimus, omne opus servile non facietis in eo (Ibid.).»

Then follows the festival of the seventh month, which is called of the Clamor, or of the Trumpets. For just as among the days the seventh is called the Sabbath, so no less among the months, the seventh is called the Sabbath of months, and even the Sabbath of sabbaths. But what is that clamor of trumpets, to which we ought to pay annual feasts, if not the evangelical and apostolic doctrine, which, like a celestial thunder and a terrible trumpet, calls us to the readiness of spiritual warfare, and urges that we fight implacably for the camps of the eternal Emperor against the spirits of wickedness? Who is it, therefore, who legitimately celebrates the feast of trumpets or of clamor, if not he who strives to enclose the Scriptures of the Old and New Testament in the armory of his mind, and to always commend the celestial precepts to a tenacious memory? Thus, to those rightly celebrating these feasts it is said through the Prophet: "Blow up the trumpet in the new moon, in the noted day of your solemnity (Ps. 80)."

After this is also that festival which is celebrated on the tenth day of the seventh month, in which the Jews are commanded to afflict their souls. We also rightly observe this solemnity when we chastise our flesh with the maceration of fasting, when we restrain ourselves under the strict custody of discipline, when, finally, we crucify the wanton allurements of carnal passions, when we wear down our body for the Lord with labors and hardships, when we slay the inner man through the laments of compunction and tears. Therefore, as we celebrate this festival in this way, he becomes propitious to us whom God has proposed as a propitiator, through faith in his blood.

But the eighth, which is also the last solemnity, is called *Scenopegia*, that is, of the tabernacles, which indeed begins to be celebrated on the fifteenth day of the same seventh month. For God rejoices in you when he sees you as a pilgrim and an exile, and beholds you dwelling not in the houses of your homeland, but in the tabernacles of exile. "For we have not here a lasting city, but we seek one that is to come (Heb. 13)." For while we are seen here through the mass of the body, we dwell in heaven through the pursuit of our intention; when, like certain travelers and sojourners, we pass through all present things with contempt of mind, but hasten to the supernal homeland with anxious steps of desire, then the Scenopegia is spiritually observed by us, which was formerly performed carnally among them through the ceremonies of the legal rite. Moreover, this festival begins on the fifteenth day of the seventh month, and, because it is observed for eight days, it without doubt terminates on the tenth day before the Kalends of October. For it is said in the book of Numbers: "On the fifteenth day of the seventh month, which shall be holy and venerable to you, you shall do no servile work in it, but you shall celebrate a solemnity to the Lord for seven days (Num. 29)." And a little after it adds: "On the eighth day, which is most solemn, you shall do no servile work in it (Ibid.)."

Caput XVII.

In epistola ad V. episcopum et ejus canonicos, de quinque sensibus corporis.

«Armate, inquit Moyses, ex vobis viros ad pugnam, qui possint ultionem Domini expetere de Madianitis. Cumque pugnassent contra Madianitas, ut sacra narrat historia, atque vicissent, omnes mares occiderunt et reges eorum, Evi, et Recem, et Sur, et Bur, et Rebe, quinque principes gentis (Num. XXXI)» Evi, plane belluinus sive ferinus interpretatur. Hunc itaque regem in nobis spirituali mucrone transfigimus, cum ferinos a nobis mores abscindimus, cum bestialis iracundiae rabiem a nostro pectore detruncamus. Nam cum Dominus dicat: «Beati mites, quoniam ipsi possidebunt terram (Matth. V),» quomodo poteris mansuetorum obtinere beatitudinem, nisi belluini spiritus in te cohibeas feritatem? Recem vero, sive, sicut in veteri translatione dicitur, Rocon, interpretatur inanitas. Et quid est aliud quidquid in mundo pro mundi concupiscentia geritur, nisi quod Scriptura loquitur: «Vanitas vanitatum, et omnia vanitas?» (Eccle. I). Vanitas siquidem efficit vanitates et ipsae vanitates faciunt vanitatem, dum et mundus, qui transitorius est, homines, quos decipit, vanos efficiat, et homines mundum, quem insane diligunt, in vanitatem vertant. Hunc ergo regem Dei miles perimit, verus Israelita concidit, si nil superflue, nil inaniter, vel quod ad rem non pertinet, gerat, sed graviter et rationabiliter divinae legis implere mandata contendat. Tertius autem Madianitarum rex, Sur dicitur; quod profecto muzus sive robustus, vel etiam angustia interpretatur. Quid vere per murum sive robustum, nisi durae mentis obstinatio vel pervicacia debet intelligi? Quod vero et angustia interpretari dicitur, neque hoc longius a vitio duritiae separatur, quoniam quisquis ad dimittenda proximo debita durus et obstinatus est, angustia constringitur mentis, dum nulla dilatatur amplitudine charitatis. De qua nimirum charitate per Prophetam dicitur: «Latum mandatum tuum nimis (Psal. XI).» Sive etiam hoc valeat intelligi, quia duritiam mentis sequitur angustia damnationis. Unde per 139 Salomonen dicitur: «Beatus vir qui semper est pavidus; qui autem mentis est durae, corruet in malum (Prov. XXVIII).»

Quartus praeterea Madianitarum rex Bur dicitur, quod irritatio interpretatur. Vides ergo quia nomina regum umbrae sunt et imagines vitiorum. Qui enim onera gravia per portas suas inferunt, profecto forinsecus obstrepentia, per sensuum suorum aditus, in pectorum suorum arcana transfundunt, Deum indubitanter irritant, quem videlicet his ad inferendam ultionis sententiam provocant. Unde scriptum est: «Simulatores et callidi provocant iram Dei (Job XXXVI).»

Chapter XVII.

In a letter to Bishop V. and his canons, concerning the five senses of the body.

"Arm yourselves, says Moses, men from among you for the battle, who may be able to seek the Lord's vengeance on the Midianites. And when they had fought against the Midianites, as the sacred history narrates, and had conquered, they killed all the males and their kings, Evi, and Rekem, and Zur, and Hur, and Reba, the five princes of the nation (Num. XXXI)." Evi, indeed, is interpreted as *bestial* or *savage*. Therefore, we transfix this king in ourselves with a spiritual sword when we cut away from ourselves savage customs, when we lop off the rage of bestial wrath from our breast. For since the Lord says: "Blessed are the meek, for they shall possess the land (Matt. V)," how will you be able to obtain the blessedness of the meek, unless you restrain in yourself the ferocity of a bestial spirit? Rekem, however, or, as it is said in the old translation, Rocon, is interpreted as *emptiness*. And what else is whatever is done in the world for the concupiscence of the world, but what Scripture says: "Vanity of vanities, and all is vanity?" (Eccl. I). For vanity indeed produces vanities, and these vanities themselves make vanity, while both the world, which is transitory, makes vain the men whom it deceives, and men turn the world, which they insanely love, into vanity. Therefore, the soldier of God destroys this king, the true Israelite cuts him down, if he does nothing superfluous, nothing emptily, or what does not pertain to the matter, but strives to fulfill the commands of the divine law seriously and rationally. The third king of the Midianites, however, is called Zur; which is interpreted as *wall* or *strong*, or even *distress*. What, truly, should be understood by 'wall' or 'strong,' but the obstinacy or stubbornness of a hard mind? And that it is also said to be interpreted as 'distress' is not far removed from the vice of hardness, since whoever is hard and obstinate in forgiving his neighbor's debts is constrained by a narrowness of mind, while he is not expanded by any breadth of charity. Concerning which charity, indeed, it is said through the Prophet: "Your commandment is exceedingly broad (Ps. XI)." Or it may also be understood thus, that the distress of damnation follows hardness of mind. Whence it is said through Solomon: "Blessed is the man who is always fearful; but he who is of a hard mind, shall fall into evil (Prov. XXVIII)."

Furthermore, the fourth king of the Midianites is called Hur, which is interpreted as *irritation*. You see, therefore, that the names of the kings are shadows and images of vices. For those who bring heavy burdens through their gates, indeed clamoring from without, pour them through the entrances of their senses into the secrets of their hearts, undoubtedly irritate God, whom they evidently provoke by these things to inflict the sentence of vengeance. Whence it is written: "The counterfeiters and the crafty provoke the wrath of God (Job XXXVI)."

Et de quibus saepe ad Ezechielem dicitur: «Quia domus exasperans est (Ezech. II);» et Psalmista: «Ut quid, Deus, improperavit inimicus, irritat adversarius nomen tuum in finem?» (Psal. LXXIII.) Rebe vero, qui ordinatus dicitur, non aliter hic procedit, nisi ut per ironiam vel antiphrasim dictum intelligatur quatenus, qui ordinatus dicitur, e contrario inordinatus sit et confusus. Vitiosus enim quisque, etsi superficie tenus quasi recte vivendi praetendat ordinem, confusae tamen et inordinatae cogitationis versat in corde caliginem. Per quinque ergo reges Madianitarum, quinque signantur corporis sensus; quia omne vitium quod regnat in corpore, ab istis quinque sensibus corporis pendet. Ii ergo tunc a nobis exstinguendi sunt et gladiis obtruncandi, cum adversum nos in bellum consurgunt, cum nos scandalizare non desinunt. An non istos reges exstingui et spiritus mucrone occidi praecipit Dominus, cum scandalizantem oculum erui, cum manum vel pedem jubet abscindi? «Melius est, inquit, cum uno oculo, vel debilem ad vitam ingredi, quam duos oculos, pedes ac manus habentem in inferna demergi (Matth. V).» Ii plane sunt reges Madianitarum; Madian autem interpretatur de judicio. Quicunque enim reges spiritu non reguntur, sed sensibus carnis obediunt, non ad misericordiam sed ad judicium se pertinere testantur, sicut de quolibet incredulo dicitur: «Qui autem non credit, jam judicatus est (Joan. III).» At contra de eo qui verbum Salvatoris audit, dicitur: «Quia in judicium non venit, sed transit de morte in vitam (Joan. V).» Illud potius unicuique studendum est ut se in operibus sanctis exerceat, ut sese in omnibus purificare ac sanctificare contendat. Hoc tantummodo semetipsum insuggillare et dijudicare non desinat. Nam qui semetipsum perfecte dijudicat, judicium non exspectat. Perfecte autem semetipsum dijudicare est et reprehendenda non agere, et quae irreprehensibiliter acta sunt, timide retractare. Porro autem quisquis hoc agit, ille vere Madianitarum reges perimit, ille Amalecitarum principes sternit, et omnes a se vitiorum pestes excludit.

Hinc est quod eadem sacra testatur historia: «Quoniam egressi filii Israel venerunt ad Fontem judicii, hoc est, Cades: et interfecerunt omnes principes Amalec et Amorrhaeos, qui habitabant in Tharansem.» Cades autem sanctificatio interpretatur. In Cades ergo, qui Fons est judicii, Amalecitas simul et Amorrhaeos spiritualiter interficimus, cum et vitam nostram piis operibus sanctificare satagimus, et tamen ipsi nos tanquam nocentes ac reprehensibiles judicamus. Cum elaboramus semper irreprehensibiliter vivere, per sollicitudinem tamen districti examinis opera nostra non desistimus accusare.

And of whom it is often said to Ezekiel: "For it is a rebellious house (Ezek. II);" and the Psalmist: "Why, O God, has the enemy reproached, does the adversary provoke your name forever?" (Ps. LXXIII). Reba, however, who is called *ordered*, does not proceed here otherwise than to be understood as said through irony or antiphrasis, so that he who is called ordered is, on the contrary, disordered and confused. For every vicious person, even if on the surface he pretends to have an order of living rightly, nevertheless turns over in his heart the darkness of confused and disordered thought. Through the five kings of the Midianites, therefore, are signified the five senses of the body; because every vice that reigns in the body depends on these five senses of the body. They, therefore, must then be extinguished by us and cut down with swords, when they rise up in war against us, when they do not cease to scandalize us. Does not the Lord command these kings to be extinguished and killed with the sword of the spirit, when He orders the scandalizing eye to be plucked out, when He commands the hand or foot to be cut off? "'It is better,' He says, 'to enter into life with one eye, or lame, than having two eyes, feet, and hands to be cast into hell (Matt. V).'" These are plainly the kings of the Midianites; and Midian is interpreted *from judgment*. For whoever are not ruled as kings by the spirit, but obey the senses of the flesh, testify that they pertain not to mercy but to judgment, just as it is said of any unbeliever: "But he who does not believe is already judged (John III)." But on the contrary, of him who hears the word of the Savior, it is said: "That he does not come into judgment, but passes from death to life (John V)." Rather, each one must be zealous to exercise himself in holy works, to strive to purify and sanctify himself in all things. Only let him not cease to accuse and judge himself in this. For he who judges himself perfectly does not await judgment. But to judge oneself perfectly is both not to do reprehensible things, and to retract timidly those things which have been done irreprehensibly. Moreover, whoever does this, he truly destroys the kings of the Midianites, he lays low the princes of the Amalekites, and he excludes from himself all the plagues of vices.

Hence it is that the same sacred history testifies: "Since the sons of Israel, having gone forth, came to the Fountain of judgment, that is, Kadesh: and they killed all the princes of Amalek and the Amorites, who dwelt in Tharansem." Now, Kadesh is interpreted as 'sanctification' (sanctificatio). Therefore, in Kadesh, which is the Fountain of judgment, we spiritually kill the Amalekites and the Amorites at the same time, when we strive to sanctify our life with pious works, and yet judge ourselves as guilty and reprehensible. While we labor always to live irreprehensibly, yet through the care of a strict examination, we do not cease to accuse our own works.

Et notandum quoniam et Fons judicii et Cades, qui sanctificatio dicitur, unus idemque locus est, quia nimirum justus quisque semetipsum, dum sancte vivit, accusat, et se dijudicando vel accusando magis magisque sanctificat. Hoc itaque modo vita sanctorum et in propriis cogitationibus reprehenditur, et tamen in operibus irreprehensibilis invenitur.

Caput XIX.

In epistola ad Hildebrandum.

«In quadraginta duabus mansionibus pervenerunt filii Israel, usque ad principium capiendae haereditatis (Num. XXXIII).» Principium vero capiendae haereditatis fuit ubi Ruben et Gad, et dimidia tribus Manasse, accipiunt terram Galaad in possessionem. Porro autem, sicut illi ascenderunt per quadraginta duas mansiones, ita Salvator noster in Aegyptum mundi hujus descendit per totidem patres. Quod si jam intelligimus quantum sacramenti numerus iste contineat, humanae scilicet ascensionis et divinae descensionis, incipiamus jam per ea quae descendit Christus ascendere, et primam eam nobis mansionem, quam ipse novissimam habuit, aedificare. Si quis enim ad nos per loca quaelibet veniat, ut mox rediens per loca nos eadem ducat ubi desinit ille, nos iter incipimus; et ubi ille coeperat, nos finimus. Prima scilicet generatio Christi coepit ab Abraham; ultima vero velut postrema mansio terminavit in Virginem. Et quoniam Abraham interpretatur pater excelsus, nos hoc iter incipimus a Virginis partu, ut, peragrantes sequentia deinceps mansionum loca, postremo ad Deum, Patrem videlicet perveniamus excelsum. Partus ergo Virginis nobis ex Aegypto exire volentibus in primis occurrit, cum, Verbum Dei carnem factum in hunc mundum venisse credentes, relictis omnibus caducis et transitoriis, in illo loco requiescimus, in illo nostrae quietis et spei habitaculum collocamus. Post haec jam si perficere, et ad singulos quosque fidei et virtutum gradus ascendere nitimur, tandiu debemus immorari, donec valeant virtutes in consuetudinem verti. Et tunc non quasi transcurrere spiritualis vitae deserta conspicimur, sed mansiones facere, vel etiam habitare in ipsis virtutum profectibus judicamur. Nam qui bonum opus non perseveraturus incipit, quasi viam properando transcurrit; qui vero in ea quam semel arripuit permanet sanctitate, ibi quodammodo aedificat mansionem.

And it should be noted that the Fountain of judgment and Kadesh, which is called 'sanctification,' are one and the same place, because, to be sure, every just person accuses himself while he lives holily, and by judging or accusing himself, he sanctifies himself more and more. In this way, therefore, the life of the saints is both reprehended in their own thoughts, and yet found to be irreprehensible in its works.

Chapter XIX.

In the letter to Hildebrand.

"In forty-two stopping places the children of Israel arrived, up to the beginning of taking their inheritance (Num. 33)." The beginning of taking their inheritance was where Reuben and Gad, and the half-tribe of Manasseh, received the land of Gilead as their possession. Furthermore, just as they ascended through forty-two stopping places, so our Savior descended into the Egypt of this world through the same number of fathers. If we now understand how great a mystery this number contains, namely, of human ascension and divine descension, let us now begin to ascend through those things by which Christ descended, and to build for ourselves that first station which he had as his last. For if someone should come to us through any number of places, so that, returning soon, he might lead us through the same places, where he ends, we begin our journey; and where he had begun, we finish. That is to say, the first generation of Christ began from Abraham; but the last, as the final station, terminated in the Virgin. And since Abraham is interpreted as 'exalted father,' we begin this journey from the Virgin's birth, so that, by traversing the subsequent places of the stations in order, we may finally arrive at God, namely the exalted Father. Therefore, the birth of the Virgin is the first thing that meets us who wish to depart from Egypt, since, believing that the Word of God made flesh came into this world, and having left behind all things fleeting and transitory, we rest in that place, in it we place the dwelling of our rest and hope. After this, if we strive to perfect ourselves and to ascend to each and every grade of faith and the virtues, we must tarry for so long until the virtues are able to be turned into habit. And then we are not seen as if merely passing through the deserts of the spiritual life, but are judged to be making stations, or even to be dwelling in the very progress of the virtues. For he who begins a good work without intending to persevere, as it were, hurries through the way; but he who remains in that sanctity which he has once taken up, in a certain way builds a dwelling place there.

Et notandum quia, cum ire et manere, ac, per hoc, iter et mansio a se sint penitus dissona, nec sibimet invicem congruant, utrumque tamen in illo Israelitico procinctu convenisse Scriptura confirmat, ut illi per desertum et iter habuisse dicantur, et mansiones; quia nimirum nos, qui terram viventium intrare contendimus, et manere debemus per fixum professionis nostrae propositum, et ire semper per meliorandae conversationis et cumulandi profectus augmentum.

In primis ergo proficiscuntur filii Israel de Ramese. Ramese, sicut nonnullis videtur, in nostra lingua commotio turbida vel commotio tineae dicitur. In quo datur intelligi quod omnia quae mundi sunt, in commotionibus et perturbationibus constituta et corruptelae, quam tinea designat, probantur obnoxia. In quibus utique non oportet animam residere, sed incunctanter exire. Quidam vero Ramese interpretari commotionem vel tonitruum putaverunt. Quod utique nobis aptari non incongrue poterit, quia, dum ad praedicationem evangelicae tubae commoti fuerimus, velut ad tonitruum coelestium nubium excitati, ex Aegypto mundi hujus eximus. Exierunt autem illi mense primo, quinta decima luna, in ipso scilicet plenilunio ac veris exordio. Et nos, cum summae lucis radiis illustramur, cum in nobis bonae voluntatis flores erumpunt, cum omnia renovantur, cum prata denique nostrorum cordium superni solis fomite recalescunt, tunc ex Aegypti tenebris egredi festinamus.

Secunda mansio fit in Sochot. Sochot autem interpretatur tabernacula. Primus igitur animae profectus est ut a terrenis se commotionibus dividat, sibique tanquam peregrinae et incolae non habitaculum figat, sed exsilii tabernaculum struat, lugens cum propheta: «Heu me! quia incolatus meus prolongatus est (Psal. XI).»

Deinde veniunt in Ethan, sive ut septuaginta interpretes dicunt, Buthan, quae est in extremis finibus solitudinis. Ethan, fortitudinem sonat. Qui ergo jam pro Deo peregrinantur in mundo, qui se incolas et exsules recognoscunt, necesse est ut quanto magis se praebent in terrenis actibus debiles, tanto sint in humilitate ac patientia fortiores. Buthan autem vallis interpretatur, quod ab eodem sensu nequaquam discrepat. Oportet enim ut quisquis ad terram viventium properat, ad perferenda tentationum jacula in humilitatis et patientiae convalle persistat.

And it should be noted that, although to go and to remain, and thereby, the journey and the station, are utterly different from each other and do not mutually agree, Scripture nevertheless confirms that both came together in that Israelite expedition, so that they are said to have had both a journey through the desert and stations; because, to be sure, we who strive to enter the land of the living ought both to remain through the fixed purpose of our profession, and always to go forward through the increase of an improved way of life and of accumulating progress.

First, therefore, the children of Israel set out from Rameses. Rameses, as it seems to some, is called in our language 'turbulent commotion' or 'commotion of a moth'. By this it is given to be understood that all things that are of the world are established in commotions and perturbations and are proven to be subject to corruption, which the moth designates. In these things the soul certainly ought not to reside, but to depart without delay. Others, however, have thought Rameses to be interpreted as 'commotion' or 'thunder'. This can certainly be applied to us not incongruously, because, when we have been moved by the preaching of the evangelical trumpet, as if aroused by the thunder of the celestial clouds, we depart from the Egypt of this world. Moreover, they departed in the first month, on the fifteenth day of the moon, that is, at the very full moon and the beginning of spring. And we, when we are illuminated by the rays of the highest light, when the flowers of good will burst forth in us, when all things are renewed, when, finally, the meadows of our hearts grow warm again from the kindling of the supernal sun, then we hasten to go forth from the darkness of Egypt.

The second station is made in Succoth. Succoth, moreover, is interpreted as 'tents'. The first progress of the soul, therefore, is to separate itself from earthly commotions, and, as a pilgrim and sojourner, not to fix a dwelling for itself, but to build a tent of exile, lamenting with the prophet: "Woe is me, that my sojourn is prolonged (Ps. 11)!"

Then they come to Ethan, or as the seventy interpreters say, Buthan, which is in the outermost limits of the wilderness. Ethan means *strength*. Therefore, for those who are now pilgrims for God in the world, who recognize themselves as sojourners and exiles, it is necessary that the more they show themselves weak in earthly actions, the stronger they should be in humility and patience. Buthan, however, is interpreted as *valley*, which in no way disagrees with the same meaning. For it is fitting that whoever hastens to the land of the living should persist in the valley of humility and patience to endure the darts of temptation.

Inde profecti sunt in Phiairoth, quae respicit Beelphegor, et castrametati sunt ante Magdalum. Phiairoth interpretari dicitur os nobilium, per quod exprimitur lingua doctorum. In convalle quippe patientiae constitutus, quo gravius vel persecutionum vel carnalium tentationum flagellis atteritur, eo magis necesse est ut ei ab ore nobilium, id est a sanctorum doctorum exhortationibus, succurratur. Si vero non Phiairoth, sed Osirath, proferendum est, ut alia testatur editio, sciendum est quod Irath vicus interpretatur. Ad os ergo, hoc est, ad primum vici hujus venitur ingressum; quod significat novae conversationis initium. Unde non ad urbem, sed ad vicum veniunt; quia necesse est ut novitii quique interim se intra suburbanae vitae cohibeant modum, nec praecipitanter adhuc audeant senatoriae perfectionis attentare fastigium. Unde bene dicitur quoniam Airoth respicit Beelsephon. Beelsephon siquidem interpretatur ascensio speculae sive turris. A parvis enim ad magna conscenditur. Non enim haec mansio fuit in ipsa specula, sed respiciebat speculam. Quia novitius quisque, etsi ad speculativam vitam jam per desiderium tendat, necdum tamen ad speculativae perfectionis culmen aspirat. Quamobrem illic apte subjungitur: «Et castrametati sunt ante Magdalum (Num. XXXIII).» Magdalus, magnificentia dicitur. Noviter enim quis ad Dei servitium veniens ascensionem speculae et magnificentiam jam quidem in conspectu suo per intentionem tenet, sed per effectum virtutis nondum possidet; quia, licet spe contemplationis et perfectionis jam pascatur et nutriatur, necdum tamen consummatae munditiae vel supernae gratiae nitore perfruitur. Ut, si Beelsephor interpretatur dominus aquilonis, sicut a quibusdam dicitur; quid per hunc aquilonis dominum, nisi antiquus hostis exprimitur, qui frigidis et ab amore Dei alienis cordibus principatur? Ante hunc ergo, id est contra hunc, castrametamur, cum adversus eum infoederabili dimicatione confligimus.

Inde profecti per mare Rubrum venerunt in Mara, quae interpretatur amaritudo. Rectus scilicet ordo est ut qui ad terram properant melle manantem, in deserto vitae hujus laboris et tentationis amaritudinem hauriant, et per disciplinae praesentis asperitatem perveniant ad remunerationis internae dulcedinem. Unde dicit Apostolus: «Omnis, inquit, disciplina in praesenti quidem non videtur esse gaudii, sed moeroris; post autem fructum pacatissimum exercitatis per eam reddet justitiae (Hebr. XII).» In procinctu siquidem spiritualis militiae constitutis, modo amara dulcibus, modo dulcia miscentur amaris, ut per haec experiatur humana conditio, et quid a se patiatur infirmitatis, et quid a Deo debeat sperare virtutis. Sicut eidem populo dicitur: «Afflixit te et cibavit te manna in deserto, quod nesciebant patres tui, donec dignosceretur quod esset in corde tuo (Deut. VIII).»

From there they set out to Pi-hahiroth, which faces Baal-zephon, and they encamped before Migdol. Pi-hahiroth is said to be interpreted as *mouth of the nobles*, by which is expressed the tongue of the doctors. Indeed, for one established in the valley of patience, the more gravely he is worn down by the scourges of either persecutions or carnal temptations, the more necessary it is that he be aided by the mouth of the nobles, that is, by the exhortations of the holy doctors. If, however, not Pi-hahiroth but Osirath is to be said, as another edition attests, it should be known that Irath is interpreted as *village*. Therefore, one comes to the 'mouth,' that is, to the first entrance of this village; which signifies the beginning of a new way of life. Hence they come not to a city, but to a village; because it is necessary that all novices for the time being restrain themselves within the measure of a suburban life, and not yet precipitously dare to attempt the height of senatorial perfection. Whence it is well said that [Pi-hah]iroth faces Baal-zephon. For Baal-zephon is interpreted as *ascent of the watchtower* or *tower*. For one ascends from small things to great things. For this station was not in the watchtower itself, but it faced the watchtower. Because every novice, although he may already strive for the speculative life through desire, does not yet aspire to the summit of speculative perfection. Wherefore it is aptly added there: "And they encamped before Migdol (Num. 33)." Migdol is called *magnificence*. For one newly coming to the service of God already holds the ascent of the watchtower and magnificence in his sight by intention, but does not yet possess it through the effect of virtue; because, although he is already fed and nourished by the hope of contemplation and perfection, he does not yet enjoy the splendor of consummate purity or of supernal grace. So that, if Baal-zephon is interpreted as *lord of the north wind*, as is said by some; what is expressed by this lord of the north wind, if not the ancient enemy, who rules over hearts that are cold and alien to the love of God? Before him, therefore, that is, against him, we encamp, when we struggle against him in an implacable conflict.

Setting out from there through the Red Sea, they came to Marah, which is interpreted as *bitterness*. To be sure, the right order is that those who hasten to the land flowing with honey should drink the bitterness of labor and temptation in the desert of this life, and through the harshness of present discipline arrive at the sweetness of internal reward. Whence the Apostle says: "All discipline, he says, for the present seems to be a matter not of joy but of grief; but afterward it yields the most peaceful fruit of righteousness to those who have been trained by it (Heb. 12)." Indeed, for those established in readiness for spiritual warfare, at one time bitter things are mixed with sweet, at another sweet things with bitter, so that through these the human condition may be tested, both what it suffers from its own infirmity, and what it ought to hope for in virtue from God. As it is said to the same people: "He humbled you and fed you with manna in the desert, which your fathers did not know, that it might be known what was in your heart (Deut. 8)."

Unde sequitur quia, profecti de Mara, venerunt in Elim, ubi duodecim erant fontes aquarum et septuaginta palmae. Vides, post tentationis amaritudinem, ad quantam deveniunt et dulcium pomorum et aquarum profluentium amoenitatem. Per tentationis itaque pugnam perducuntur ad palmas, et per sitis intolerandae penuriam ad irriguam veniunt aquarum viventium affluentiam. Animarum quippe medicus omnipotens Deus sic omnia ordinate dispensat, ut, tanquam melle pigmentis infuso, et tristibus laeta et laetis tristia misceat, quatenus mens infirma et aliquando percussa nunquam de prosperitate superbiat, et aliquando refota in adversitatibus non succumbat. Elim praeterea interpretatur arietes, qui nimirum sunt gregum sequentium duces. Qui vero sunt duces rationalis gregis, hoc est populi Christiani, nisi sancti apostoli? Hi nimirum sunt duodecim fontes, ariditatem mentium doctrinae coelestis fluoribus irrigantes. Verum quia non illos duodecim duntaxat apostolos Salvator noster elegit, sed et alios septuaginta constituit, idcirco non solum duodecim fontes, sed et septuaginta describuntur illic arbores fuisse palmarum. Nam et ipsi apostoli nominantur 143, sicut et in B. Pauli verbis agnoscitur. Cum enim de resurrectione Salvatoris ageret: «Visus est, inquit, Cephae, et post haec illis undedecim; deinde apparuit apostolis omnibus (I Cor. XV).» Ex quibus verbis manifeste colligitur quod, praeter illos duodecim, et alii discipuli non inconvenienter apostoli nominentur

Sed egressi de Elim, juxta mare Rubrum fixere tentoria. Nota quia non mare rursus ingrediuntur, sed juxta mare tabernaculum figunt, ut mare tantum et procellarum cumulos procul aspiciant, nequaquam tamen motus ejus aut impetus pertimescant. Nos etiam post tentationum fluctus, post undisoni maris formidolosa naufragia, eadem saepe mala quae pertulimus ante oculos ponimus, ut jam, velut in littore constituti, dignas ereptori nostro Deo gratias referamus.

Profecti quoque de mari Rubro, applicuerunt in desertum Sin. Sin interpretatur rubus sive tentatio. Incipit ergo Christiano militi jam prosperitatis spes arridere, collocutionis divinae verba promittere. De rubo siquidem Dominus apparuit, et Moysi ad filios Israel perferre mandata praecepit (Exod. III). Illic ergo tibi datur sperandae clementiae signum, ubi factum est Israeliticae visitationis initium. Sed non otiose Sin etiam tentatio dicitur. Solet enim saepius et in visionibus intervenire tentatio, dum nonnunquam spiritus iniquitatis transfigurat se in angelum lucis (II Cor. XI).

Hence it follows that, having set out from Marah, they came to Elim, where there were twelve springs of water and seventy palm trees. You see, after the bitterness of temptation, to what a great pleasantness of sweet fruits and flowing waters they arrive. Thus, through the battle of temptation they are led to the palms, and through the scarcity of intolerable thirst they come to the well-watered abundance of living waters. For God, the omnipotent physician of souls, so arranges all things in an orderly manner that, as if with honey mixed into spiced wine, He blends joy with sorrow and sorrow with joy, so that the weak mind, being at one time struck down, may never grow proud in prosperity, and at another time refreshed, may not succumb in adversity. Furthermore, Elim is interpreted as "rams," which are, of course, the leaders of the flocks that follow. But who are the leaders of the rational flock, that is, of the Christian people, if not the holy apostles? These are indeed the twelve springs, watering the dryness of minds with the streams of heavenly doctrine. But because our Savior chose not only those twelve apostles, but also appointed seventy others, for that reason not only twelve springs but also seventy palm trees are described as having been there. For they themselves are also named apostles, as is recognized in the words of the Blessed Paul. For when he was speaking of the Savior's resurrection, he said: "He was seen by Cephas, and after that by the eleven; then he appeared to all the apostles (I Cor. XV)." From these words it is clearly gathered that, besides those twelve, other disciples are also not inappropriately named apostles.

But having departed from Elim, they pitched their tents next to the Red Sea. Note that they do not enter the sea again, but pitch their tabernacle next to the sea, so that they may only behold the sea and the heaps of storms from afar, yet in no way fear its movements or violence. We also, after the floods of temptations, after the dreadful shipwrecks of the wave-sounding sea, often place before our eyes the same evils which we have endured, so that now, as if standing on the shore, we may give worthy thanks to God our deliverer.

Having also set out from the Red Sea, they arrived in the desert of Sin. Sin is interpreted as "bush" or "temptation." Therefore, the hope of prosperity now begins to smile upon the Christian soldier, to promise the words of divine colloquy. For it was from a bush that the Lord appeared, and commanded Moses to carry his mandates to the children of Israel (Exod. III). There, therefore, a sign of mercy to be hoped for is given to you, where the beginning of the visitation to Israel took place. But not without reason is Sin also called "temptation." For temptation is accustomed to intervene rather often even in visions, since sometimes the spirit of iniquity transforms itself into an angel of light (II Cor. XI).

Et ideo subtiliter est agendum, ut discernantur genera visionum. Sicut et Jesu Nave, cum angelum cerneret, et tentationes aliquando hujusmodi visionibus inesse nullatenus dubitaret, protinus ab eo qui apparebat requisivit, dicens: «Noster es, an adversariorum?» (Jos. V.) Nam et per Apostolum discretio spirituum inter dona sancti Spiritus enumeratur (I Cor. XII). Quod autem Sin etiam odium interpretari dicitur, neque hoc quidem a spirituali exorbitat intellectu. Quisquis enim pervenit ad visionem vel allocutionem Dei, confestim concipit odium mundi.

Sed et inde progressi venerunt in Deptheca, sive, ut alia translatio perhibet, Raphaca. Deptheca denique pulsatio dicitur. Et nos, postquam pertingimus ad Ecclesiam, quam videlicet rubus ille significat, ubi Dei meretur homo colloquium, ubi visio conspicitur angelorum, tunc incipimus petere, quaerere, ac regni coelestis arcana pulsare; Domino praecipiente et pollicente, qui ait: «Pulsate, et aperietur vobis (Matth. VII; Luc. XI).» Si vero Raphaca quis malit admittere, quae sanitas dicitur, hoc nomen animae jam dudum languidae, sed jam per donum sanctae Ecclesiae languoris nexibus absolutae convenienter aptatur. Haec est enim anima cui dicitur: «Benedic, anima mea, Domino, et omnia interiora mea, nomini sancto ejus (Psal. CII).» Quem, quaeso, Dominum? «Qui sanat, inquit, omnes languores tuos, qui redimit de interitu vitam tuam (Ibid.).» Languor scilicet animae, vitia sunt; mors animae, peccata criminalia sunt. «Peccatum enim, cum consummatum fuerit, generat mortem (Jac. I).»

Deinde veniunt in Halus. Halus interpretatur labores sive fermentum. Et certe sanitatem labores sequuntur; quoniam ad nil aliud sanitatem sancta anima debet concupiscere, nisi ut labores pro Deo valeat pressurasque perferre. Ideo nempe socrus Petri de febre convaluit, ut Domino per sedulitatis obsequium ministraret (Matth. VIII). Ideo per Ananiam sanatus est Paulus, ut continuis postmodum laboribus insudaret. Hinc est quod eidem Ananiae de illo dictum: «Ego enim ostendam illi quanta oporteat eum pro nomine meo pati (Act. IX).» Quod autem Halus etiam fermentum interpretari dicitur, et hinc nobis congruae significationis intellectus offertur. Hoc est enim fermentum illud quod tollens mulier commiscuit in farinae satis tribus, donec fermentaretur totum (Matth. XIII), id est sanctum Evangelium. In hac siquidem solitudine populus murmuravit, et manna simul et coturnices accepit. Et cum non modo fermentum, sed et manna sacrum significet Evangelium, miro modo haec simul in decima mansione conveniunt, ut post legis praemissae Decalogum panis Evangelii succedere videatur.

And for this reason, one must act with subtlety, so that the kinds of visions may be discerned. Just as Joshua, son of Nun, when he saw an angel and did not doubt at all that temptations are sometimes present in visions of this kind, immediately inquired of the one who appeared, saying: "Are you for us, or for our adversaries?" (Jos. V). For the discernment of spirits is also enumerated by the Apostle among the gifts of the Holy Spirit (I Cor. XII). Moreover, that Sin is also said to be interpreted as "hatred" does not, in fact, deviate from the spiritual understanding. For whoever attains to a vision or an address from God, immediately conceives a hatred for the world.

But from there they progressed and came to Deptheca, or, as another translation has it, Raphaca. Deptheca is said to mean *pulsatio* (knocking). And we, after we reach the Church, which that bush signifies, where man deserves the colloquy of God, where the vision of angels is beheld, then we begin to ask, to seek, and to knock at the secrets of the heavenly kingdom; as the Lord commands and promises, who says: "Knock, and it will be opened to you" (Matt. 7; Luke 11). But if one prefers to accept Raphaca, which is said to mean *sanitas* (health), this name is fittingly applied to the soul that was long languid, but is now, by the gift of the holy Church, freed from the bonds of its infirmity. For this is the soul to which it is said: "Bless the Lord, O my soul, and all that is within me, bless his holy name" (Ps. 102). Which Lord, I ask? "Who heals," it says, "all your infirmities, who redeems your life from destruction" (Ibid.). The infirmity of the soul, of course, is its vices; the death of the soul is its mortal sins. "For sin, when it is finished, brings forth death" (James 1).

Then they come to Halus. Halus is interpreted as *labores* (labors) or *fermentum* (leaven). And certainly, labors follow health; for the holy soul should desire health for no other reason than to be able to endure labors and pressures for God. Thus, Peter's mother-in-law recovered from a fever so that she might minister to the Lord through the service of her diligence (Matt. 8). Thus, Paul was healed by Ananias so that he might afterward toil in continuous labors. Hence it was said to Ananias about him: "For I will show him how much he must suffer for my name's sake" (Acts 9). As for the fact that Halus is also said to be interpreted as *fermentum* (leaven), from this too an understanding of congruent significance is offered to us. For this is that leaven which a woman took and mixed into three measures of flour, until the whole was leavened (Matt. 13), that is, the holy Gospel. In this wilderness, indeed, the people murmured, and received both manna and quails. And since not only leaven, but also the sacred manna, signifies the Gospel, it is in a wondrous way that these things come together in the tenth station, so that after the Decalogue of the preceding law, the bread of the Gospel is seen to follow.

Post haec veniunt in Raphidin. Interpretatur itaque Raphidin laus judicii. Et certe satis congruit ut et labor antecedat laudem, et laus proveniat post laborem. Verum non cujuscunque rei, sed laus judicii, videlicet de rationis judicio prodeat; non laus quae de superbiae vanitate procedat: «Spiritualis enim homo judicat omnia, et a nemine judicatur (I Cor. II).» Reperiuntur et aliae horum nominum interpretationes. Sed si cuncta, quae nobis in hac materia suggeruntur, amplectimur, jam non servabitur epistolaris ordo compendii, sed onerosi consurget enormitas libri. Israelitarum ergo mansiones succincte transcurrimus, non ut earum scrutemur arcana cubicula, sed ut in earum nominibus tanquam exteriora parietum simpliciter ostendamus.

Deinde veniunt in desertum Sinai. Sin, quam superius diximus, et Sinai unum non ambigitur esse desertum; sed Sin dicitur ipsa planities, Sinai vero mons est in eadem supereminens solitudine: in quo nimirum Dominus legis edicta promulgat, et Moyses tabernaculum fabricat (Exod. XX, XXV et XXVI). Et hoc aptissime congruit, ut, postquam rationabilis anima rectum ac per hoc laudabile coeperit habere judicium, tunc in se Deo suo construat tabernaculum, et, digna jam Creatoris alloquio, coelestium percipiat mysteria mandatorum.

Post haec profecti sunt ad sepulcra concupiscentiae, ubi scilicet pulcher ordo contexitur. Nam cum felix anima suo fit tabernaculum Creatori, cum, mandatis divinae legis intenta, jam coeperit coelestia contemplari, mox aestuantium vitiorum ardor exstinguitur, et omnis carnalis illecebrae concupiscentia sepelitur; ut non jam caro se adversus spiritum moveat, non adversus carnem spiritus concupiscat.

Inde transitur in Aseroth, quod interpretatur atria perfecta, vel beatitudo. Et, o quam pulcher ordo mysterii, quam decora series spiritualis incrementi, ut, postquam sepelieris concupiscentias carnis, praesto pervenias ad atrium perfectionis et praemium beatitudinis! Felix anima quae nullis jam vitiis carnis urgetur, quia mox ad beatitudinem percipiendae remunerationis ingreditur!

After this, they come to Raphidin. Raphidin is thus interpreted as *laus judicii* (praise of judgment). And it is certainly quite fitting that labor should precede praise, and that praise should come after labor. But not praise of just anything, but praise of judgment, that is, it should proceed from the judgment of reason; not the praise that proceeds from the vanity of pride: "For the spiritual man judges all things, and is judged by no one" (1 Cor. 2). Other interpretations of these names are also found. But if we were to embrace everything that is suggested to us in this matter, the epistolary order of a compendium would no longer be preserved, but the enormity of a burdensome book would arise. Therefore, we run through the stations of the Israelites succinctly, not to scrutinize their secret chambers, but to show simply what is in their names, as if the exterior of the walls.

Then they come to the desert of Sinai. That Sin, which we mentioned above, and Sinai are without a doubt one desert; but Sin is said to be the plain itself, while Sinai is the mountain overhanging in that same solitude: on which, to be sure, the Lord promulgates the edicts of the law, and Moses builds the tabernacle (Exod. 20, 25, and 26). And this fits most aptly, that after the rational soul has begun to have a right and therefore praiseworthy judgment, it then builds a tabernacle for its God within itself, and, now worthy of the Creator's address, perceives the mysteries of the heavenly commandments.

After this, they set out for the graves of concupiscence, where a beautiful order is indeed woven. For when the happy soul becomes a tabernacle for its Creator, when, intent on the commands of the divine law, it has begun to contemplate heavenly things, at once the ardor of seething vices is extinguished, and all the concupiscence of carnal allurement is buried; so that the flesh no longer moves against the spirit, nor does the spirit desire against the flesh.

From there, they passed to Hazeroth, which is interpreted as *atria perfecta* (perfect courts), or *beatitudo* (blessedness). And, oh, how beautiful is the order of the mystery, how fair the series of spiritual growth, that after you have buried the concupiscences of the flesh, you should immediately arrive at the court of perfection and the reward of blessedness! Happy is the soul that is no longer pressed by any vices of the flesh, because it soon enters into the blessedness of the reward to be received!

Post haec venerunt in Rethma, sive Pharam. Rethma, ut opinamur, interpretatur visio consummata; Pharam vero, visibile os. In quibus quid aliud intelligitur, nisi ut sancta quaelibet anima, post sepultas jam carnis concupiscentias, perducta jam ad atrium perfectionis, secura de praemio beatitudinis, ad consummatam mox Dei visionem veniat, ejusque visibile os, hoc est praesentem Dei speciem, cernat? «Nunc enim videmus eum, sicut dicit Apostolus, in speculo et in aenigmate, tunc autem facie ad faciem; et nunc cognosco ex parte, tunc autem cognoscam sicut et cognitus sum (I Cor. XIII).» Quae tamen omnia quia sancti quilibet, in carne constituti, habere nequeunt pleniter in re, jam habent in spe; quam scilicet spem jam firmissimam tenent, quia Spiritum sanctum, qui eos in vitae hujus laboribus roborat, pignus habent. Unde et illa interpretatio, qua Rethma sonitus sive juniperus dicitur, non incongrua judicatur. Ferunt enim lignum hoc ignem in se longo tempore conservare, adeo ut si prunae ejus fuerint cineribus adopertae, usque ad annum ignitae perveniant. Quia ergo Spiritus sanctus, sicut legitur, scientiam habet vocis (Sap. I), et in apostolos missus est in specie ignis (Act. II), haec interpretatio, qua Rethma sonitus vel juniperus dicitur, aptissime Spiritui sancto convenire videtur

Hinc itaque digressi, castrametati sunt in Rhemon Phares; quod apud nos excelsa intercisio dicitur. Nam cum animae redeuntis ad Deum intellectus augetur, mox ei datur perfecta notitia, qua scilicet excelse atque sublimiter novit et terrena a coelestibus intercidere, et caduca quaelibet ac transitoria a perpetuis separare. Si vero Rhemon Phares, ut alibi reperitur, mali punici divisio dicitur, per hoc procul dubio sancta designatur Ecclesia, quae tanquam multa grana uno cortice contegit, dum omnem credentium turbam inseparabili catholicae fidei unitate concludit.

Deinde transeunt in Lebna, quod interpretatur dealbatio. Non autem ignoramus dealbationem aliquando pro crimine poni, sicut dicuntur monumenta dealbata et paries dealbatus; sed hic illa dealbatio debet intelligi, de qua per Isaiam dicitur: «Si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur, et si fuerint rubra quasi vermiculus, ut lana alba erunt (Isai I);» et in Psalmo: «Nive dealbabuntur in Selmon (Psal. LXVII).» Et in Apocalypsi: «Capilli Jesu tanquam lana albi referuntur (Apoc. I).»

After this they came to Rithmah, or Paran. Rithmah, as we believe, is interpreted as *visio consummata* (consummate vision); Paran, however, as *visible os* (visible mouth). In which what else is understood, but that any holy soul, after the concupiscences of the flesh have now been buried, having now been led to the court of perfection, secure in the reward of blessedness, should soon come to the consummate vision of God, and behold His visible mouth, that is, the present appearance of God? "For now we see Him," as the Apostle says, "in a mirror and in an enigma, but then face to face; and now I know in part, but then I shall know even as I am known" (1 Cor. 13). Yet because any of the saints, while established in the flesh, cannot have all these things fully in reality, they already have them in hope; which hope they already hold most firmly, because they have the Holy Spirit as a pledge, who strengthens them in the labors of this life. Whence also that interpretation, by which Rithmah is called *sonitus* (sound) or *juniperus* (juniper), is judged not incongruous. For they say that this wood preserves fire within itself for a long time, so much so that if its coals are covered with ashes, they remain ignited for up to a year. Since therefore the Holy Spirit, as it is read, has knowledge of the voice (Wisd. 1), and was sent to the apostles in the appearance of fire (Acts 2), this interpretation, by which Rithmah is called sound or juniper, seems most aptly to fit the Holy Spirit.

Departing from here, they encamped in Rimmon-perez; which among us is called *excelsa intercisio* (lofty cutting-off). For when the understanding of the soul returning to God increases, at once there is given to it a perfect knowledge, by which it knows loftily and sublimely how to cut off earthly things from heavenly ones, and to separate anything fleeting and transitory from eternal things. But if Rimmon-perez, as is found elsewhere, is called *mali punici divisio* (division of a pomegranate), by this without a doubt the holy Church is designated, which covers many grains as it were with one rind, while it encloses the whole crowd of believers in the inseparable unity of the catholic faith.

Then they passed to Libnah, which is interpreted as *dealbatio* (whitening). Now we are not ignorant that whitening is sometimes put for a crime, just as whitened tombs and a whitened wall are mentioned; but here that whitening ought to be understood of which it is said through Isaiah: "If your sins be as scarlet, they shall be made white as snow, and if they be red as crimson, they shall be as white wool" (Isa. 1); and in the Psalm: "They shall be whitened as snow in Salmon" (Ps. 67). And in the Apocalypse: "The hairs of Jesus are related to be white as wool" (Rev. 1).

Quapropter hic dealbatio convenienter intelligitur de verae lucis splendore prodire et de summae visionis claritate descendere. Quod si Lebna, ut quidam dicunt, in laterem vertitur, in quo videlicet opere Israeliticus in Aegypto populus coactus est laborare, hoc datur intelligi quia, sicut illi post tam sublimia loca rursus in laterem veniunt, ita nos, quandiu in hujus mundi deserto peregrinamur, necessitate compellimur aliquando a summis ad ima descendere, et a spiritualibus ad terrenae actionis opera transmigrare.

Post haec veniunt in Ressa, quod infrenos vertitur, et non incongrue. Si enim post perfectionis culmen ad opera lutulenta descendimus, disciplinae nexibus et poenitentiae loris infrenandi sumus, ne vagemur per abrupta praecipites, sed cito redeamus ad consuetae munditiae puritatem. Interpretatur etiam Ressa visibilis sive laudabilis tentatio. Quamvis enim mens cujuslibet justi viri jam ad alta proficiat, tentatione tamen adhuc in ima deprimitur, ne per tumorem superbiae de virtutibus extollatur. Stimulus enim tentationis ad custodiam adhibetur humilitatis. Unde dicit Apostolus: «Ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, angelus Satanae, ut me colaphizet (II Cor. XII).» Haec ergo tentatio visibilis est, quia manifesta; laudabilis, quia salutifera.

Inde progressi veniunt in Ceelatha, quod interpretatur Ecclesia; ut videlicet instabiles quique, qui se per vitiorum abrupta praecipitanter impellunt, sacrae Scripturae frenis in Ecclesiam retrahantur; sive, quod alia tenet editio, Machebat, quod est principatus virgae. Quod utrumque potestatem videtur exprimere. Carni quippe, qui tentatur, necesse est ut praesidens spiritus principetur, ut, cum illa abjiciat pugnam, iste quasi desuper intentet minaciter virgam, dum rigidi terroris adhibet disciplinam.

Exinde venitur in montem Sepher sive Sephar, quod tubicinatio appellatur. Tuba, signum est belli. Equus enim Dei «odoratur bellum, et cum audierit buccinam, dicit vah;» et miles Christi, cum se persenserit vitiorum ingruentium tentatione vallatum, virtutum protinus arma corripiens, procedit ad bellum, et cominus in bella congreditur, ne, degeneri torpore solutus, ab adversariis facile perimatur, et tunc poterit gloriosius tuba canere, hoc est ad spirituale certamen et alios provocare.

Unde illic dicitur quia, inde profecti, venerunt in Harada, sive, quod alibi dicitur, in Charadath, quod in nostra lingua sonat idoneus effectus, ut ipse nimirum jam praedicator factus, merito valeat cum Apostolo dicere: «Quod idoneos nos fecit ministros Novi Testamenti (II Cor. III).»

Wherefore here whitening is conveniently understood to proceed from the splendor of the true light and to descend from the clarity of the highest vision. But if Libnah, as some say, is turned into *later* (brick), in which work the Israelite people in Egypt were indeed forced to labor, this is given to be understood because, just as they come back to the brick after such sublime places, so we, as long as we journey in the desert of this world, are sometimes compelled by necessity to descend from the highest to the lowest, and to migrate from spiritual works to the works of earthly action.

After this they came to Rissah, which is turned into *infrenos* (restrained), and not incongruously. For if after the summit of perfection we descend to muddy works, we are to be bridled with the bonds of discipline and the reins of penance, lest we wander headlong through precipices, but rather return quickly to the purity of our accustomed cleanliness. Rissah is also interpreted as *visibilis* (visible) or *laudabilis tentatio* (praiseworthy temptation). For although the mind of any just man already makes progress toward high things, yet by temptation it is still depressed into the depths, lest it be extolled concerning its virtues through the swelling of pride. For the sting of temptation is applied for the guardianship of humility. Whence the Apostle says: "Lest the greatness of the revelations should exalt me, there was given to me a sting of my flesh, an angel of Satan, to buffet me" (2 Cor. 12). Therefore this temptation is visible, because manifest; praiseworthy, because salutary.

Advancing from there, they came to Kehelathah, which is interpreted as *Ecclesia* (Church); that, to be sure, any unstable persons, who impel themselves headlong through the precipices of vices, might be drawn back into the Church by the reins of Holy Scripture; or, as another edition has it, Makheloth, which is *principatus virgae* (the principality of the rod). Both of which seem to express power. For to the flesh, which is tempted, it is necessary that the presiding spirit should hold the principality, so that, when the former casts aside the fight, the latter may as it were from above menacingly brandish the rod, while applying the discipline of rigid terror.

From there they come to Mount Shepher or Sephar, which is called *tubicinatio* (trumpeting). The trumpet is a sign of war. For the horse of God "smells the battle, and when it hears the trumpet, says 'Aha!'" and the soldier of Christ, when he perceives himself surrounded by the temptation of encroaching vices, immediately seizing the arms of the virtues, proceeds to war, and joins in battle hand to hand, lest, loosened by degenerate sloth, he be easily slain by his adversaries; and then he will be able to blow the trumpet more gloriously, that is, to provoke others to the spiritual contest.

Whence it is said there that, having departed from there, they came to Haradah, or, as it is said elsewhere, to Charadath, which in our language sounds as *idoneus effectus* (fitting effect), so that he, having now indeed been made a preacher, might worthily be able to say with the Apostle: "Who has made us fit ministers of the New Testament" (2 Cor. 3).

Sed et inde proficiscentes, veniunt in Macelot; quod interpretatur ab initio. Quisquis enim ad perfectionis summam contendit, omnium rerum contemplatur initium, dum cuncta viscerum suorum vota convertit ad Deum. Et dum cor ad Auctorem suum jugiter dirigit, a rerum omnium initio non recedit. Vel, si Maceloth, ut quidam sentiunt, dicatur esse conventus, per hoc Ecclesia intelligitur, in qua videlicet a cunctis fidelibus convenitur. Unde canitur: «Ecce quam bonum et quam jucundum habitare fratres in unum!» (Psal. CXXXII.)

Deinde venitur in Thaath, vel sicut alibi legitur, in Caath, quod est patientia vel confirmatio. Quisquis enim desiderat terram viventium per praesentis vitae labores ingredi, necesse est eum ad toleranda mundi pericula per patientiam confirmari. Vel si Thaath, ut a quibusdam dicitur, vertitur in pavorem, dicatur unicuique certanti, vel jam forte per divinam gratiam triumphanti: «Noli altum sapere, sed time (Rom. XI).»

Sed, inde profecti, veniunt in Thare, quod Graece quidem exstasis interpretatur, in nostra vero lingua dicitur contemplatio. Consequens est enim ut quisquis antea probatur per patientiam, proinde ad contemplationis perveniat gratiam; et qui prius in tribulatione deprimitur, postmodum ad visionis intimae laetitiam sustollatur. Sin autem Thare, sicut quidam putant, astutia vel malitia debet intelligi, hoc ad Ecclesiarum praepositos non immerito videtur posse referri; ut ipsi suis auditoribus timeant, qui in tentationum tribulatione laborant. Astutia enim et malitia illius cavenda est de quo dicitur: «Quoniam adversarius noster tanquam leo rugiens circuit, quaerens quem devoret (I Petr. V).»

Deinde procedunt in Methca, vel, sicut alibi legitur, Maathica, quod interpretatur mors nova. Nunquam tam perfecte diabolica cavetur astutia, quam si Christo commorimur, ut tanquam insensibiles ad hostis callidi tentamenta redeamus. Quam novam mortem contemplatio parit, quae scilicet et mundum nobis et nos mundo mortuos efficit. Quod si Methca, ut quibusdam placet, in dulcedinem vertitur; quid mirum si de contemplatione ad dulcedinem veniatur, cum ipsa contemplatio nihil aliud sit quam ineffabilis et immensa dulcedo?

But setting out also from there, they come to Makheloth; which is interpreted as *ab initio* (from the beginning). For whoever contends for the summit of perfection contemplates the beginning of all things, while he converts all the vows of his heart to God. And while he continually directs his heart to his Author, he does not recede from the beginning of all things. Or, if Makheloth, as some think, is said to be *conventus* (an assembly), by this the Church is understood, in which, to be sure, an assembly of all the faithful is made. Whence it is sung: "Behold how good and how pleasant it is for brothers to dwell in unity!" (Ps. 132).

Then they come to Tahath, or as it is read elsewhere, to Kaath, which is *patientia* (patience) or *confirmatio* (confirmation). For whoever desires to enter the land of the living through the labors of the present life, it is necessary for him to be confirmed through patience to endure the perils of the world. Or if Tahath, as is said by some, is turned into *pavor* (dread), let it be said to everyone who is struggling, or perhaps already triumphing through divine grace: "Do not be high-minded, but fear" (Rom. 11).

But, having departed from there, they come to Terah, which in Greek indeed is interpreted as *exstasis* (ecstasy), but in our language is called *contemplatio* (contemplation). For it is a consequence that whoever is first proven through patience, should thereafter arrive at the grace of contemplation; and he who is first depressed in tribulation, should afterward be raised up to the joy of intimate vision. But if Terah, as some suppose, ought to be understood as *astutia* (cunning) or *malitia* (malice), this not undeservedly seems to be able to be referred to the prelates of the Churches; that they should fear for their hearers, who toil in the tribulation of temptations. For the cunning and malice of him of whom it is said must be guarded against: "Because our adversary like a roaring lion goes about, seeking whom he may devour" (1 Pet. 5).

Then they proceed to Mithcah, or, as it is read elsewhere, Maathica, which is interpreted as *mors nova* (new death). Never is diabolical cunning so perfectly avoided as when we die together with Christ, so that we return as it were insensible to the temptations of the clever enemy. This new death contemplation brings forth, which makes both the world dead to us and us to the world. But if Mithcah, as pleases some, is turned into *dulcedo* (sweetness); what wonder if one comes from contemplation to sweetness, since contemplation itself is nothing other than ineffable and immense sweetness?

Post haec venitur in Hesmona, quae festinatio dicitur. Nam, postquam pertingimus ad dulcedinem contemplationis, moram non ferimus tarditatis. O quam moleste moram patiebatur ille qui dicebat: «Utinam dirumperes coelos et descenderes, et liquefierent montes a facie tua!» (Isai. LIV.) Quam graviter hanc moram ferebat ille qui dicebat: «Cupio dissolvi et esse cum Christo (Philip. I),» multo magis melius! Sin autem a Senna dicatur quod ossa significat, hoc ad robur constantiae pertinet, quod necesse est ut Christi amator habeat, ne per amorem nimium impatiens fiat.

Hinc jam transitur in Moseroth, quod significare putatur excludens. Anima quippe, quae ad perfectum Sponsi sui amorem pervenit, tentationes a se callidi corruptoris excludit. Unde et Apostolus: «Nolite, inquit, locum dare diabolo (Ephes. IV).» Quod si Moseroth, juxta quosdam, interpretatur vincula, sanus per omnia et congruus intellectus elucet: nimirum sancta quaelibet anima, quae coelesti Sponso in amore conjungitur, necesse est ut ei assiduis Scripturarum meditationibus, quasi quibusdam vinculis insolubiliter connectatur. De quibus vinculis Christo per Isaiam dicitur: «Viri sublimes ad te transibunt, et tui erunt, et post te ambulabunt colligati vinculis (Isai. XLV).»

Unde non immerito jam venitur in Banacim, quod significat fontes vel excolationes, id est, ubi divinarum Scripturarum fontes anima bibit et excolat, hoc est subtiliter tractat ac ruminat. Excolat, inquam, cum illud evangelicum servat: «Ut ne unus quidem apex aut unum iota de lege praetereat, quin omnia fiant (Matth. V).» Si vero bene Jaacan, sicut quidam dicunt, transfertur in filios necessitatis sive stridoris, hoc significat, quia quisquis divinis eloquiis eruditus est et affluenter instructus, necesse est ut post se et alios trahat ac filios gignat, quibus nimirum dum fletus et stridorem dentium minaciter objicit, quodammodo necessitatem eis ut ad Deum convertantur imponit. Ii sunt ergo filii necessitatis vel stridoris, de quibus prophetice canitur: «Afferte Domino, filii Dei, afferte Domino filios arietum (Psal. XXVIII).»

After this they come to Hashmonah, which is called *festinatio* (haste). For after we reach the sweetness of contemplation, we do not endure the delay of slowness. Oh, how painfully did he endure delay who said: "Oh that you would rend the heavens and come down, and that the mountains might melt at your presence!" (Isa. 64). How heavily did he bear this delay who said: "I desire to be dissolved and to be with Christ" (Phil. 1), which is much better! But if it is said by Senna that it signifies *ossa* (bones), this pertains to the strength of constancy, which it is necessary for a lover of Christ to have, lest he become impatient through too much love.

From here they now pass to Moseroth, which is thought to signify *excludens* (excluding). To be sure, the soul that has arrived at the perfect love of its Spouse excludes the temptations of the clever corrupter from itself. Whence also the Apostle: "Do not," he says, "give place to the devil" (Eph. 4). But if Moseroth, according to some, is interpreted as *vincula* (bonds), a sound and congruent understanding shines through in all respects: for truly, any holy soul that is joined in love to the heavenly Spouse must be indissolubly connected to Him by constant meditations on the Scriptures, as if by certain bonds. Concerning which bonds it is said to Christ through Isaiah: "Men of stature shall pass over to you, and they shall be yours, and they shall walk after you bound in chains" (Isa. 45).

Whence not undeservedly they now come to Bene-jaakan, which signifies *fontes* (fountains) or *excolationes* (strainings), that is, where the soul drinks and strains the fountains of the divine Scriptures, that is, subtly treats and ruminates upon them. It strains, I say, when it observes that evangelical word: "That not one jot or one tittle shall pass from the law, until all be fulfilled" (Matt. 5). But if Bene-jaakan, as some say, is well translated into *filii necessitatis* (sons of necessity) or *stridoris* (of gnashing), this signifies that whoever is learned in divine eloquence and abundantly instructed, must of necessity draw others after him and beget sons, for whom, while he threateningly presents weeping and gnashing of teeth, he in a certain way imposes a necessity upon them that they be converted to God. These are therefore the sons of necessity or of gnashing, of whom it is prophetically sung: "Bring to the Lord, O sons of God, bring to the Lord the sons of rams" (Ps. 28).

Post haec ascendunt in montem Gadgad, quod interpretatur nuntius, vel accinctio, vel certe concisio. Quibus enim verba Dei annuntiamus, eos procul dubio commonere debemus ut et se virtutum armis accingant, et invisibilium hostium spiritualibus gladiis terga concidant. Quod cum eos agere non segniter edocemur, cum eis simul ad montana conscendimus. Quod si Gadgad, ut quidam putant, tentamenta significat, datur intelligi quoniam his qui ad coelestem patriam tendunt, tentationes deesse non possunt. Et saepe tentatio virtutibus admiscetur, ut laborioso Christi militi merces uberior acquiratur.

Et quia per mala tentationum ad praemiorum bona transitur, congrue sequitur quoniam, inde profecti, venerunt in Jetebatha, sive, ut alibi legitur, Jatbatha, quod interpretatur bonitas sive bonum. Ergo per experimenta tentationum ad bonitatem, quae procul dubio Christus est, pervenitur.

Inde profecti sunt in Ebrona, quod transitus appellatur. Animo quippe transeunda sunt omnia, et in eum solum debes obtutum mentis infigere, cum quo sine transitu valeas permanere.

Post haec veniunt in Asiongaber, quod interpretatur consilia viri. Postquam enim nos in Christum omnino projicimus, postquam in eum omnem cordis nostri fiduciam collocamus, esse pueri sensibus ulterius non debemus, imitantes Apostolum, qui dicit: «Cum autem factus sum vir, evacuavi quae erant parvuli (II Cor. XIII);» et iterum: «Nolite pueri effici sensibus (I Cor. XIV).»

Sed quoniam qui apponit scientiam, apponit dolorem, iterum veniunt in desertum Sin, quae est Cades. Sin autem tentationem interpretari jam jam superius diximus. Sicut enim vas aureum vel argenteum saepe malleus percutit, saepe lima hinc inde poliendo circumdat, ut clarius fiat; sic iterata tentatio constantis et non cedentis animae rubiginem purgat. «Vas enim figuli probat fornax, et homines justos tentatio tribulationis (Eccli. XXVII).» Et quia Cades fructificatio sancta dicitur, vides quoniam tentationum sulcos sancta fructificatio subsequatur.

Sed et hinc applicuerunt in montem Hor, in extremis finibus Edom. Hor montanus interpretatur. Quisquis enim tentatus non labitur, sed de tentatione fructificat, consequens est ut ad montem, qui Christus est, victor ascendat. Hic est enim mons ille coagulatus, mons pinguis (Psal. LXVII), de quo per Prophetam dicitur: «Erit in novissimis diebus praeparatus mons domus Domini in vertice montium, et elevabitur super colles, et fluent ad eum omnes gentes (Isai. II).» Hic mons dicitur montanus, quia ubi Christus, ibi et procul dubio Christianus: «Ubi sum, inquit, ego, illic et minister meus erit (Joan. XII).»

After this they ascend to Mount Hor-haggidgad, which is interpreted as *nuntius* (messenger), or *accinctio* (girding), or certainly *concisio* (cutting). For to those to whom we announce the words of God, we ought without a doubt to admonish them both to gird themselves with the arms of the virtues, and to cut the backs of the invisible enemies with spiritual swords. When we are taught not to be sluggish in doing these things, we ascend with them at the same time to the mountainous places. But if Haggidgad, as some suppose, signifies *tentamenta* (trials), it is given to be understood that trials cannot be lacking to those who strive toward the heavenly fatherland. And often trial is mixed with virtues, so that a richer reward may be acquired for the laborious soldier of Christ.

And because through the evils of trials one passes to the goods of rewards, it follows congruently that, having departed from there, they came to Jotbathah, which is interpreted as *bonitas* (goodness) or *bonum* (the good). Therefore through the experiences of trials one arrives at goodness, which without a doubt is Christ.

From there they set out to Abronah, which is called *transitus* (passage). For all things are to be passed through by the soul, and you ought to fix the gaze of your mind on Him alone, with whom you may be able to remain without passage.

After this they come to Ezion-geber, which is interpreted as *consilia viri* (counsels of a man). For after we cast ourselves entirely upon Christ, after we place all the confidence of our heart in Him, we ought no longer to be children in understanding, imitating the Apostle, who says: "But when I became a man, I put away childish things" (1 Cor. 13); and again: "Do not be children in understanding" (1 Cor. 14).

But since he who adds knowledge adds sorrow, they come again to the desert of Zin, which is Kadesh. Now we have already said above that Zin is interpreted as *tentatio* (trial). For as a hammer often strikes a vessel of gold or silver, and a file often surrounds it by polishing here and there, so that it may become clearer; so repeated trial purges the rust of a constant and unyielding soul. "For the furnace proves the potter's vessel, and the trial of tribulation just men" (Ecclus. 27). And because Kadesh is called *fructificatio sancta* (holy fruitfulness), you see that holy fruitfulness follows the furrows of trials.

But from here also they applied themselves to Mount Hor, on the extreme borders of Edom. Hor is interpreted as *montanus* (mountainous). For whoever, being tried, does not fall, but bears fruit from the trial, it is a consequence that he should ascend as a victor to the mountain, which is Christ. For this is that curdled mountain, that fat mountain (Ps. 67), of which it is said through the Prophet: "In the last days 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 all nations shall flow to it" (Isa. 2). This mountain is called mountainous, because where Christ is, there without a doubt is also the Christian: "Where I am," He says, "there also my minister shall be" (John 12).

Deinde veniunt in Salmona, quod interpretatur umbra portionis. Et merito, postquam in montem, qui est Christus, ascendimus, vitiorum fugientes ardorem, sub defensionis ejus umbraculo residemus. De qua videlicet umbra per Jeremiam dicitur: «Spiritus oris nostri Christus Dominus captus est in peccatis nostris, cui diximus: In umbra tua vivemus in gentibus (Thren. IV).» Et Angelus ad Mariam: «Virtus, inquit, Altissimi obumbrabit tibi (Luc. I).» Salmona etiam, ut alicubi reperitur, imaguncula dicitur; quod utique loco illi non absurde congruit, dum ibi aeneus ille serpens appensus sit, qui crucifixi repraesentat imaginem Salvatoris.

Fit praeterea transitus in Phinon, quod interpretatur os, vel oris parcimonia. Et os quidem, quia, mox ut passionis Christi sacramenta cognoscimus, quod corde credimus, ore pronuntiamus, sicut scriptum est: «Credidi, propter quod locutus sum (Psal. CXV).» Et Apostolus: «Corde creditur ad justitiam, ore autem confessio fit ad salutem (Rom. X).» Oris vero parcimonia dicitur; quia, dum tam profunda redemptionis humanae mysteria penetrare non possumus, quasi ori nostro digitum superponimus, ut, divinitatis Christi celsitudinem majoribus relinquentes, de sola tantum ejus cruce tractemus, sicut dicit Apostolus: «Nihil judicavi me scire inter vos, nisi Christum Jesum, et hunc crucifixum (I Cor. II).»

Post haec profecti sunt in Oboth, quod utique vertitur in magos sive pythones. Propter quod datur intelligi quia post imaginem Dei, quae in cordis ratione concipitur, post acceptam fidem, quae oris confessione profertur, consurgunt adversum nos haeretici errorem venenatae perfidiae dogmatizantes, tanquam pythones et magi malefica incantationum carmina conspergentes.

Hinc transitur in Gebarim, quae est in finibus Moabitarum. Gebarim significat acervos lapidum transeuntium. Isti porro sunt lapides vivi, sancti scilicet, ex quibus non modo Hierusalem superna construitur, sed et praesens Ecclesia tanquam margaritis coruscantibus adornatur. Qui merito transeuntes dicuntur, quia terrena quaelibet ac transitoria mente calcant, atque ad coelestia transire festinant. Si vero non Gebarim, sed Gai dicatur, quod alia testatur editio, et hoc ab intellectu transeuntium non aberrat. Gai siquidem interpretatur chaos. Dicit autem Abraham diviti: «Quia inter nos et vos chaos magnum firmatum est (Luc. XVI).» Ad illum ergo sancti semper transire desiderant, ut in ejus sinu, sicut et beatus ille Lazarus, feliciter requiescant.

Then they come to Zalmonah, which is interpreted as *umbra portionis* (shadow of a portion). And deservedly so; after we have ascended to the mountain, which is Christ, fleeing the heat of vices, we rest under the shelter of His defense. Of which shadow indeed it is said through Jeremiah: "The breath of our mouth, Christ the Lord, was taken in our sins, to whom we said: In your shadow we shall live among the nations" (Lam. 4). And the Angel to Mary: "The power," he said, "of the Most High shall overshadow you" (Luke 1). Zalmonah also, as is found elsewhere, is called *imaguncula* (a small image); which certainly fits that place not absurdly, while that bronze serpent was hung there, which represents the image of the crucified Savior.

Furthermore, a passage is made to Punon, which is interpreted as *os* (mouth), or *oris parcimonia* (sparingness of the mouth). And mouth indeed, because, as soon as we know the sacraments of Christ's passion, what we believe in the heart, we pronounce with the mouth, as it is written: "I believed, therefore I have spoken" (Ps. 115). And the Apostle: "With the heart one believes unto justice, but with the mouth confession is made unto salvation" (Rom. 10). But it is called sparingness of the mouth; because, while we cannot penetrate such profound mysteries of human redemption, we as it were place a finger over our mouth, so that, leaving the loftiness of Christ's divinity to the greater ones, we may treat only of His cross, as the Apostle says: "I judged myself to know nothing among you, except Jesus Christ, and Him crucified" (1 Cor. 2).

After this they set out to Oboth, which indeed is turned into *magi* (magicians) or *pythones* (pythonic spirits). On account of which it is given to be understood that after the image of God, which is conceived in the reason of the heart, after the faith received, which is brought forth by the confession of the mouth, heretics arise against us dogmatizing the error of poisonous perfidy, as it were pythonic spirits and magicians sprinkling the wicked songs of incantations.

From here, a passage is made to Iye-abarim, which is on the borders of the Moabites. Iye-abarim signifies *acervos lapidum transeuntium* (heaps of stones of those passing over). These further are living stones, holy ones namely, from whom not only is the heavenly Jerusalem built, but also the present Church is adorned as if with glittering pearls. Who are deservedly called "passing over," because they trample upon any earthly and transitory things with their mind, and hasten to pass over to heavenly things. But if it is called not Iye-abarim, but Gai, as another edition testifies, this also does not wander from the understanding of those passing over. For Gai is interpreted as *chaos*. Now Abraham says to the rich man: "Because between us and you a great chaos is fixed" (Luke 16). To that place, therefore, the saints always desire to pass over, that they may rest happily in his bosom, like that blessed Lazarus.

Unde satis apte consequitur ut post chaos pythonum atque magorum, quod est tenebrosa calliditas haereticorum, praesto veniant in Dibongad, quod significare dicitur apiarium tentationum. Apes enim ore mella ferunt, sed aculeis pungunt; sic et haeretici verbis quidem manifeste blandimenta praetendunt, sed quasi post se erroris aculeos contegunt. Primo distillant ore dulcedinem, sed postmodum spargunt aculeatae falsitatis errorem. Unde Propheta conqueritur, dicens: «Circumdederunt me sicut apes, et exarserunt sicut ignis in spinis (Psal. CXVII).»

Inde profecti sunt in Helmondeblathaim, quod vertitur in contemptum palatarum, hoc est ficuum, sive contemptus opprobrii. Ficus autem deliciosus est fructus; per quod intelligitur necessarium esse ut qui jam donis coelestibus appropinquant, cuncta carnalis illecebrae blandimenta contemnant. Quod si contemptus opprobrii magis admittitur, per hoc jam dubitanter instruimur ut, si quando haereticorum vel reproborum quorumlibet dehonestamur injuriis, non turbemur. Per quod scilicet utrumque salubriter edocemur, ut nos nec inhonesti contemptus irrisio moveat, nec ulla terrenae dulcedinis oblectamenta resolvant; quatenus de hoc mundo valeamus dicere cum Propheta: «Sicut tenebrae ejus, ita et lumen ejus (Psal. CXXXVIII).»

Inde commigrant ad montes Abarim contra Nabo. Abarim, transitus, Nabo abscessio interpretatur; ubi scilicet anima quasi per omnes itineris mansiones, ita per cunctas fuerit progressa virtutes, quia jam ad culmen perfectionis ascendit, mente mox transit ex hoc saeculo, et abscedit. Quae nimirum etsi adhuc manere videatur in mundo, in carne tamen, non secundum carnem ambulans, jam recessit e mundo. Sicut de Enoch dicitur: «Et non inveniebatur, quia transtulit illum Deus (Gen. V).» Ita quisquis sanctitate perfectus, et mundo jam mortuus, pertransiit mundum, et habitat in regione virtutum.

Postrema vero mansio est in campestribus Moab, super Jordanem contra Jericho. Ad hoc enim tam longi itineris transitus agitur, ad hoc totus aerumnis ac laboribus per vastam hujus mundi solitudinem suspiratur, ut applicemus ad Jordanem, hoc est, accedamus ad inexhaustam coelestis sapientiae plenitudinem. Juxta quam peregrinationis nostrae tabernaculum construentes, ejus fluentis a cunctis nos Aegypti squaloribus properemus abluere, ut purificati terram repromissionis valeamus intrare, ut simus, sicut de sponsa in Canticis dicitur: «Oculi ejus sicut columbae super rivos aquarum, quae lacte sunt lotae et resident juxta fluenta plenissima (Cant. V).» Et notandum quod profectio ista non in montibus, sed in campestribus desinit, quoniam sancti quique quanto celsiori perfectione sunt praediti, tanto majori sunt humilitate fundati.

Whence it follows quite aptly that after the chaos of heretics and magicians, which is the dark cunning of heretics, they arrive promptly at Dibon-gad, which is said to signify *apiarium tentationum* (a beehive of trials). For bees carry honey in their mouths, but they sting with their stingers; so also heretics indeed manifestly offer allurements in words, but they hide the stingers of error as if behind them. First they distill sweetness from their mouth, but afterward they scatter the error of stinging falsehood. Whence the Prophet complains, saying: "They surrounded me like bees, and they burned like fire among thorns" (Ps. 117).

From there they set out to Almon-diblathaim, which is turned into *contemptum palatarum* (contempt of the palate/delights), that is of figs, or *contemptus opprobrii* (contempt of reproach). Now the fig is a delicious fruit; by which it is understood that it is necessary for those who are already approaching heavenly gifts to despise all the allurements of carnal seduction. But if contempt of reproach is rather admitted, by this we are now hesitantly instructed that, if ever we are dishonored by the injuries of heretics or any reprobates, we should not be troubled. By which indeed we are wholesomely taught both ways: that neither the derision of dishonest contempt should move us, nor should any delights of earthly sweetness dissolve us; so that we may be able to say of this world with the Prophet: "As its darkness is, so also is its light" (Ps. 138).

Then they migrate to the mountains of Abarim before Nebo. Abarim signifies *transitus* (passage), Nebo *abscessio* (departure); where indeed as if through all the stations of the journey, so the soul has progressed through all the virtues, because it has already ascended to the summit of perfection, it soon passes in mind from this world, and departs. Which without a doubt, although it may still seem to remain in the world, yet in the flesh, not walking according to the flesh, it has already receded from the world. As it is said of Enoch: "And he was not found, because God translated him" (Gen. 5). Thus whoever is perfected in holiness, and already dead to the world, has passed through the world, and dwells in the region of the virtues.

But the last station is in the plains of Moab, over the Jordan against Jericho. For to this end the passage of so long a journey is made, for this end one sighs through the vast solitude of this world with all tribulations and labors: that we may arrive at the Jordan, that is, that we may approach the inexhaustible fullness of heavenly wisdom. Building the tabernacle of our pilgrimage near it, let us hasten to wash ourselves from all the filth of Egypt in its streams, so that purified we may be able to enter the land of promise, so that we may be, as it is said of the bride in the Canticles: "His eyes are as doves over the rivers of waters, which are washed with milk and sit near the fullest streams" (Cant. 5). And it is to be noted that this setting-out ends not in the mountains, but in the plains, because all the saints, the more they are endowed with loftier perfection, the more they are founded in greater humility.

Qui etiam contra Jericho mansiones aedificant, quoniam adversus mundum, qui per eam designatur, infoederabiliter pugnant. Quibus dicitur: «Si de mundo fuissetis, mundus, quod suum erat, diligeret; sed quia de mundo non estis, propterea odit vos mundus (Joan. XV).»

Expliciunt testimonia libri Numeri.

INCIPIUNT CAPITULA LIBRI DEUTERONOMII. 1. Quod lex in monte Horeb data sit. 2. Ait Dominus Moysi: Vade, et dic populo: Revertimini in tentoria vestra; tu vero hic sta mecum.

3. Ait Moyses populo: Dedit tibi Dominus cibum, manna, quod ignorabas tu et patres tui.

4. Non est, inquit Moyses, terra, quam ingredimini possidendam, similis terrae Aegypti, de qua existis, sed de coelo pluviam exspectans.

5. Quod praecipit Dominus ut, appropinquante jam praelio, sacerdos ante aciem staret, et exhortaretur populum.

6. Ut homo formidolosus et corde pavido non egrederetur ad bellum; sed revertatur in terram suam, ne alios pavere faciat.

7. Ut mulieri in bello captae et in conjugium victoris electae corporis superfluitas abscindatur.

8. Quod si filius odiosae conjugis primogenitus fuerit, non possit dilectae filius ei praeferri, ut primogeniti locum teneat.

9. Ut si acceperit homo uxorem, et illa non invenerit gratiam ante oculos ejus, scribat ei libellum repudii, et dimittat eam de domo sua.

10. Ut si eum qui peccavit judices dignum viderint plagis, prosternant, et coram se faciant verberari.

11. De justo pondere et aequali modio habendis.

12. Moyses de Aser: ferrum, inquit, et aes calceamentum ejus.

Expliciunt capitula.

INCIPIUNT TESTIMONIA LIBRI DEUTERONOMII.

CAPUT PRIMUM. In epistola ad Alexandrum papam, ubi de insolentia malorum.

Mens humana, terrenis obtenebrata negotiis, frustra se in contemplationis culmen attollere nititur, dum actionum saecularium merito quasi congestis lapidum ruderibus aggravatur. Sicut enim aluta, postquam per limosa luti fluenta transierit, non admittit arvinam, sic mens humana, nisi ab humore fuerit curae saecularis exsucca, non percipit supernae pinguedinis gratiam. Pellis enim sicca pinguedinem combibit, humefacta repellit. Et humanum cor, donec curarum saecularium madore turgescit, saginas internae gratiae non admittit.

They also build stations against Jericho, because they fight irreconcilably against the world, which is designated by it. To whom it is said: "If you were of the world, the world would love what was its own; but because you are not of the world, therefore the world hates you" (John 15).

Here end the testimonies of the book of Numbers.

HERE BEGIN THE CHAPTER TITLES OF THE BOOK OF DEUTERONOMY. 1. That the law was given on Mount Horeb. 2. The Lord says to Moses: Go, and say to the people: Return to your tents; but you stand here with me.

3. Moses said to the people: The Lord gave you food, manna, which you and your fathers did not know.

4. The land, says Moses, which you are entering to possess, is not like the land of Egypt from which you came out, but it expects rain from heaven.

5. That the Lord commands that, when battle is already approaching, the priest should stand before the line and exhort the people.

6. That a fearful man and one of a trembling heart should not go out to war; but let him return to his own land, lest he make others afraid.

7. That for a woman captured in war and chosen for marriage by the victor, the superfluity of her body should be cut off.

8. That if the son of a hated wife should be the firstborn, the son of the beloved wife cannot be preferred to him to hold the place of the firstborn.

9. That if a man has taken a wife, and she has not found favor before his eyes, he shall write her a bill of divorce, and send her away from his house.

10. That if the judges see him who has sinned to be worthy of stripes, they shall cast him down and cause him to be beaten before them.

11. Concerning having a just weight and an equal measure.

12. Moses concerning Asher: iron, he said, and brass shall be his shoe.

The chapter titles end.

HERE BEGIN THE TESTIMONIES OF THE BOOK OF DEUTERONOMY.

CHAPTER ONE. In the letter to Pope Alexander, where he treats of the insolence of the wicked.

The human mind, darkened by earthly business, strives in vain to raise itself to the summit of contemplation, while by the merit of secular actions it is as it were weighed down by heaps of stone ruins. For just as leather, after it has passed through the muddy streams of filth, does not admit grease, so the human mind, unless it be dried from the moisture of secular care, does not perceive the grace of supernal fatness. For a dry skin drinks in fatness, but a moistened one repels it. And the human heart, as long as it swells with the moisture of secular cares, does not admit the nourishment of internal grace.

Unde et lex in monte Horeb data legitur (Exod. XX), quod videlicet siccitas interpretatur. Illa denique mens quae per amorem spiritus in alta sustollitur, mons est in quo lex Domini irreprehensibilis, quae procul dubio charitas est, divinitus promulgatur. Et hic mons veraciter est Horeb, qui siccitas dicitur, in quo videlicet omnium vitiorum humor excoquitur, et ad radios solis justitiae cunctum libidinis atque carnalis illecebrae rheuma siccatur. Hinc est quod vasa templi in argillosa terra, quae videlicet aquam sitienter imbibit, Hiram ad Salomonis imperium fabricavit (III Reg. VII); ex quibus nimirum vasis et illud est quod imbre coelesti concupiscit impleri, dicens: «Anima mea sicut terra sine aqua tibi (Psal. CXLII);» ad quod ideo aestuans clamat: «Sitivit anima mea ad Deum vivum: quando veniam et apparebo ante faciem Dei?» (Psal. XLI).

Caput II.

In epistola ad fratres Cluniacenses.

Caveant hi qui prodire fortassis adhuc in publicum concupiscunt ne, dum inania cernere liberis obtutibus inhiant, dextrum oculum, hoc est vim intimae contemplationis, exstinguant. Nec pruriat eorum gula cum illo carnali Israel porros, cepas et allia (Num. XI), quarum videlicet herbarum vehemens acrimonia oculos turbat et ad lacrymas provocat, quia nimirum saecularis actio, dum multis pressurarum angustiis cingitur, dum laborum ingruentium crebra perturbatione vexatur, quibus gaudere promisit, saepe fere compellit. Plane si laboris delectat exercitium, habet sancta quies laborem suum. Unde Dominus ad Moysen: «Vade, inquit, et die eis: Revertimini in tentoria vestra; tu vero hic sta mecum, et loquar tibi omnia mandata, caerimonias atque judicia (Deut. V).» Caeteris quippe in carnis suae tentorio delectabiliter quiescentibus, servus Dei non residere jubetur, sed stare cum Domino, ut quo remotius a mundi laboribus cessat, eo vigilantius in divinis obsequiis ipse se sanctae quietis fervore exerceat.

Caput III.

In eadem epistola.

Whence also the law is read to have been given on Mount Horeb (Exod. 20), which indeed is interpreted as *siccitas* (dryness). That mind, finally, which is raised to high things through the love of the spirit, is the mountain on which the blameless law of the Lord, which without a doubt is charity, is divinely promulgated. And this mountain is truly Horeb, which is called dryness, in which indeed the moisture of all vices is boiled away, and all the rheum of lust and carnal allurement is dried up at the rays of the sun of justice. Hence it is that Hiram, at the command of Solomon, fashioned the vessels of the temple in a clayey ground (1 Kings 7), which indeed thirstily drinks in water; of which vessels that also is one which desires to be filled with heavenly rain, saying: "My soul is as a land without water to you" (Ps. 142); wherefore seething it cries out: "My soul has thirsted after the living God: when shall I come and appear before the face of God?" (Ps. 41).

Chapter II.

In the letter to the brothers of Cluny.

Let those who perhaps still desire to go out into public beware lest, while they gape to see vain things with free glances, they extinguish the right eye, that is, the power of intimate contemplation. Nor let their throat itch with that carnal Israel for leeks, onions, and garlic (Num. 11), the vehement acrimony of which herbs indeed disturbs the eyes and provokes tears, because indeed secular action, while it is girded by many straits of pressures, while it is vexed by the frequent perturbation of encroaching labors, often compels those to weep whom it promised to make rejoice. Clearly, if the exercise of labor delights, holy rest has its own labor. Whence the Lord says to Moses: "Go, and say to them: Return into your tents; but you stand here with me, and I will speak to you all the commandments, ceremonies, and judgments" (Deut. 5). For while the others are resting delectably in the tent of their flesh, the servant of God is commanded not to reside, but to stand with the Lord, so that the more remotely he ceases from the labors of the world, the more vigilantly he may exercise himself in divine services by the fervor of holy rest.

Chapter III.

In the same letter.

«Dedit tibi Dominus cibum manna, quod ignorabas tu et patres tui, ut ostenderet tibi quod non in solo pane vivit homo, sed in omni verbo quod egreditur ex ore Domini (Deut. VIII; Matth. IV; Luc. IV),» ubi et praesto subjungit: «Vestimentum tuum, quo operiebaris, nequaquam vetustate defecit, et pes tuus non est subtritus, en quadragesimus annus est: ut recogites in corde tuo, quia sicut erudit homo filium suum, sic Dominus Deus tuus erudivit te, ut custodias mandata Domini Dei tui, et ambules in viis ejus, et timeas eum (Deut. VIII).» In quibus verbis illud est solertius attendendum quod ait: «Dedit tibi manna, ut ostenderet quod non in solo pane vivit homo, sed in omni verbo, quod egreditur ex ore Dei.» Ubi luce clarius constat quia illud manna, quo illi carnaliter alebantur, hoc divini verbi significabat pabulum, quo nunc in anima recreamur. Et notandum quod de hoc manna in libro Exodi legitur: «Quod cum vidissent, inquit, filii Israel, dixerunt ad invicem: Manhu? quod significat: Quid est hoc?» (Exod. XVI.) Illi ergo manna, id est quid est hoc, veraciter comedunt qui, dum legunt, vel audiunt, divini verbi mysterium solerter inquirunt, qui nimirum intra litteralis paleae thecam dulcem intelligentiae spiritalis ambiunt enucleare medullam. Hic certe quid est hoc veraciter vescitur, qui assidue in Scriptura sacra solerti meditatione versatur.

Caput IV.

In sermone de S. Bartholomaeo.

Moyses mystice de sancta dicit Ecclesia: «Non est, inquit, terra, ad quam ingredimini possidendam, similis terrae Aegypti, de qua existis, ubi jacto semine in hortorum morem aquae deducuntur irriguae, sed de coelo pluvias exspectans, quam Deus suus invisit omni tempore (Deut. XI).» Saecularis enim prudentia quasi coluber per humum serpit et huc illucque lubrica varietate declinat, divina vero sapientia de coelestibus intonat. Hortus etiam hic sinistram habet significationem. Nam carnalis scientiae videtur designare lasciviam; sicut et illic, ubi Achab petiit vineam Naboth: «Da mihi vineam tuam, ut faciam mihi hortum olerum (III Reg. XXI).» Ille quippe in hortum conatur vineam vertere, qui rigorem virtutis jucunda carnalis illecebrae vult amoenitate mutare. Et Psalmista reprobos oleribus comparat, dicens: «Tanquam fenum velociter arescent, et sicut olera herbarum cito cadent (Psal. XXXVI).»

Caput V.

In sermone de S. Anastasio.

"The Lord gave you manna for food, which you and your fathers did not know, that He might show you that man does not live by bread alone, but by every word that proceeds from the mouth of the Lord (Deut. 8; Matt. 4; Luke 4)," where He also immediately subjoins: "Your garment, with which you were covered, did not fail by reason of age, and your foot is not worn, lo it is the fortieth year: that you may reflect in your heart, that as a man instructs his son, so the Lord your God has instructed you, that you may keep the commandments of the Lord your God, and walk in His ways, and fear Him (Deut. 8)." In which words that is to be more carefully attended to which He says: "He gave you manna, to show that man does not live by bread alone, but by every word that proceeds from the mouth of God." Where it is clearer than light that that manna, with which they were carnally nourished, signified this food of the divine word, by which we are now refreshed in the soul. And it is to be noted that concerning this manna it is read in the book of Exodus: "Which when the children of Israel had seen, they said to one another: Manhu? which signifies: What is this?" (Exod. 16.) They therefore truly eat manna, that is *quid est hoc* (what is this), who, while they read or hear, carefully inquire into the mystery of the divine word, who indeed within the shell of the literal chaff strive to unshell the sweet marrow of spiritual understanding. He certainly feeds truly upon "what is this," who is assiduously occupied in holy Scripture with careful meditation.

Chapter IV.

In the sermon concerning St. Bartholomew.

Moses speaks mystically of the holy Church: "The land," he says, "into which you are entering to possess it, is not like the land of Egypt, from which you came out, where when the seed is sown, irrigation waters are led in the manner of gardens, but it expects rain from heaven, which its God visits at all times (Deut. 11)." For secular prudence like a serpent creeps along the ground and declines hither and thither with slippery variety, but divine wisdom thunders from heavenly things. A garden here also has a sinister significance. For it seems to designate the lasciviousness of carnal knowledge; as also there, where Ahab asked for the vineyard of Naboth: "Give me your vineyard, that I may make me a garden of herbs (1 Kings 21)." For he endeavors to turn a vineyard into a garden, who wishes to change the rigor of virtue into the pleasant amenity of carnal allurement. And the Psalmist compares the reprobate to herbs, saying: "As grass they shall quickly wither, and as the green herbs they shall quickly fall (Ps. 36)."

Chapter V.

In the sermon concerning St. Anastasius.

«Appropinquante, ait Dominus, jam praelio, stabit sacerdos ante aciem, et sic loquetur ad populum: Audi, Israel: vos hodie contra inimicos vestros pugnam committitis, non pertimescat cor vestrum, nolite metuere, nolite cedere, nec formidetis eos, quia Dominus Deus vester in medio vestri est, et pro vobis contra adversarios dimicabit, ut eruat vos de periculo (Deut. XX).» Et notandum quod sacerdos qui, imminente jam bello, concionatur, non alibi, sed ante aciem stare praecipitur, ut videlicet eos ad pugnam, quos adhortationibus provocat, ipse quoque praevius antecedat, ne dum alios 154 ad bellum impellere nititur, ipse degeneri torporis otio per negligentiam resolvatur, sicut de quibusdam magna quidem praedicantibus, sed desidiose viventibus, per Prophetam dicitur: «Filii Ephrem intendentes arcum et mittentes sagittas suas conversi sunt in die belli (Psal. LXXVII).»

Caput VI.

In sermone de S. Georgio.

«Homo formidolosus et corde pavido non egrediatur ad bellum, sed vadat et revertatur ad terram suam, ne pavere faciat corda fratrum suorum, sicut et ipse perterritus est (Deut. XX).» Quibus nimirum verbis liquido perdocemur quia pro defensione fidei dimicare fortiter et idonee nequeunt qui adhuc nudari terrenis opibus pertimescunt; tolerabilius enim est ut domum quodammodo redeuntes ignobiliter et imbelles vivant quam secum et alios a triumphandi gloria per degeneris exempla timoris avertant.

Caput VII.

In libro de perfectione monachorum.

Per Moysen lege decernitur ut mulieri in bello captae et in conjugium victoris electae corporis circumfluitas abscindatur: «Quae radet, inquit, caesariem et circumcidet ungues et deponet vestem in qua capta est; sedensque in domo sua flebit patrem et matrem uno mense, et postea intrabis ad illam dormiesque cum illa, et erit uxor tua (Deut. XXI).» Mulieri quippe caesariem radimus, cum rationali disciplinae sensus superfluos amputamus. Ungues etiam circumcidimus, cum ab ea mortua quaeque superstitionum opera desecamus. Quae etiam vestem deponere, in qua est capta, praecipitur, ut superductam fabularum et quorumlibet figmentorum exuat superficiem, ac solidam verae rationis exhibeat veritatem. Patrem vero et matrem deflet, quia liberalium auctores artium mens nostra mortuos deputat et eos in errore periisse compatiendo deplorat.

"When the battle is drawing near," says the Lord, "the priest shall stand before the line of battle, and shall speak thus to the people: Hear, O Israel: you are joining battle today against your enemies; let not your heart fear, do not be afraid, do not give way, nor dread them, because the Lord your God is in the midst of you, and will fight for you against your adversaries, that he may rescue you from danger (Deut. 20)." And it should be noted that the priest who, when war is imminent, delivers a sermon, is commanded to stand not elsewhere but before the line of battle, so that he may indeed go before those whom he provokes to battle by his exhortations as a leader, lest while he strives to impel others to war, he himself be dissolved in the degenerate ease of torpor through negligence, as it is said through the Prophet concerning certain people who preach great things but live sluggishly: "The sons of Ephraim, bending the bow and sending forth their arrows, were turned back in the day of battle (Ps. 77)."

Chapter VI.

In the sermon concerning St. George.

"A man who is fearful and faint-hearted shall not go forth to war, but let him go and return to his own land, lest he make the hearts of his brothers to fear, just as he himself is terrified (Deut. 20)." By these words indeed we are clearly taught that they cannot fight bravely and suitably for the defense of the faith who still dread being stripped of earthly riches; for it is more tolerable that, returning home in a certain way, they live ignobly and without war than that they turn away both themselves and others from the glory of triumphing through examples of degenerate fear.

Chapter VII.

In the book concerning the perfection of monks.

By the law through Moses it is decreed that for a woman captured in war and chosen for marriage by the victor, the superfluity of the body should be cut off: "She shall shave," he says, "her hair and pare her nails and put off the garment in which she was captured; and sitting in her house she shall weep for her father and mother for one month, and afterwards you shall go in to her and sleep with her, and she shall be your wife (Deut. 21)." Indeed, we shave the hair of the woman when we cut off superfluous senses for rational discipline. We also pare the nails when we cut away from her whatever dead works of superstitions there are. She is also commanded to put off the garment in which she was captured, so that she may strip off the overlaid surface of fables and whatever figments, and exhibit the solid truth of true reason. And she weeps for her father and mother because our mind considers the authors of the liberal arts as dead and deplores with compassion that they have perished in error.

Consuetudo autem feminarum est per unumquemque mensem sui sanguinis effusione purgari: post mensem itaque ad hanc mulierem infrare praecipur, ut artem cujuslibet disciplinae omni superstitionum contagio defaecatam velut in conjugium sortiamur, quatenus jam Israelitica facta consequenter in Israelitae conjugium transeat et bene fecundam spiritualium operum sobolem reddat.

Caput VIII.

In epistola ad Bonifacium, quae est de eo quod exteriori prudentiae spirituali: sapientia debeat praeferri.

«Si habuerit homo uxores duas, unam dilectam et alteram odiosam, genueritque ex eis liberos, et fuerit filius odiosae primogenitus, volueritque substantiam inter filios dividere, non 155 poterit filium dilectae facere primogenitum et praeferre filio odiosae, sed filium odiosae agnoscet primogenitum, dabitque ei de his quae habuerit cuncta duplicia; iste est enim principium liberorum ejus et huic debentur primogenita (Deut. XXI).» Duae scilicet hominis uxores sunt, virtus et voluptas, livoris et odii inter se invicem velut quadam zelotypia dissidentes; et voluptas quidem ad hanc vitam, virtus ad aeternam pertinet gloriam. Illa plane dilecta est, quia virum suum, hoc est fragilem cujusque spiritum, malesuada jucunditate demulcet; ista vero dicitur odiosa, quia per arctam et angustam viam homines ire constituit et aspera semper ac dura proponit: sed filius odiosae nobis primogenitus est, quia virtutem Conditor noster nobis originaliter indidit; voluptas autem et quaelibet carnalis illecebra ex vitio nostrae pravitatis emersit. Sed quia neu est istius temporis per singula verba hujus praecepti figuram enucleanter exponere, sufficiat hoc ad compendium dicere ut, si non possumus dilectam uxorem, quae nobis procul dubio noxia est, a thalami nostri societate repellere, studeamus saltem quae sobria est et honesta in primogeniti dignitate praeferre, quatenus si nobis difficile est quantulamcunque saltem hujus vitae dulcedinem non sentire, praerogetur tamen dominii palma virtuti, relinquatur servitus voluptati; illius filius in primogeniti dignitate praecellat, istius autem filius in subsequela ordinis et sub disciplinae semper refrenatione supersistat. Vis fortassis addiscere qui uxoris dilectae sunt filii? Paulus inquiratur Apostolus: «Manifesta sunt, inquit, opera carnis, quae sunt fornicatio, immunditia, luxuria, idolorum servitus, veneficia, inimicitiae, contentiones, aemulationes, irae, rixae, dissensiones, sectae, invidiae, homicidia, ebrietates, comessationes et his similia, quae praedico vobis, sicut praedixi: quoniam qui talia agunt regnum Dei non consequentur (Gal. V).»

Moreover, the custom of women is to be purged every month by the shedding of their blood: therefore, after a month we are commanded to go in to this woman, so that we may obtain as if in marriage the art of any discipline, purified from every contagion of superstitions, so that, having now become an Israelite, she may consequently pass into the marriage of an Israelite and return a well-fruitful offspring of spiritual works.

Chapter VIII.

In the letter to Boniface, which is about the fact that spiritual wisdom should be preferred to outward prudence.

"If a man has two wives, one beloved and the other hated, and he has children by them, and the son of the hated one is the firstborn, and he wishes to divide his substance among his sons, he will not 155 be able to make the son of the beloved the firstborn and prefer him to the son of the hated one, but he shall acknowledge the son of the hated one as the firstborn, and shall give him double of everything he has; for he is the beginning of his children, and to him the birthright is due (Deut. 21)." Indeed, the two wives of a man are virtue and pleasure, disagreeing between themselves with a certain jealousy of envy and hatred; and pleasure indeed pertains to this life, virtue to eternal glory. The former is clearly beloved because it soothes its husband, that is, the fragile spirit of each, with ill-persuading pleasantness; but the latter is called hated because she ordains that men go through a narrow and strait way and always proposes rough and hard things: but the son of the hated one is our firstborn, because our Creator originally implanted virtue in us; but pleasure and whatever carnal allurement emerged from the vice of our depravity. But because it is not for this time to explain the figure of this precept clearly word by word, let it suffice to say this as a summary: that if we cannot repel the beloved wife, who is without doubt harmful to us, from the society of our bedchamber, let us strive at least to prefer her who is sober and honest in the dignity of the firstborn, so that if it is difficult for us not to feel at least some small sweetness of this life, let the palm of dominion nevertheless be granted to virtue, and let servitude be left to pleasure; let the son of the former excel in the dignity of the firstborn, but let the son of the latter remain in the following of the order and always under the restraint of discipline. Perhaps you wish to learn who are the sons of the beloved wife? Let the Apostle Paul be consulted: "The works of the flesh," he says, "are manifest, which are fornication, uncleanness, luxury, service of idols, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, banquetings and such like, of which I foretell you, as I have foretold: that they who do such things shall not obtain the kingdom of God (Gal. 5)."

Vis enim consequenter audire quae sit soboles odiosae? ausculta quod subdidit: «Fructus autem Spiritus est charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas (Ibid.).» Hic ergo filius tanquam primogenitus duplicia debet habere substantiae, videlicet ut fructus Spiritus corpus simul et animam regat atque utriusque substantiae, interioris scilicet, et exterioris hominis jura possideat.

Caput IX.

In epistola ad Cincium praefectum.

«Si acceperit homo uxorem, et habuerit eam et non invenerit gratiam ante oculos ejus, propter aliquam foeditatem, scribat libellum repudii, et dabit in manu ejus et dimittet eam de domo sua (Deut. XXIV).» Haec igitur uxor nostra, carnalis scilicet vita, utinam in oculis nostris gratiam nunquam prorsus inveniat, sed ejus abominabilis foeditas mentium nostrarum nares, ut dignum est, semper offendat. Quae, libello repudii per legem poenitentiae semel accepto, sic a connubii nostri liminibus excludatur ut in 156 nostros denuo non revertatur ampiexus. Unde et vir sapiens ait: «Averte faciem tuam a muliere compta, et non circumspicias speciem alienam (Eccli. IX);» quae quoniam aliena dicitur, merito cum Agar, non uxor, sed concubina intelligitur. Agar enim peregrina, vel accola interpretatur. Et quia per Salomonem haec cadem impudica mulier dicit: «Aspersi cubile meum myrrha, et aloe et cinnamomo (Prov. VII);» merito cum altera concubina Abrahae poterit comparari. Cethura siquidem dicitur odorifera. Vita quippe carnalis spirat odoramenta mendacii. Unde et in Proverbiis dicitur: «Custodi te a muliere mala et a blanda lingua extraneae; non concupiscat pulchritudinem ejus cor tuum (Prov. VI).» Haec enim blanda lingua, videlicet carnalis vitae, miseros homines dicere persuadet: «Venite, perfruamur bonis quae sunt, et utamur creatura tanquam in juventute celeriter; vino pretioso et unguento nos impleamus, et non praetereat nos flos temporis,» etc. (Sap. II). At contra de muliere, quae religiosam signat vitam, scriptum est: «Mulieris bonae beatus vir, numerus enim annorum illius duplex; mulier fortis oblectat virum suum, et annos vitae illius in pace implebit (Eccli. XXVI).» Quomodo est numerus annorum hominis duplex, nisi quia et hic vivit in conversatione sancta et illic est victurus in gloria? Hae plane duae vitae, spiritualis scilicet atque carnalis, quadam inter se invicem quasi zelotypia dissident et ad diversum vivendi finem corda hominum trahunt.

For do you wish consequently to hear what is the offspring of the hated one? Listen to what he added: "But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continence, chastity (Ibid.)." This son, therefore, as the firstborn, ought to have double of the substance, namely, that the fruit of the Spirit may rule both body and soul at once, and possess the rights of both substances, namely, of the inner and the outer man.

Chapter IX.

In the letter to Cincis the prefect.

"If a man takes a wife, and has her and she does not find favor before his eyes, because of some foulness, let him write a bill of divorce, and give it into her hand and dismiss her from his house (Deut. 24)." Therefore, this wife of ours, namely the carnal life, would that she may never at all find favor in our eyes, but let her abominable foulness always offend the nostrils of our minds, as is worthy. She, having once received the bill of divorce through the law of penance, should be so excluded from the thresholds of our marriage that she may not return again into 156 our embraces. Whence also the wise man says: "Turn away your face from a woman dressed up, and do not look around at a strange beauty (Ecclus. 9);" who, since she is called strange, is rightly understood as a concubine with Hagar, not a wife. For Hagar is interpreted as "stranger" or "sojourner." And because through Solomon this same shameless woman says: "I have sprinkled my bed with myrrh, and aloes and cinnamon (Prov. 7);" she may rightly be compared with the other concubine of Abraham. For Keturah is said to be "perfumed." For the carnal life breathes the perfumes of falsehood. Whence also it is said in Proverbs: "Keep yourself from the evil woman and from the flattering tongue of a stranger; let not your heart lust after her beauty (Prov. 6)." For this flattering tongue, namely of the carnal life, persuades wretched men to say: "Come, let us enjoy the good things that are, and let us use the creature quickly as in youth; let us fill ourselves with precious wine and ointment, and let not the flower of the time pass us by," etc. (Wisd. 2). But on the contrary, concerning the woman who signifies the religious life, it is written: "Blessed is the husband of a good woman, for the number of his years is double; a strong woman delights her husband, and shall fill the years of his life in peace (Ecclus. 26)." How is the number of a man's years double, except because he both lives here in holy conversation and is to live there in glory? These two lives clearly, namely the spiritual and the carnal, disagree among themselves with a certain jealousy as it were, and draw the hearts of men to a different end of living.

Ista siquidem cohibet gulae pruriginem, ne modum sobriae refectionis excedat; illa ventres ingurgitat et per immoderata ciborum oblectamenta relaxat. Ista suspiriis ac gemitibus pascitur; illa cachinnis et ineptis lusibus delectatur. Ista sursum spiritum erigit et in coelestis desiderii arce suspendit; illa curis saecularibus et opibus congerendis incumbit. Ista quidquid injuriarum, quidquid adversitatis ingeritur aequanimiter tolerat; illa graviores potius violentias accipit, judicia quae tolerentur importat.

Caput X

In epistola ad Petrum monachum.

«Si eum qui peccavit judices dignum viderint plagis, prosternent et coram se facient verberari;» ubi et mox additur: «Pro mensura peccati erit et plagarum modus, ita ut quadragenarium numerum duntaxat non excedant, ne foede laceratus ante oculos tuos obeat frater tuus (Deut. XXV).» Quod videlicet illi populo legale praeceptum nobis est allegoriae mysterium. Quadragenarius siquidem numerus humanae vitae significat cursum. Hinc est quod Israel annis quadraginta graditur per desertum (Num. XIV, XXXII). Hinc Moyses (Exod XXIV) et Elias (III Reg XIX), insuper et ipse Dominus (Matth IV), tot diebus protraxere jejunium. Qui etiam sicut horis quadraginta in sepulcro mortuus jacuit, ita nihilominus post resurrectionem suam diebus totidem cum discipulis fuit, quatenus nos sua membra pius Magister edoceat, ut per capitis nostri vestigia gradientes et mortui mundo et velut peregrini hospitemur in saeculo. Mystice 157 quoque peccator in lege dum vapulare praecipitur, excedi quadragenarius plagarum numerus prohibetur, quia quisquis in hac vita perfectam egerit poenitentiam, nullam postmodum pro suis excessibus sentiet poenam.

Caput XI.

In sermone de S. Anastasio.

«Non habebis in sacculo diversa pondera, majus et minus, nec erit in domo tua modius major et minor. Pondus habebis justum et verum, et modius aequalis et verus erit tibi (Deut. XXV).» Enimvero tunc in sacculo diversa pondera non habemus, si intra secretum conscientiae nostrae, non aliter nobis atque aliter aliis judicantes, easdem legalium praeceptorum mensuras appendimus, nimirum ut nos aliis regulam districtae severitatis indicere, nosmetipsos vero studeamus remissioris indulgentiae lege tractare.

For the former restrains the itching of gluttony, lest it exceed the measure of a sober meal; the latter gorges bellies and relaxes through immoderate delights of food. The former is fed by sighs and groans; the latter is delighted by loud laughter and silly games. The former raises the spirit upward and suspends it in the citadel of heavenly desire; the latter is intent on secular cares and on amassing riches. The former tolerates with equanimity whatever injuries, whatever adversity is brought in; the latter rather receives heavier violences, and brings in judgments that must be borne.

Chapter X.

In the letter to Peter the monk.

"If the judges see that he who has sinned is worthy of stripes, they shall lay him down and cause him to be beaten before them;" where it is also soon added: "According to the measure of the sin shall be the manner of the stripes, so that they do not exceed the number of forty at most, lest your brother die basely lacerated before your eyes (Deut. 25)." Which legal precept indeed for that people is for us a mystery of allegory. For the number forty signifies the course of human life. Hence it is that Israel walked through the desert for forty years (Num. 14, 32). Hence Moses (Exod 24) and Elijah (1 Kings 19), and moreover the Lord himself (Matt 4), prolonged their fast for so many days. He also, just as he lay dead in the tomb for forty hours, so nevertheless after his resurrection he was with the disciples for the same number of days, so that the pious Master may teach us, his members, that walking through the footsteps of our head, both dead to the world and as pilgrims, we should be guests in the age. Mystically also, while the sinner in the law is commanded to be beaten, the number of forty stripes is forbidden to be exceeded, because whoever in this life performs perfect penance shall afterwards feel no punishment for his excesses. 157

Chapter XI.

In the sermon on St. Anastasius.

"You shall not have in your bag diverse weights, a greater and a lesser, nor shall there be in your house a greater and a lesser measure. You shall have a just and true weight, and an equal and true measure shall be for you (Deut. XXV)." For indeed we do not have diverse weights in our bag if, within the secret of our conscience, not judging otherwise for ourselves and otherwise for others, we apply the same measures of legal precepts; namely, so that we strive to prescribe for others the rule of strict severity, but to treat ourselves by the law of more remiss indulgence.

De qua videlicet fraude et Salomon dicit: «Abominatio est Domino pondus duplex et statera dolosa (Prov. XI).» Necesse est ergo fruges verbi nequaquam diversis, sed eisdem metiri ponderibus, ut quae aliis agenda praecipimus, ipsi etiam vivis operibus efficaciter impleamus.

Caput XII.

In sermone de S. Bartholomaeo.

Aes aliquando sanctis congruere reperitur apostolis, de quibus sub Aser specie per Moysen in Deuteronomio dicitur: «Ferrum et aes calceamentum ejus (Deut. XXXIII).» Calceamentum quippe in Scriptura sacra munimentum praedicationis accipitur, sicut scriptum est: «Calceati pedes in praedicatione Evangelii pacis (Ephes. VI).» Quia ergo per ferrum virtus, per aes autem perseverantia longanimitatis exprimitur, ferrum et aes apostolorum dicitur esse calceamentum, nec non et praedicatorum quorumlibet sanctorum. Per ferrum scilicet adversantia mala patienter tolerant; per aes vero bona praeposita longanimiter servant. De quibus apostolis, sive apostolicis viris, praedicatoribus scilicet sanctis, ad eumdem Aser cum praemisissent: «Ascensor coeli auxiliator tuus;» illico subdidit: «Magnificentia ejus discurrunt nubes (Deut. XXXIII).» Quis enim est ascensor coeli, nisi Salvator noster, qui, postquam mortis imperium moriens perdidit, coelum, angelis comitantibus et discipulis suspicientibus penetravit? Hujus magnificentia nubes discurrunt, quia ejus auctoritate doctores sancti per mundum salutiferae praedicationis imbrem pluunt. De quibus et propheta: «Qui sunt, inquit, isti qui ut nubes volant?» (Isa. LX.) Istae nubes resolvuntur in aquam, cum terram cordis nostri doctrinae suae fluentis inebriant, ut eam ad proferenda pii operis germina fertilem reddant.

Expliciunt testimonia libri Deuteronomii.

INCIPIUNT CAPITULA LIBRI JOSUE.

1. Quod aquae Jordanis divisae sunt dum Israel, Josue ducente, transiret.

2. Quod praecepit Dominus ut tollerent duodecim lapides de medio Jordanis, ubi sacerdotes steterant, et ponerent in medio castrorum.

3. Quod Josue Dominus praecepit ut transiret in Galgala cum populo et illic eos cultris lapideis circumcideret.

Concerning which fraud Solomon also says: "Double weight and a deceitful balance are an abomination to the Lord (Prov. XI)." It is necessary, therefore, to measure the fruits of the word by no means with diverse, but with the same weights, so that what we command to be done by others, we ourselves also may effectively fulfill with living works.

Chapter XII.

In the sermon on St. Bartholomaeo.

Bronze is sometimes found to be fitting for the holy apostles, of whom it is said under the figure of Asher by Moses in Deuteronomy: "Iron and bronze are his shoe (Deut. XXXIII)." A shoe indeed in sacred Scripture is taken as the protection of preaching, as it is written: "Your feet shod in the preaching of the Gospel of peace (Ephes. VI)." Since therefore through iron virtue is expressed, but through bronze the perseverance of long-suffering, iron and bronze are said to be the shoe of the apostles, and also of any holy preachers. Through iron indeed they patiently endure opposing evils; through bronze they long-sufferingly preserve the good things set before them. Concerning which apostles, or apostolic men, namely holy preachers, when they had preceded for the same Asher: "The rider of heaven is your helper;" he immediately added: "By his magnificence the clouds run about (Deut. XXXIII)." For who is the rider of heaven, if not our Savior, who, after dying he destroyed the empire of death, penetrated heaven, with angels accompanying and disciples looking up? By his magnificence the clouds run about, because by his authority holy teachers rain the shower of salutary preaching through the world. Concerning whom also the prophet says: "Who, he says, are these who fly like clouds?" (Isa. LX.) These clouds are dissolved into water when they inebriate the earth of our heart with the streams of their doctrine, so that they may render it fertile for bringing forth the sprouts of a pious work.

The testimonies of the book of Deuteronomy end.

THE CHAPTERS OF THE BOOK OF JOSHUA BEGIN.

1. That the waters of the Jordan were divided while Israel, with Joshua leading, crossed over.

2. That the Lord commanded that they should take twelve stones from the middle of the Jordan, where the priests had stood, and place them in the middle of the camp.

3. That the Lord commanded Joshua that he should pass into Gilgal with the people and there circumcise them with stone knives.

4. Quod praecepit Dominus ut arcam foederis viri bellatores armati praecederent, et sacerdotes septem buccinas clangerent et sic Jericho septem diebus circumirent.

5. Quod in Arca tria continebantur, urna aurea cum manna, et tabula testamenti, et virga Aaron.

6. Ait Josue ad populum: Vos autem cavete ne de facultatibus Jericho quidpiam contingatis.

7. Quod subversa Jericho domus Rahab meretricis, de qua funiculus coccineus dependebat, evasit.

8. Subversa Jericho Josue imprecatus est, dicens: Maledictus vir coram Domino, qui suscitaverit et aedificaverit Jericho in primogenito suo.

9. Quod Gabaonitae pacis foedus ab Israelitis fraudulenter extorserunt in terra Pherezaei et Raphaim.

10. Dixit Josue filiis Joseph: Si populus multus es, ascende in silvam et succide tibi spatia ad habitandum.

Expliciunt capitula.

INCIPIUNT TESTIMONIA LIBRI JOSUE.

159 CAPUT PRIMUM. In secundo sermone de S. Joanne evangelista.

«Cum populus ingrederetur Jordanem, jubente Josue, aquae superiores ad instar montis intumescebant, inferiores vero in mare Mortuum delabebantur (Jos. III).» Quia profecto ex eis, qui baptizantur, alii in accepta coelestis gratiae dulcedine perseverant, alii in peccatorum amaritudinem defluere reprobe vivendo non cessant, et velut in maris mortui salsuginem corruunt, dum sapiendo terrena per pravae vitae declivia ad mortem tendunt. Nos autem non sic, dilectissimi, non sic, sed ad veram sapientiam animum transferentes sic per Dei misericordiam in virtutum studeamus alta proficere, ut in vitiorum pudeat voraginem declinare. Sic perseveremus semper ad superna properare quo tendimus, ut divini amoris dulcedinem in nostris jugiter mentibus conservemus.

Caput II.

In eodem sermone.

4. That the Lord commanded that the armed men of war should precede the ark of the covenant, and seven priests should sound seven trumpets and thus they should go around Jericho for seven days.

5. That three things were contained in the Ark: a golden urn with manna, and the tablet of the testament, and the rod of Aaron.

6. Joshua said to the people: "But you, beware lest you touch anything of the possessions of Jericho."

7. That, Jericho having been subverted, the house of Rahab the harlot, from which a scarlet cord hung, escaped.

8. Jericho having been subverted, Joshua uttered an imprecation, saying: "Cursed be the man before the Lord, who shall rise up and build Jericho in his firstborn."

9. That the Gibeonites fraudulently extorted a covenant of peace from the Israelites in the land of the Perizzites and Rephaim.

10. Joshua said to the sons of Joseph: "If you are a numerous people, go up into the forest and cut out spaces for yourself to inhabit."

The chapters end.

THE TESTIMONIES OF THE BOOK OF JOSHUA BEGIN.

159 CHAPTER I. In the second sermon on St. John the Evangelist.

"When the people were entering the Jordan, at the command of Joshua, the upper waters swelled up like a mountain, but the lower waters flowed down into the Dead Sea (Jos. III)." Because indeed of those who are baptized, some persevere in the received sweetness of heavenly grace, others do not cease to flow down into the bitterness of sins by living wickedly, and fall as if into the saltiness of the dead sea, while by savoring earthly things through the slopes of a depraved life they tend toward death. But let us not be so, most beloved, not so, but transferring our mind to true wisdom, let us strive through the mercy of God so to advance to the heights of virtue, that it may be shameful to decline into the abyss of vices. So let us always persevere in hastening to the heavenly things toward which we tend, that we may continually preserve the sweetness of divine love in our minds.

Chapter II.

In the same sermon.

«Elige,» inquit Dominus ad Josue, «duodecim viros, singulos per singulas tribus, et praecipe eis ut tollant de medio alvei Jordanis, ubi fixerunt sacerdotes pedes, duodecim lapides durissimos quos ponetis in loco castrorum, ubi fixeritis hac nocte tentoria (Jos. IV).» Ut autem non omnia, licet plena mysteriis, verba discutiam, quid per hoc factum nobis innuitur, nisi ut postquam mystici Jordanis fluenta transimus, postquam de lavacri salutaris fonte consurgimus, durissimos duodecim lapides, id est firmissima apostolorum exempla, ad imitationem nobis proponere studeamus? Lapides quippe ubi sacerdotes pedes fixerant, in loco castrorum ponimus, si in procinctu spiritualis militiae positi, apostolorum vestigia constanter et firmiter teneamus. Nam juxta Salomonis sententiam: «Qui mollis et dissolutus est in opere suo, frater est sua opera dissipantis (Prov. XVIII).» Nimirum qui in moribus suis molles ac fluidi sunt, more aquae praecipites ad ima defluunt; qui vero constantes ac firmi, in arcem quotidie virtutis excrescunt.

Caput III.

In sermone primo de S. Bartholomaeo.

«Post haec autem protinus Josue jubetur ut in Galgala cum populo transeat atque illic eos cultris lapideis circumcidat (Jos. V). Petra,» ut ait Apostolus, «erat Christus (I Cor. X).» Per cultellos ergo lapideos circumcidimur, dum per Christum a nobis omnes carnis et spiritus illecebras amputamus. Et hac circumcisione, sicut illic dicitur, Aegyptiorum propulsamus opprobrium, quoniam deludentium nos elidimus petulantiam vitiorum. «Hodie,» inquit Dominus ad Josue, «abstuli opprobrium Aegypti a vobis (Jos. V).» Nec praetereundum quod Galgala revelatio interpretatur. Vita quippe carnalis oculos mentis excaecat, spiritualis illuminat: «Revela, inquit, oculos meos, et considerabo mirabilia de lege tua (Psal. CXVIII).» Cum enim a suis homo vitiis circumciditur, ad divinae legis consideranda mysteria mentis acies revelatur. In quo scilicet loco ab Israelitico populo Pascha celebratur et typice Agnus ille comeditur, qui tollit peccata mundi (Joan. I). Et nota ordinem rerum ac salutis humanae perpende mysterium. Postquam de baptismo quasi de gurgite Jordanis eximus, apostolicae virtutis et constantiae lapides nobis in exempli testimonium constituimus, quos aemulationis studio contemplantes a pravitatis nostrae praeputio circumcidimur, sicque dimota procul atque detersa caligine vitiorum, revelata facie spiritali, laetitiae Pascha celebramus in luce virtutum. Illic primum populus de frugibus terrae comedit azymos panes; et manna, quo eatenus ali consueverant, ulterius non apparuit.

"Choose," says the Lord to Joshua, "twelve men, one for each tribe, and command them to take from the middle of the channel of the Jordan, where the priests fixed their feet, twelve very hard stones, which you shall place in the site of the camp, where you shall fix your tents this night (Jos. IV)." But that I may not discuss all the words, though full of mysteries, what is hinted to us by this deed, except that after we cross the streams of the mystical Jordan, after we rise from the fount of the salutary washing, we should strive to set before ourselves for imitation the twelve very hard stones, that is, the most firm examples of the apostles? Indeed, we place the stones where the priests had fixed their feet in the site of the camp, if, placed in the readiness of spiritual warfare, we constantly and firmly hold to the footsteps of the apostles. For according to the sentence of Solomon: "He who is soft and dissolute in his work, is the brother of him who scatters his works (Prov. XVIII)." To be sure, those who are soft and fluid in their morals, like water, flow headlong to the depths; but those who are constant and firm, grow daily into the citadel of virtue.

Chapter III.

In the first sermon on St. Bartholomew.

"After these things, however, Joshua is immediately commanded to cross with the people into Gilgal and there circumcise them with stone knives (Josh. 5)." "The rock," as the Apostle says, "was Christ (1 Cor. 10)." Therefore we are circumcised by stone knives while through Christ we cut off from ourselves all allurements of the flesh and spirit. And by this circumcision, as is said there, we drive away the reproach of the Egyptians, because we strike down the petulance of the vices that mock us. "Today," says the Lord to Joshua, "I have taken away the reproach of Egypt from you (Josh. 5)." Nor should it be overlooked that Gilgal is interpreted as revelation. Indeed, the carnal life blinds the eyes of the mind, but the spiritual life illuminates them: "Reveal," he says, "my eyes, and I will consider the wonders of your law (Psal. 118)." For when a man is circumcised from his own vices, the sharpness of the mind is revealed to consider the mysteries of the divine law. In which place, namely, the Passover is celebrated by the Israelite people and that Lamb is eaten typically, who takes away the sins of the world (John 1). And note the order of things and consider the mystery of human salvation. After we emerge from baptism as if from the whirlpool of the Jordan, we set up for ourselves stones of apostolic virtue and constancy as a testimony of example, which contemplating with the zeal of emulation, we are circumcised from the foreskin of our wickedness, and thus the darkness of vices being moved far away and wiped clean, with the spiritual face revealed, we celebrate the Passover of joy in the light of virtues. There for the first time the people ate unleavened breads from the fruits of the land; and the manna, by which they had been accustomed to be nourished until then, appeared no further.

Quia postquam panis ille vivus, qui de coelo descendit (Joan. VI), ex agro virginalis uteri prodiit, postquam granum tritici cadens in terram, mortuum est, ac plurimos fructus attulit (Joan. XII), mox typicae legis manna defecit. Terra quippe repromissionis venter est Virginis; de qua terra per Isaiam dicitur: «Rorate, coeli, desuper, et nubes pluant Justum; aperiatur terra et germinet Salvatorem (Isa. XLV).» Cum ergo ad hunc panem pervenitur, legis veteris ulterius manna non quaeritur.

Caput IV.

In sermone de sancto Andrea.

«Praecepit Dominus Josue ut arcam foederis viri bellatores armati praecederent, sacerdotes autem septem buccinis clangerent, sicque per septem nihilominus dies Jericho moenia circuirent. Septimo itaque die dum vociferatio populi clangentibus tubis admiscetur, Jericho protinus a fundamento collapsa subvertitur (Jos. VI).» Quid est autem quod ad capiendam urbem non gladius educitur, non tela vibrantur, non jaculum mittitur, non acies militaris cunei ad irruptionis impetum constipatur, sed tubis duntaxat sacerdotalibus clangitur, et sic victoria non jam jure belli, sed virtute potius sacramenti de superatis hostibus obtinetur? Deliramenti sane videretur ineptia, si evidens non fuisset victoria subsecuta. Sed per Jericho, quae dicitur luna, non incongrue mundus innuitur, qui sic per labentium momenta temporum tanquam per menstrua detrimenta finitur. Arca autem sancta erat Ecclesia; tubae vero apostoli sunt, vel quique sancti doctores Ecclesiae, quorum videlicet admonitionibus, dum pugnare semper contra carnis illecebras et antiqui hostis insidias nitimur, velut ad conflictus aciem et conserenda bella tubarum clangoribus incitamur. Quae nimirum tubae septem fuisse referuntur, quia praedicatores sancti septiformis Spiritus gratia sunt repleti. Septem quoque dierum vicissitudine omne 161 tempus nostrae mortalitatis evolvitur. Urbem ergo Jericho sacerdotes arcam ferentes et clangentes septem diebus circumeunt, et muri ejus per arcae praesentiam et tubarum sonitum cadunt; quia in hujus mortalis vitae decursu, dum circumquaque per orbem terrarum sancta movetur et dilatatur Ecclesia, per sanctae praedicationis instantiam omnis elati mundi superbia frangitur et cuncta infidelitatis obstacula subruuntur.

Because after that living bread, which descended from heaven (John 6), came forth from the field of the virginal womb, after the grain of wheat falling into the earth died and brought forth much fruit (John 12), soon the manna of the typical law failed. For the land of promise is the womb of the Virgin; concerning which land it is said through Isaiah: "Drop down dew, ye heavens, from above, and let the clouds rain the Just One; let the earth be opened and bud forth the Savior (Isa. 45)." When, therefore, one arrives at this bread, the manna of the ancient law is sought no further.

Chapter IV.

In the sermon on St. Andrew.

"The Lord commanded Joshua that the armed men of war should precede the ark of the covenant, but the priests should sound seven trumpets, and so they should go around the walls of Jericho for seven days." On the seventh day, therefore, while the shouting of the people is mixed with the sounding trumpets, Jericho is immediately subverted, having collapsed from its foundation (Jos. VI)." But why is it that for capturing the city no sword is drawn, no weapons are brandished, no javelin is thrown, no military line of the wedge is crowded for the impetus of irruption, but it is sounded only by priestly trumpets, and thus victory is obtained over the conquered enemies no longer by the right of war, but rather by the virtue of the sacrament? It would indeed seem the folly of a delirium, if an evident victory had not followed. But by Jericho, which is called moon, the world is not incongruously hinted, which thus through the moments of gliding times is finished as if through monthly losses. The holy Ark, moreover, was the Church; the trumpets indeed are the apostles, or any holy teachers of the Church, by whose namely admonitions, while we strive always to fight against the allurements of the flesh and the snares of the ancient enemy, we are incited as if to the line of conflict and the joining of battles by the soundings of the trumpets. Which trumpets indeed are related to have been seven, because the holy preachers are filled with the grace of the sevenfold Spirit. Also, by the change of seven days all 161 the time of our mortality is unrolled. Therefore, the priests carrying the ark and sounding for seven days go around the city of Jericho, and its walls fall through the presence of the ark and the sound of the trumpets; because in the course of this mortal life, while the holy Church is moved and expanded everywhere throughout the world, through the instance of holy preaching all the pride of the exalted world is broken and all obstacles of infidelity are undermined.

Et notandum quod armati milites cum sacerdotibus ire jubentur, nimirum ut ii quibus non est injunctum promendi clangoris officium nequaquam se remotos intelligant a congressione bellorum, quatenus et ii qui non praedicant contra occulti hostis insidias, armati nihilominus et circumspecti semper incedant. Hujus itaque belli duces ac principes sancti apostoli sunt, qui arcam foederis Jerichontinis moenibus cum tubarum clangore circumferunt, quia per totius mundi circulum, sanctae praedicationis officio, Ecclesiae sacramenta diffundunt. «In omnem enim terram exivit sonus eorum, et in fines orbis terrae verba eorum (Psal. XVIII).» Evolutis autem sex diebus, septimo tandem die rex Jericho cum omni populo gladio devorante consumitur, quia in die novissimo diabolus, qui est rex superbiae, cum omnibus suis sequacibus quasi quodam divinae sententiae gladio morti perpetuae condemnatur. Tunc nempe fiet quod per Apostolum dicitur: «Quia, cum evacuaverit omnem principatum, et omnem potestatem et virtutem, novissime inimica destruetur mors (I Cor. XV).»

Caput V.

In sermone de S. Bartholomaeo.

Arca vero illa ex imputribilibus lignis Sethim mystica fuerat arte composita; auro quoque purissimo resplendebat, intus et extrinsecus inaurata. In ea quoque erat urna aurea, in qua manna servabatur, tabulae nihilominus Testamenti, et virga Aaron quae fronduerat. Quid est autem urna aurea, nisi caro Christi munda, nitida, sincera, absque omni reatus contagione purissima, quae reconditum habet manna, angelicum videlicet panem, hoc est, divinitatis aeternae dulcedinem? Duae vero lapideae tabulae inviolabilem utriusque Testamenti signant firmitatem. Quid autem Aaron virga, nisi summi veri Pontificis nostri salutare vexillum et vivificae crucis exprimit sacramentum? Quae etiam in eo quod germinasse perhibetur, praefiguravit sanctam crucem immortalis memoriae viriditate vernantem. Haec sunt sacramenta universalis Ecclesiae, haec etiam salutaris instructio cujuscunque fidelis animae Christianae. Quod enim arca per adumbratam praetendebat imaginem, hoc nunc Ecclesia, vel quaeque mens justi per efficacissimam et apertam possidet veritatem. Haec beati apostoli mysticae refectionis alimenta portabant, haec tanquam panem parvulis exponendo frangebam. Nam postquam evangelicus ille sermo prorupit: Quoniam «aperuit illis sensum, ut intelligerent Scripturas (Luc. XXIV);» prophetica querela cessavit, qua dicitur: «Parvuli petierunt panem, et non erat qui frangeret eis (Thren. IV).» Hic est panis ille quotidianus, 162 fratres mei, quem nos Veritas docuit inhianter expetere; hoc coelestis sapientiae pabulum, quod debemus jugiter esurire.

And it is to be noted that the armed soldiers are commanded to go with the priests, namely so that those to whom the office of sounding forth has not been enjoined may by no means understand themselves to be remote from the encounter of wars, so that even those who do not preach may nevertheless go about armed and always circumspect against the snares of the hidden enemy. The leaders and princes of this war, therefore, are the holy apostles, who carry the ark of the covenant around the walls of Jericho with the sounding of trumpets, because through the circuit of the whole world, by the office of holy preaching, they diffuse the sacraments of the Church. "For their sound has gone out into all the earth, and their words unto the ends of the world (Psal. XVIII)." Moreover, six days having passed, at length on the seventh day the king of Jericho with all the people is consumed by the devouring sword, because on the last day the devil, who is the king of pride, with all his followers is condemned to perpetual death as if by a certain sword of divine judgment. Then indeed shall come to pass what is said by the Apostle: "Because when he shall have brought to naught all principality, and all power and virtue, lastly death the enemy shall be destroyed (I Cor. XV)."

Chapter V.

In the sermon on St. Bartholomew.

But that Ark had been composed of decay-resistant Shittim wood by mystical art; it also shone with the purest gold, gilded within and without. In it there was also a golden urn, in which the manna was kept, as well as the tablets of the Testament, and the rod of Aaron which had blossomed. But what is the golden urn, if not the flesh of Christ, clean, bright, sincere, most pure without any contagion of guilt, which has the hidden manna, namely the angelic bread, that is, the sweetness of eternal divinity? The two stone tablets signify the inviolable firmness of both Testaments. But what does the rod of Aaron express, if not the salutary standard of our true High Priest and the sacrament of the life-giving cross? Which also, in that it is said to have budded, prefigured the holy cross flourishing with the greenness of immortal memory. These are the sacraments of the universal Church, this is also the salutary instruction of any faithful Christian soul. For what the Ark offered through a shadowed image, this the Church, or any mind of the just, now possesses through the most effective and open truth. These foods of mystical refreshment the blessed apostles carried, these they broke as if bread for little ones in explaining them. For after that evangelical speech broke forth: Because "he opened their sense, that they might understand the Scriptures (Luke XXIV);" the prophetic complaint ceased, by which it is said: "The little ones asked for bread, and there was none who would break it for them (Lam. IV)." This is that daily bread, 162 my brothers, which the Truth taught us to desire eagerly; this the food of heavenly wisdom, which we ought continually to hunger for.

Caput VI.

In sermone de S. Andrea.

«Ait Josue ad populum: Vos autem cavete, ne de facultatibus Jericho quidpiam contingatis (Jos. VI).» Vetat et noster Jesus, verus utique Salvator, ut nemo ea quae mundi sunt diligat: «Nolite, inquit, thesaurizare vobis thesauros in terra (Matth. VI);» et per apostolum suum: «Nolite diligere mundum, neque ea quae in mundo sunt (I Joan. II).» Non ergo ad exemplum infelicis Achan (Jos. VII) de anathemate Jericho aliquid defraudemus, ut videlicet nihil ex dissolutis mundanae conversationis moribus disciplinis ecclesiasticis inferamus. Non auferamus pallium, ut post indumentum fidei cultum conversationum saecularium nullatenus induamus; non argenti siclos, ut qui aeternum thesaurum in coelo recondimus, nullam temporalem pecuniam per ambitionem in sudario reponamus; non denique regulam auream, ut in Ecclesiam Christi non accurata introducamus haereticorum dogmata; non trutinata philosophorum acute disputantium studia, vel poetarum elaborata figmenta. Haec est enim aurea illa regula, limato videlicet atque polito sermone directa, et velut aureo luculentae facundiae nitore vestita. Hanc autem regulam furati sunt Arius, Marcion, et Apelles anaeque perversorum hominum pestes; qui, dum philosophorum sectas in Ecclesiam conati sunt introducere, iram Dei quodammodo super castra Israel visi sunt provocare. Sed ii obruti sunt cum Achan sub acervo lapidum, quia oppressi sunt immanissimo pondere peccatorum. Nos autem, fratres charissimi, quia philosophia nostra Christus est et hic crucifixus, atque ideo magistros habemus non oratores, sed piscatores, non versutos et eloquentes, sed mites ac simplices, despiciamus sapientiam quae caecat, appetamus stultitiam quae discentes illuminat. «Quia enim,» ut Apostolus ait, «non cognovit mundus per sapientiam Deum, placuit per stultitiam praedicationis salvos facere credentes (I Cor. I).»

Caput VII.

In eodem sermone.

Chapter VI.

In the sermon on St. Andrew.

"Joshua said to the people: 'But you, beware lest you touch anything of the possessions of Jericho (Jos. VI).'" Our Jesus also forbids, the true Savior indeed, that anyone should love those things which are of the world: "Do not," he says, "lay up for yourselves treasures on earth (Matth. VI);" and through his apostle: "Love not the world, nor those things which are in the world (I John II)." Let us not, therefore, following the example of the unhappy Achan (Jos. VII), defraud anything from the anathema of Jericho, namely so that we may introduce nothing from the dissolute morals of worldly conversation into ecclesiastical disciplines. Let us not take away the cloak, so that after the garment of faith we may by no means put on the worship of secular conversations; not the shekels of silver, so that we who lay up eternal treasure in heaven may place no temporal money in a napkin through ambition; not finally the golden rule, so that we may not introduce accurate dogmas of heretics into the Church of Christ; not the balanced studies of philosophers disputing sharply, or the elaborated fictions of poets. For this is that golden rule, directed namely by polished and refined speech, and clothed as if by the golden brightness of brilliant eloquence. But this rule was stolen by Arius, Marcion, and Apelles, and like plagues of perverse men; who, while they attempted to introduce the sects of philosophers into the Church, seemed in a certain way to provoke the wrath of God upon the camps of Israel. But these were overwhelmed with Achan under a heap of stones, because they were oppressed by the most immense weight of sins. But we, dearest brothers, because our philosophy is Christ and him crucified, and therefore we have as masters not orators, but fishermen, not crafty and eloquent, but mild and simple, let us despise the wisdom which blinds, let us seek the foolishness which illuminates the learners. "For since," as the Apostle says, "the world through wisdom did not know God, it pleased God through the foolishness of preaching to save those who believe (I Cor. I)."

Chapter VII.

In the same sermon.

«Cuncti autem habitantes Jericho gladio trucidante consumuntur; sola autem domus Raab meretricis evasit, quam videlicet funiculus coccineus in fenestra discrevit (Jos. VI).» Domus autem illa unicam praefigurat Ecclesiam, quae purificata est a turpitudine fornicationis per fenestram confessionis in sanguinis remissione. Haec plane a communi pereuntis mundi liberatur excidio, quia in fenestra domus suae coccineum ligat funiculum, dum in ore corporis sui portare non desinit passionis Dominicae sacramentum: «Corde enim creditur ad justitiam, ore autem confessio fit ad salutem (Rom. X).» Porro autem funiculus ille ad domum erat ligatus, sed exterius videbatur, quia Dominicae crucis fides in corde retinetur, quae oris confessione depromitur. Reliquis quidem pereuntibus, omnes qui in domo illa reperti sunt mortis evasere periculum; quia sicut intra Ecclesiam omnes salvantur electi, ita extra Ecclesiam nemo poterit salvus inveniri. Sed fortasse quaeritur quomodo et arca, quae urbem circumiens obsidebat, et domus Raab, quae ipsius moenibus inhaerebat, utraque nimirum res unam designet Ecclesiam, cum arca videlicet obsideat et expugnet, domus autem videatur obsessa? Sed haec quaestio facile solvitur, si in membris Ecclesiae, quae sit diversitas, subtiliter attendatur. Ecclesia namque expugnat Ecclesiam, cum praedicatores, magistri et discipuli praesidentes et obtemperantes ex uno divinae regenerationis fonte procedere, unum denique corpus Ecclesiae tanquam diversa videantur membra complere. Cui nimirum Ecclesiae per Psalmistam dicitur: «Pro patribus tuis nati sunt tibi filii (Psal. XLIV);» ipsi sane apostoli, qui ad capiendam humanae superbiae Jericho tam valida, tam robusta fulminea praedicationum suarum jacula contorsere, unius ejusdemque Ecclesiae et patres quodammodo videntur et filii, filii videlicet patriarcharum et prophetarum, patres vero subsequentium omnium deinceps electorum.

Hinc est enim quod Moysi divina voce praecipitur: «Ut et bases argenteas fundat, et tabulas inauratas desuper erigat (Exod. XXVI).» Quid autem per bases argenteas, nisi prophetarum videtorder signari, qui dum primi de sacramento Ecclesiae sunt locuti, quasi quasdam bases eos aspicimus a fundamento consurgere et superposita fabricae pondera sustinere? Quid vero per tabulas, nisi sancti figurantur apostoli, qui extensa per mundum praedicatione sunt amplissime dilatati?

"But all the inhabitants of Jericho are consumed by the slaughtering sword; only the house of Rahab the harlot escaped, whom indeed a scarlet cord (funiculus coccineus) in the window distinguished (Jos. VI)." That house prefigures the one Church, which was purified from the filthiness of fornication through the window of confession in the remission of blood. This house is clearly liberated from the common destruction of the perishing world, because she binds the scarlet cord in the window of her house, while she does not cease to carry in the mouth of her body the sacrament of the Lord's passion: "For with the heart one believes unto justice, but with the mouth confession is made unto salvation (Rom. X)." Furthermore, that cord was bound to the house, but it was seen from the outside, because the faith of the Lord's cross is retained in the heart, which is brought forth by the confession of the mouth. While the rest were perishing, all who were found in that house escaped the danger of death; because just as within the Church all the elect are saved, so outside the Church no one can be found saved. But perhaps it is asked how both the ark, which besieged the city by going around it, and the house of Rahab, which was attached to its walls, both indeed designate the one Church, since the ark surely besieges and conquers, while the house seems besieged? But this question is easily solved if the diversity that exists among the members of the Church is subtly considered. For the Church conquers the Church, when the preachers, masters, and disciples, presiding and obeying, proceed from the one fountain of divine regeneration; finally, the one body of the Church is seen to be filled as if by diverse members. To which Church indeed it is said through the Psalmist: "Instead of thy fathers, sons are born to thee (Psal. XLIV);" the apostles themselves, who hurled such strong, such robust lightning-bolts of their preachings to capture the Jericho of human pride, are seen in a certain way as both fathers and sons of the one and same Church: sons indeed of the patriarchs and prophets, but fathers of all the subsequent elect thereafter.

Hence it is that it is commanded to Moses by the divine voice: "That he should both cast silver bases (bases argenteas), and erect gilded boards (tabulas inauratas) above (Exod. XXVI)." What else is seen to be signified by the silver bases but the order of the prophets, whom, since they were the first to speak of the sacrament of the Church, we behold as if some bases rising from the foundation and sustaining the weights placed upon the structure? What indeed by the boards, but the holy apostles are figured, who were most amply expanded by their preaching extended through the world?

Apostolorum namque doctrina, quasi quibusdam basibus propheticae praedicationis innititur, eorumque auctoritate ad status sui robur firmiter solidatur. Unde et conjunctae binae bases in singulis tabulis supponuntur, quia, dum prophetae sancti in verbis suis invicem de futurae tunc Ecclesiae sacramento concordant, subsequentes apostolos aedificantes aedificant; et cum a semetipsis in nullo dissentiunt, illos in se robustius figunt. Nec immerito bases, quibus prophetae signantur, ut ex argento debeant fundi praecipitur. Argenti quippe claritas ex usu servatur; sine usu autem in nigredinem vertitur. Prophetarum quoque dicta antequam apostolica praedicatione clarescerent, quia in usu spiritualis intelligentiae non erant, dum conspici prae obscuritate non poterant, quasi nigra remanebant; at postquam apostolicae praedicationis manus vaticinia obscura detersit, quidquid lucis in eis latebat inclaruit sensusque eorum mysticos in usum dedit, quia verba jam rebus esse exposita perspicue nuntiavit. Jure igitur praecipiuntur fieri et bases argenteae et tabulae deauratae, quia videlicet apostolica praecepta prophetarum oraculis longe sunt clariora.

Ut ergo ad superiora redeamus, non incongruum est si et arca, et domus meretricis, quae obsidetur, unam eamdemque exprimere videantur Ecclesiam, cum ejusdem Ecclesiae, sicut dictum est, diversa sint membra: alia videlicet per sanctae praedicationis ambitum obsidentia; alia a suae infidelitatis vel pravitatis munimine salutaris doctrinae jaculis obruenda; alia jam domestica, alia adhuc per aversionem pravi operis aliena. Hunc in testimonium spiritualis pugnae conflictum Isaias jam odoraverat, cum postquam Salvatoris adventum perspicue descripsisset, protinus addidit: «Et cor Aegypti tabescet in medio ejus, et concurrere faciam Aegyptios adversus Aegyptios; et pugnabit vir contra fratrem suum, et vir contra amicum suum, et civitas adversus civitatem, regnum adversus regnum; et dirumpetur spiritus Aegypti in visceribus ejus (Isa. XIX).» Cum igitur per apostolicae praedicationis obsidionem, fratres charissimi, de pereuntis Jericho simus internecionibus eruti, imo de subversae gentilitatis excidio divinitus liberati, non gravemur duces nostros subsequi quo praecedunt, non videatur onerosum quidquid nobis pro nostra salute praecipiunt.

Caput VIII.

In epistola ad B. Causidicum, ut exteriori prudentiae spiritualis sapientia praeferatur.

For the doctrine of the apostles rests upon the prophetic preaching as if upon some bases, and is firmly solidified by their authority for the strength of its status. Wherefore also two bases joined together are placed under individual boards, because, while the holy prophets in their words agree with one another concerning the sacrament of the then future Church, they build up the subsequent apostles who are building; and when they disagree in nothing from themselves, they fix those more robustly in themselves. And not without merit are the bases, by which the prophets are signified, commanded to be cast from silver. For the brightness of silver is preserved by use; but without use it turns into blackness. The sayings of the prophets also, before they became clear by the apostolic preaching, because they were not in the use of spiritual understanding, while they could not be seen on account of obscurity, remained as if black; but after the hand of apostolic preaching wiped away the obscure prophecies, whatever light was lying hidden in them shone forth and gave their mystical senses into use, because it clearly announced that the words were now explained by the facts. Rightly, therefore, are both silver bases and gilded boards commanded to be made, because indeed the apostolic precepts are far clearer than the oracles of the prophets.

To return to the previous points, it is not incongruous if both the ark and the house of the harlot, which is besieged, are seen to express one and the same Church, since there are diverse members of the same Church, as has been said: some namely besieging through the circuit of holy preaching; others to be overwhelmed by the darts of salutary doctrine from the fortification of their infidelity or depravity; some already domestic, others still foreign through the aversion of a wicked work. Isaiah had already sensed this conflict in testimony of the spiritual battle when, after he had clearly described the coming of the Savior, he immediately added: "And the heart of Egypt shall melt in the midst thereof, and I will set the Egyptians against the Egyptians; and a man shall fight against his brother, and a man against his friend, and city against city, kingdom against kingdom; and the spirit of Egypt shall be broken in the bowels thereof (Isa. XIX)." Since therefore, through the siege of apostolic preaching, dearest brothers, we have been rescued from the slaughters of the perishing Jericho, or rather divinely liberated from the destruction of subverted gentility, let us not be reluctant to follow our leaders where they go before us, let not whatever they command us for our salvation seem burdensome.

Chapter VIII.

In the letter to B. Causidicus, that spiritual wisdom should be preferred to outward prudence.

«Subversa vero Jericho, Josue imprecatus est, dicens: Maledictus vir coram Domino, qui suscitaverit et aedificaverit civitatem Jericho; in primogenito suo fundamenta illius jaciat et in novissimo liberorum ponat portas ejus (Jos. VI).» Nam quia per Jericho, quae in lunam vertitur, haec vita signatur, ille civitatem Jericho in primogenito suo suscitat qui bona praesentis vitae principaliter amat. Et quia Veritas in Evangelio praecipit: «Primum quaerite regnum Dei, et haec omnia adjicientur vobis (Matth. VI);» merito maledictione damnatur quisquis ab hoc praecepto declinare convincitur, Propheta attestante, qui ait: «Maledicti, qui declinant a mandatis tuis (Psal. CXVIII).» At contra ille portas Jericho ponit in novissimo liberorum, qui sic utitur temporalibus bonis ut haec non cum amore possideat, sed ad coelestis gloriae praemium medullitus inardescat. Qui coelestibus in amore suo terrena supponit, transitoria floccipendit. Hoc itaque faciens et odiosae uxoris filium, juxta mandata legis, efficit primogenitum, et, secundum Josue sententiam, portas Jericho in novissimo suscitat liberorum. Quo contra Cain in primogenito suo Henoch condidit civitatem (Gen. IV), quia futuram non sperabat haereditatem; et quia se quasi in Jericho hujus saeculi praepropere dedicavit, elogium perpetuae maledictionis incurrit. Unde scriptum est: «Haereditas, ad quam festinatur in principio, in novissimo benedictione carebit (Prov. XX).»

Caput IX.

In libro de perfectione Monachorum

Nonnulli namque, quod sine gemitu dicere nequeo, sic ad novae religionis transeunt ordinem ut tamen praeteritae vitae nunquam deserant vetustatem. Hi nimirum Gabaonitae sunt, non Israelitae. Notum quippe est quod Gabaonitae, mortis timore perterriti, ad Israeliticum populum cum fraude et calliditate venerunt, ita ut se veteribus vestimentis induerent, panes etiam siccos, utres, saccos, calceamenta atque omnia simul inveterata portarent. Quibus scilicet postquam impetrato foedere vita donatur, consequenter etiam fraus patefacta cognoscitur. Quos Josue, comperto dolo, sub maledictione damnavit, et aquae gestatores lignorumque caesores perpetuo jure constituit (Jos. IX). Qui sunt autem Gabaonitae, qui ad Israelitas mortis formidine transeunt, nisi ii qui ad servitutis divinae militiam non perfectionis amore, sed tremefacti scelerum suorum immanitate confugiunt? Sed eorum nonnulli veste, non mente mutati, siccos panes ad esum portant, quia azyma adhuc sinceritatis et veritatis (I Cor. V) ignorant.

"But when Jericho was subverted, Joshua pronounced a curse, saying: Cursed be the man before the Lord, who shall raise up and build the city of Jericho; let him lay the foundations thereof in his firstborn and in his youngest of children let him set up its gates (Jos. VI)." For because this life is signified by Jericho, which is turned into the moon (luna), he raises up the city of Jericho in his firstborn who primarily loves the goods of the present life. And because the Truth in the Gospel commands: "Seek first the kingdom of God, and all these things shall be added to you (Matth. VI);" whoever is convicted of declining from this precept is deservedly condemned by a curse, as the Prophet attests, who says: "Cursed are they who decline from thy commandments (Psal. CXVIII)." But on the contrary, he sets up the gates of Jericho in the youngest of children who so uses temporal goods that he does not possess them with love, but burns from his very marrow for the reward of heavenly glory. He who in his love places earthly things below heavenly things, counts transitory things as nothing. Doing this, therefore, he both makes the son of the hated wife the firstborn, according to the commands of the law, and, according to Joshua's sentence, raises the gates of Jericho in the youngest of children. In contrast to this, Cain founded a city in his firstborn Enoch (Gen. IV), because he did not hope for a future inheritance; and because he dedicated himself prematurely, as if in the Jericho of this world, he incurred the sentence of perpetual curse. Whence it is written: "An inheritance, towards which one hastens in the beginning, will lack a blessing in the end (Prov. XX)."

Chapter IX.

In the book on the perfection of Monks

For some, which I cannot say without a groan, so pass over to the order of new religion that they nevertheless never desert the oldness of their past life. These are indeed Gibeonites, not Israelites. For it is known that the Gibeonites, terrified by the fear of death, came to the Israelite people with fraud and craftiness, so that they clothed themselves in old garments, and even carried dry loaves, wine-skins, sacks, shoes, and all things together worn out. To whom, of course, after life is granted by the obtained treaty, consequently their fraud is also known and made manifest. Whom Joshua, having discovered the deceit, condemned under a curse, and established as carriers of water and cutters of wood by perpetual right (Jos. IX). Who, then, are the Gibeonites, who pass over to the Israelites by the dread of death, if not those who flee to the service of divine warfare not from the love of perfection, but terrified by the immensity of their crimes? But some of them, changed in garment but not in mind, carry dry loaves to eat, because they are still ignorant of the unleavened bread of sincerity and truth (I Cor. V).

Vetustis vestibus conteguntur, quia in veteri adhuc homine constituti novum induere nesciunt, qui secundum Deum creatus est in justitia et sanctitate veritatis (Ephes. IV). Postremo omnia videntur inveterata quae gestant, quia in praeteritae vitae vitiis perseverant, non obtemperantes praecipienti Apostolo: «Renovamini, inquit, spiritu mentis vestrae (Ibid.).» Nec illa eis sententia congruit, qua dicitur: «Vetera transierunt, et ecce facta sunt omnia nova (II Cor. V).» Ad novitatem quippe superficietenus venientes reipsa in vetustate persistunt, quia emendationem et novam conversationem in suis moribus non ostendunt. Tales itaque maledictione plectuntur, nec ad sortiendam cum Israelitis haereditatem aliquatenus admittuntur. Non enim ex illorum numero sunt, quibus dicitur: «In hoc vocati estis, ut benedictionem haereditate possideatis (I Petr. III).» Aqua autem insipida est et ligna dura. Ligna ergo caedere et aquas vectare jubentur, quia gustus intelligentiae spiritualis ignari, duris atque insensibilibus exterioris exercitii negotii occupantur. Sic igitur aliquam quidem in exterioribus videntur utilitatem Ecclesiae serviendo conferre; sed quia serviliter vivunt, haereditatem inter Israelitas nequeunt possidere.

Caput X.

In epistola ad fratres Camugni.

«Dixit Josue filiis Joseph: Si populus multus es, ascende in silvam et succide tibi spatia in terra Pherezaei et Raphaim, quia angusta est tibi possessio montis Ephraim. Cumque ibi conquererentur et dicerent: Non poterimus ad montana conscendere, cum ferreis curribus utantur Chananaei qui habitant in terra campestri. Respondit Josue: Populus multus es et magnae fortitudinis, non habebis sortem unam, sed transibis ad montem, et succides tibi atque purgabis ad habitandum spatia; et poteris ultra procedere cum subverteris Chananaeum, quem dicis ferreos habere currus, et esse fortissimum (Jos. XVII).» Quae nimirum multis indigentia verbis exponerem fortassis, si non mihi meta compendii epistolaris obstaret; hoc tantum quasi summotenus perstringendo sufficiat quia, cum Josue praecipit populo silvarum condensa succidere, hoc innuit quod noster Jesus, ejusdem scilicet nominis, sequentibus se jubet male pullulantes silvescentium vitiorum frutices exstirpare. Hortatur ut non foedera, sed bellum contra Chananaeos gerant, ut montana conscendant, quatenus et vitiorum elaborent debellare barbariem, et arduum virtutum festinent obtinere cacumen.

They are covered with old garments, because being still established in the old man, they know not how to put on the new man, who according to God is created in justice and holiness of truth (Ephes. IV). Finally, all things which they wear seem worn out, because they persevere in the vices of their past life, not obeying the commanding Apostle: "Be renewed," he says, "in the spirit of your mind (Ibid.)." Nor does that sentence agree with them, by which it is said: "Old things have passed away, and behold all things are made new (II Cor. V)." For coming to novelty only superficially, they in reality persist in oldness, because they do not show amendment and new conversation in their morals. Such as these, therefore, are struck with a curse, nor are they in any way admitted to receive the inheritance with the Israelites. For they are not of the number of those to whom it is said: "Unto this are you called, that you may possess a blessing by inheritance (I Pet. III)." Moreover, water is insipid and wood is hard. Therefore they are commanded to cut wood and carry water, because, being ignorant of the taste of spiritual understanding, they are occupied with the hard and senseless business of outward exercise. Thus, therefore, they seem to confer some utility to the Church by serving in outward things; but because they live servilely, they cannot possess the inheritance among the Israelites.

Chapter X.

In the letter to the brothers of Camugni.

"Joshua said to the sons of Joseph: If you are a great people, go up into the forest and cut out spaces for yourself in the land of the Perizzites and the Rephaim, because the possession of Mount Ephraim is narrow for you. And when they complained there and said: We will not be able to go up to the mountains, since the Canaanites who dwell in the lowlands use iron chariots. Joshua replied: You are a great people and of great strength, you shall not have one lot, but you shall pass over to the mountain, and you shall cut down for yourself and clear spaces for dwelling; and you will be able to proceed further when you have overthrown the Canaanite, whom you say has iron chariots, and is very strong (Josh. 17)." I would perhaps explain these things which are in need of many words, if the limit of epistolary brevity did not stand in my way; let this much suffice, as if by touching upon it only on the surface, because, when Joshua commands the people to cut down the thickets of the forests, he suggests this: that our Jesus, of the same name namely, commands those following him to uproot the evil-sprouting shrubs of the growing forests of vices. He exhorts them to wage not treaties, but war against the Canaanites, to go up to the mountains, so that they may labor to defeat the barbarity of vices, and hasten to obtain the arduous peak of virtues.

Porro autem, quod illi pusillanimiter conqueruntur adversus eos qui ferreis utebantur curribus se non posse consurgere, hoc est, quod nos imbecilles et fragiles saepe diffidimus tanquam ferreos currus, sic adversantes malignorum spirituum impetus sustinere. Nam cum petulantia gulae, vorago luxuriae, omniumque vitiorum pestes, tanquam frementium Chananaeorum acies, constipatis adversum nos cuneis conglobantur, quid aliud quam Chananaei nos ferreis curribus impetunt, et ne de carnalis vitae campestribus ad virtutum valeamus excelsa conscendere, salutis nobis aditus intercludunt? Sed bonus militiae nostrae dux imbecillitatem nostram ad fortiter agendi constantiam erigit et contra hostium impetus, ut in altiora progrediamur, impellit.

Sed quomodo de inimicis nostris triumphare possumus, qui semper in epulis, semper in poculorum affluentium volumus ingurgitatione jacere? De quibus utique Salomon ait: «Qui diligit epulas, in egestate erit; qui amat vinum et pinguia, non ditabitur (Prov. XXI).» Et iterum: «Luxuriosa res vinum et tumultuosa ebrietas; qui his delectatur non erit sapiens (Prov. XX).» Ventrem namque vino et escis assuescere, quid est aliud quam hostibus animae, ut ingrediantur, aditus aperire? Unde et idem Salomon: «Qui delicate, inquit, a pueritia nutrit servum, postea illum sentiet contumacem (Prov. XXIX).» Bene hunc servum loris cohibebat inediae, qui dicebat: «Castigo corpus meum, et servituti subjicio (I Cor. IX).» Adversus hunc servum disputabat cum diceret: «Esca ventri et venter escis, Deus autem et hunc et illas destruet (I Cor. VI).» Hunc servum sub calcibus esse frenandum significabat, cum diceret: «Multi enim ambulant quos saepe dicebam vobis, nunc autem et flens dico, inimicos crucis Christi; quorum finis interitus, et quorum Deus venter est, et gloria in confusione eorum (Philip. III).» Notandum autem et hic duo terribilia dici, et in inimicos crucis Christi tremendam depromit idem Apostolus sententiam, dicens: «Si quis non amat Dominum nostrum Jesum Christum, sit anathema Maran Atha (I Cor. XVI).» Qui vero ventrem pro Deo veneratur, Deum quodammodo negare convincitur, ac per hoc duo haec terrore plenissima unum videntur, videlicet, quod absit, et Christi inimicum esse et unum Deum alium colere

Expliciunt testimonia libri Josue.

INCIPIUNT CAPITULA LIBRI JUDICUM.

Furthermore, as to what they pusillanimously complain against those who used iron chariots, that they are not able to rise up, this is that we, weak and fragile, often distrust that we can sustain the attacks of the malignant spirits, as if they were iron chariots. For when the petulance of gluttony, the whirlpool of luxury, and the plagues of all vices, like the battle lines of the raging Canaanites, are gathered in crowded wedges against us, what else than that the Canaanites attack us with iron chariots, and lest we be able to go up from the lowlands of carnal life to the heights of virtues, they shut off the entrance of salvation to us? But the good leader of our militia raises our weakness to the constancy of acting bravely and impels us against the attacks of the enemies, so that we may progress into higher things.

But how can we triumph over our enemies, we who always wish to lie in banquets, always in the engorging of overflowing cups? Concerning whom indeed Solomon says: "He who loves banquets will be in want; he who loves wine and fat things will not be enriched (Prov. 21)." And again: "Wine is a luxurious thing and drunkenness is tumultuous; he who is delighted by these will not be wise (Prov. 20)." For to accustom the stomach to wine and food, what else is it than to open the way for the enemies of the soul to enter? Whence also the same Solomon says: "He who delicately nourishes a servant from childhood, will afterwards find him rebellious (Prov. 29)." He who said well-restrained this servant with the thongs of fasting: "I chastise my body, and bring it into subjection (1 Cor. 9)." He argued against this servant when he said: "Food for the stomach and the stomach for food, but God will destroy both it and them (1 Cor. 6)." He signified that this servant is to be bridled under the heels, when he said: "For many walk of whom I often told you, but now I say even weeping, enemies of the cross of Christ; whose end is destruction, and whose God is the stomach, and glory in their confusion (Philip. 3)." It is to be noted also that here two terrible things are said, and the same Apostle brings forth a tremendous sentence against the enemies of the cross of Christ, saying: "If anyone does not love our Lord Jesus Christ, let him be anathema Maranatha (1 Cor. 16)." He who truly venerates the stomach as God, is convicted in a certain way of denying God, and through this these two things full of terror seem to be one, namely, which God forbid, both to be an enemy of Christ and to worship another God.

The testimonies of the book of Joshua end.

HERE BEGIN THE CHAPTERS OF THE BOOK OF JUDGES.

1. Quod Adonibezech manuum ac pedum summitates, dum capitur, amputantur. 2. Erat Debora prophetes, uxor Lapidoth, quae judicabat populum illo tempore. 3. Quod Gedeon praecipitur ut cum trecentis tantum, qui aquam manibus tambuerant, ad bellum contra Madianitas pergat. 4. De eo qui in castris Madian socio referebat se per somnium vidisse subcinericium panem hordei. 5. Quod melior est racemus Ephraim vindemiis Abiezer.

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5. Quod melior est racemus Ephraim vindemiis Abiezer.

6. Abimelech, filius Jerobaal, occidit fratres suos septuaginta viros super lapidem unum.

7. Stetit Joathan in vertice montis Garizim, elevataque voce clamavit: Audite me, viri Sichem, ita ut audiat vos Deus.

8. Abimelech, audiens viros turris Sichimorum pariter conglobatos, ascendit in montem Selmon cum omni populo.

9. Quod dum Abimelech turrim, quae erat in medio Thebes, amoto igne januis succendere coneretur, mulier molae fragmentum desuper jaciens ejus capiti illisit.

10. Quod quidam de populo Ephraim olim venientes ad vada Jordanis, dum nescirent exprimere Sebboleth, Galaaditarum gladiis caesi sunt.

11. Cepit Samson trecentas vulpes caudasque earum vinxit, adjunxit ad caudas faces et in medio ligatas succendit.

12. Quod Samson mandibulam asini arripiens mille viros in ea Philisthinorum interfecit.

13. Quod Dominus interrogatus bis ad ineundum contra Benjamin praelium, dedit assensum, et tandem Israel Benjamin gladiis sternitur.

Expliciunt capitula.

1. That Adonibezek's ends of hands and feet are amputated while he is being captured. 2. Deborah was a prophetess, the wife of Lappidoth, who judged the people at that time. 3. That Gideon is commanded to go to war against the Midianites with only three hundred, who had lapped water with their hands. 4. Of him who related to a companion in the camp of Midian that he had seen in a dream a barley bread baked under ashes. 5. That the cluster of Ephraim is better than the vintages of Abiezer.

The testimonies of the book of Joshua end.

HERE BEGIN THE CHAPTERS OF THE BOOK OF JUDGES.

1. That the tips of the hands and feet of Adonibezek are amputated when he is captured.

2. Deborah was a prophetess, the wife of Lappidoth, who judged the people at that time.

3. That Gideon is commanded to go to war against the Midianites with only three hundred men, who had lapped water with their hands.

4. Concerning him who in the camp of Midian related to his companion that he had seen in a dream a loaf of barley bread baked under the ashes.

5. That the grape-gathering of Ephraim is better than the vintages of Abiezer.

6. Abimelech, the son of Jerubbaal, killed his brothers, seventy men, upon one stone.

7. Jotham stood on the top of Mount Gerizim, and lifting up his voice, he cried out: Hear me, men of Shechem, so that God may hear you.

8. Abimelech, hearing that the men of the tower of Shechem were gathered together, went up to Mount Zalmon with all the people.

9. That while Abimelech was attempting to set fire to the doors of the tower which was in the midst of Thebez, having brought fire, a woman throwing a piece of a millstone from above struck his head.

10. That certain ones of the people of Ephraim formerly coming to the fords of the Jordan, while they knew not how to pronounce Shibboleth, were slain by the swords of the Gileadites.

11. Samson took three hundred foxes and bound their tails together, joined torches to the tails, and having tied them in the middle, he set them on fire.

12. That Samson, seizing the jawbone of an ass, killed a thousand men of the Philistines with it.

13. That the Lord, being asked twice about going into battle against Benjamin, gave his assent, and finally Israel is laid low by the swords of Benjamin.

The chapters end.

INCIPIUNT TESTIMONIA LIBRI JUDICUM.

CAPUT PRIMUM. In epistola ad V. abbatem.

«Fugiente Adonibezech coram filiis Israel, persequentes comprehenderunt eum, caesis summitatibus manuum ejus ac pedum (Jud. I).» Adonibezech nempe manuum ac pedum summitate praeciditur, dum malignus inter sanctos viros spiritus et incedendi et operandi virtute privatur. Qui nimirum dum sua vulnera patitur, haec eadem sese aliis intulisse gloriatur: «Septuaginta, inquit, reges, amputatis manuum ac pedum summitatibus, colligebant sub mensa mea ciborum reliquias; sicut feci, ita reddidit mihi Dominus (Ibid.).» Septuaginta scilicet reges, septuaginta sunt linguarum discrepantium nationes, quibus usque ad Salvatoris adventum antiquus hostis et recte gradiendi et bona faciendi prorsus abstulerat facultatem. Cui nimirum utrique gemino vulneri medetur animarum medicus Paulus, cum dicit: «Remissas manus et dissoluta genua erigite, et gressus rectos facite pedibus vestris, ne claudicans quis erret, magis autem sanetur (Hebr. XII).» Adonibezech quippe dominus fulminis, vel dominus contentus vani interpretatur. Fulmen mox ut micare incipit, subito deficit. Per quod Judaicus potest intelligi populus, qui nimirum quodam quasi fulgore micant, cum dicerent: «Omnia quae praecepit nobis Dominus et audiemus et faciemus (Exod. XXIV);» sed mox deficiens lux ista cadebat, cum cervices suas tenebrosis daemonibus inclinabant. Per id vero quod dicitur, contentus vani, gentilitas designatur, quae contenta visibilibus idolis non curabat reverti ad misericordiam Creatoris, et dum veritatis ignorabat cultum, vanis insistebat caeremoniis idolorum. De quibus dicit Apostolus: «Quia Deum non glorificaverunt aut gratias egerunt, sed evanuerunt in cogitationibus suis (Rom. I).» Horum igitur duorum populorum ex maxima parte dominatus est Adonibezech, id est reprobus nequitiae spiritus; quia et iste quasi fulmen micare coepit et desiit, et ille dum vanitate daemonum contentus exstitit, proprii Creatoris auxilium non quaesivit.

Caput II.

In sermone de S. Cassiano

HERE BEGIN THE TESTIMONIES OF THE BOOK OF JUDGES.

CHAPTER I. In the letter to Abbot V.

"When Adonibezek was fleeing before the sons of Israel, they pursued and caught him, and cut off the tips of his hands and feet (Jud. I)." Adonibezek indeed is cut off at the tip of his hands and feet, while the malignant spirit among holy men is deprived of the power of both walking and working. Who indeed, while he suffers his own wounds, boasts that he has inflicted these same things on others: "Seventy kings," he says, "with the tips of their hands and feet cut off, collected the remnants of food under my table; as I have done, so God has repaid me (Ibid.)." The seventy kings are the seventy nations of differing languages, from whom, until the coming of the Savior, the ancient enemy had altogether taken away the faculty of both walking rightly and doing good things. Which double wound indeed Paul, the physician of souls, heals when he says: "Lift up the hands which hang down, and the feeble knees, and make straight steps for your feet, lest that which is lame be turned out of the way, but let it rather be healed (Hebr. XII)." For Adonibezek is interpreted as lord of lightning, or lord content with the vain. Lightning, as soon as it begins to flash, suddenly fails. By which the Jewish people can be understood, who indeed flash as if with a certain brightness when they said: "All things which the Lord has commanded us we will both hear and do (Exod. XXIV);" but soon this light failing would fall, when they bowed their necks to the dark demons. But by that which is said, content with the vain, the Gentiles are designated, who being content with visible idols did not care to return to the mercy of the Creator, and while they were ignorant of the worship of truth, they insisted on the vain ceremonies of idols. Concerning whom the Apostle says: "Because they glorified not God, nor gave thanks, but became vain in their thoughts (Rom. I)." Over these two peoples for the most part Adonibezek ruled, that is, the reprobate spirit of wickedness; because both that one began to flash as if lightning and ceased, and this one, while he remained content with the vanity of demons, did not seek the aid of his own Creator.

Chapter II.

In the sermon on St. Cassian.

«Erat autem Debora prophetes, uxor Lapidoth, quae judicabat populum illo tempore, et sedebat sub palma, quae nomine illius vocabatur, inter Rama et Bethel in monte Ephraim, ascendebantque ad eam filii Israel in omne judicium (Jud. IV).» Sed sic ad exitum celerius pervenitur, si, dum historia texitur, per partes interim exponatur. Per Deboram sane, quae loquela, sive apis interpretatur, prophetia non inconvenienter accipitur. Apis quippe mellificat; et de prophetia per Psalmistam dicitur: «Quam dulcia faucibus meis eloquia tua, Domine, super mel et favum ori meo!» (Psal. CXVIII.) Interim nolo vos lateat, dilectissimi, quia historia haec, quam tractandam ex occasione suscepimus, pluribus indiget verbis, quia multis est repleta mysteriis; sed eam idcirco sub brevitate contrahimus, ut dilectionem vestram prolixitatis taedio non gravemus. Consideremus itaque ubi sedem habere prophetia describitur, videlicet sub palma, quia quos prophetica doctrina suis institutionibus erudit, ad palmam supernae vocationis adducit, dumque per eam homines vivendi ordinem discunt, vitiorum rebellantium victores fiunt. Nec praetereundum quod inter Rama et Bethel sedisse perhibetur: Rama siquidem, excelsa; Bethel, domus Dei, sicut jam diximus, interpretatur. Recte igitur prophetia inter Rama et Bethel habitare describitur, quia quisquis propheticis studet invigilare doctrinis, quisquis sacrarum Scripturarum sincere vacat eloquiis, sic in domo Dei per desiderium mentis inhabitat ut non infima et momentanea, sed excelsa potius atque coelestia semper inquirat. Haec vocavit ad se Barac. Porro Barac interpretatur coruscatio. Coruscatio autem habet quidem lucem, sed non diutius permanentem; mox enim ut lucere incipit, illico deficit. Barac igitur iste Israelitici populi figuram tenet: qui primus omnium propheticis instructus oraculis aliquantulum quidem in accepta lege refulsit, sed brevi tempore coruscavit. In lege quippe, de qua dictum est: «Lucerna pedibus meis verbum tuum, Domine, et lumen semitis meis (Psal. CXVIII),» antiquus ille populus lucere coepit, sed desiit. Coruscum quasi clarae vitae protulit, sed in lucidis operibus non permansit. Nam dum dicerent: «Omnia quae praeceperit nobis Dominus et audiemus et faciemus,» ecce quasi lux coruscationis exorta; sed dum repente curvarent genua ante Baal, ecce coruscatio videbatur exstincta. Dixit ergo Debora ad Barac: «Praecepit tibi Dominus Israel: Tolle tecum decem millia pugnatorum et vade in montem Thabor: ego autem adducam ad te in locum torrentis Cison Sisaram principem exercitus Jabin, et currus ejus omnemque multitudinem, tradamque eos in manu tua (Jud. IV).»

"Now Deborah was a prophetess, the wife of Lappidoth, who judged the people at that time, and she sat under a palm tree, which was called by her name, between Ramah and Bethel in Mount Ephraim, and the children of Israel went up to her for all judgment (Jud. IV)." But the end is reached more quickly if, while the history is woven, it is explained in parts in the meantime. By Deborah indeed, which is interpreted as speech (loquela), or bee (apis), prophecy is not inconveniently understood. For the bee makes honey; and of prophecy it is said by the Psalmist: "How sweet are thy words to my palate, O Lord, above honey and the honeycomb to my mouth!" (Psal. CXVIII.) In the meantime I do not wish it to escape you, most beloved, because this history, which we have undertaken to treat as the occasion arose, needs more words, because it is filled with many mysteries; but we contract it for that reason into brevity, lest we weigh down your affection with the weariness of prolixity. Let us consider, therefore, where prophecy is described to have its seat, namely under a palm tree, because those whom prophetic doctrine instructs by its institutions, it leads to the palm of the supernal vocation, and while through it men learn the order of living, they become victors over the rebelling vices. Nor should it be passed over that she is said to have sat between Ramah and Bethel: for Ramah is interpreted as lofty (excelsa); Bethel, as house of God (domus Dei), as we have already said. Rightly, therefore, is prophecy described to dwell between Ramah and Bethel, because whoever studies to keep watch over prophetic doctrines, whoever sincerely devotes himself to the utterances of the sacred Scriptures, so dwells in the house of God through the desire of the mind that he always seeks not the lowest and momentary things, but rather the lofty and heavenly things. She called Barak to herself. Furthermore, Barak is interpreted as flashing (coruscatio). But a flashing indeed has light, but not lasting longer; for as soon as it begins to shine, it immediately fails. This Barak, therefore, holds the figure of the Israelite people: who, being the first of all instructed by prophetic oracles, shone forth somewhat in the law received, but flashed for a short time. For in the law, of which it is said: "Thy word, O Lord, is a lamp to my feet, and a light to my paths (Psal. CXVIII)," that ancient people began to shine, but ceased. They brought forth a flashing, as it were, of a clear life, but did not remain in lucid works. For while they were saying: "All things which the Lord has commanded us we will both hear and do," behold, as if the light of a flashing arose; but while they suddenly bowed their knees before Baal, behold the flashing seemed extinguished. Deborah said, therefore, to Barak: "The Lord of Israel has commanded thee: Take with thee ten thousand warriors and go to Mount Tabor: and I will lead to thee, in the place of the torrent Kishon, Sisera the prince of the army of Jabin, and his chariots and all the multitude, and I will deliver them into thy hand (Jud. IV)."

Tanquam si per propheticam doctrinam priori populo Deus omnipotens dicat: Decem praecepta legis assume et virtutum culmen ascende, sicque reproborum principem ac totius iniquitatis auctorem, me tibi vires administrante, prosterne.

Nec praetereundum quod princeps ille militiae Sisara, qui perditioni proximae erat obnoxius, ad torrentem Cison promittebatur antea deducendus. Quid enim per torrentem Cison, nisi baptismus debet intelligi? Nam cum catechumenus lavacro sacri fontis immergitur, tanquam Sisara cum suo exercitu, sic nequissimus spiritus cum his quae sibi militant vitiis omnibus necesse est perimatur. Respondit autem Barac ad Deboram: «Si veneris mecum, vadam; si nolueris venire, non pergam (Ibid).» Ac si carnalis ille Israel prophetiae respondeat: Nisi, juxta litteras et quasi secundum muliebrem intellectum, te mecum semper habuero, spirituale certamen aggredi non praesumo. Cui Debora: «Ibo quidem tecum, sed tibi victoria non reputabitur, quia in manum mulieris tradetur Sisara (Ibid.).» Velut si vetustus ille populus audiat: Tecum quidem erit exterior, ut postulas, prophetia, sed spiritualem ex antiquo hoste triumphum, non tu, sed sancta potius obtinebit Ecclesia. Illi certe, illi proveniet jure victoria, quae in Scripturae mysteriis, dum spiritualis intelligentiae medullam quaerit, occidentis litterae paleas magnopere non attendit. Commisso itaque bello, tandem fugit Sisara in domum Jahel, alienigenae videlicet mulieris. Quae profecto sitienti utrem lactis aperuit et potum dedit; deinde clavum in cerebrum ejus per tempus utrumque defixit, sicque in hominis specie perversorum hominum caput diabolum interfecit. Quid enim Jahel, quae ascensio interpretatur, nisi sanctam designat Ecclesiam, per quam videlicet solam beatitudo coelestis ascenditur? Unde et Synagoga de eadem Ecclesia dicit in Canticis: «Quae est ista, quae ascendit de deserto, deliciis affluens, innixa super dilectum suum?» (Cant. VIII.) Haec mulier alienigena fuit, quia sancta Ecclesia de gentilitate processit. Haec Israelitarum hostem prius lacte potavit, postea pilum capiti ejus infixit, quia humani generis inimicum, quem sancta prius Ecclesia carnaliter vivendo lactavit, postmodum spiritualiter conversando quodam acumine ac virtute crucis exstinxit. Nisi enim insatiabilis homicida perditionem humani generis inexplebili prorsus aviditate sitiret, de illo certe Scriptura non diceret: «Absorbebit fluvium, et non mirabitur; et habet fiduciam quod influat Jordanis in os ejus (Job XL).» Lac vero fructus est carnis, et blandimenta carnalis significat voluptatis. Quandiu ergo gentilis populus juxta legem carnis voluptuose vixit, tanquam lac, ita vitae suae mollitiem sitienti mortem nostram diabolo propinavit.

As if through prophetic doctrine Almighty God were saying to the prior people: Assume the ten precepts of the law and ascend the summit of virtues, and thus, with me administering strength to thee, overthrow the prince of the reprobate and the author of all iniquity.

Nor should it be passed over that that prince of the warfare, Sisera, who was liable to imminent perdition, was promised to be led before to the torrent Kishon. For what else should be understood by the torrent Kishon but baptism? For when the catechumen is immersed in the laver of the sacred font, just as Sisera with his army, so the most wicked spirit with all those vices which fight for him must necessarily be destroyed. But Barak answered Deborah: "If thou wilt come with me, I will go; if thou wilt not come, I will not go (Ibid.)." As if that carnal Israel should answer prophecy: Unless, according to the letter and as if according to a womanly understanding, I shall always have thee with me, I do not presume to enter upon the spiritual contest. To whom Deborah: "I will indeed go with thee, but the victory shall not be reputed to thee, because Sisera shall be delivered into the hand of a woman (Ibid.)." As if that ancient people should hear: With thee indeed shall be the outward prophecy, as thou demandest, but the spiritual triumph over the ancient enemy, not thou, but rather the holy Church shall obtain. To her certainly, to her shall the victory rightly come, who in the mysteries of Scripture, while she seeks the marrow of spiritual understanding, does not greatly heed the chaff of the killing letter. The battle having been joined, therefore, Sisera finally fled into the house of Jael, indeed a foreign woman. Who forsooth opened a bottle of milk to the thirsty man and gave him drink; then she fixed a nail into his brain through both temples, and thus in the form of a man she killed the devil, the head of perverse men. For what else does Jael, which is interpreted as ascension, designate but the holy Church, through whom namely alone heavenly beatitude is ascended? Whence also the Synagogue says of the same Church in the Canticles: "Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved?" (Cant. VIII.) This woman was a foreigner, because the holy Church proceeded from gentility. She first gave the enemy of the Israelites milk to drink, and afterwards fixed a spike into his head, because the enemy of the human race, whom the holy Church first suckled while living carnally, she afterwards extinguished with a certain sharpness and virtue of the cross while conversing spiritually. For unless the insatiable murderer thirsted for the perdition of the human race with altogether unfillable greed, Scripture would certainly not say of him: "He shall suck up a river, and shall not wonder; and he hath confidence that the Jordan may flow into his mouth (Job XL)." But milk is the fruit of the flesh, and signifies the allurements of carnal pleasure. As long, therefore, as the Gentile people lived voluptuously according to the law of the flesh, like milk, they offered the softness of their life to him who thirsted for our death, the devil.

At postquam sub spiritus se disciplina constrinxit, invictae mox crucis arma corripuit, hostemque salutis humanae, quem dudum voluptatis lacte potaverat, nunc poenitentiae munita praesidio, ligno transfixit. Sic itaque quem Israelitica plebs superare non potuit, peregrina mulier, hoc est gentilis Ecclesia, solo crucis signo prostravit.

Caput III.

In sermone de exaltatione S. crucis.

Hoc crucis nempe vexillum et Gedeon sibi suisque commilitonibus typice protulit, qui contra arma arma deseruit, inermis armatos invasit et ad debellandum Madianitarum multitudinem, dimissa multitudine, cum paucis venit. Divina siquidem sibi admonitione praeceptum est (Jud. VII) ut ad fluvium veniens omnes, quos flexis genibus aquas haurire conspiceret, a bellorum congressionibus amoveret. Factumque est et trecenti viri tantummodo, qui stantes manibus aquas hauserunt, remanserunt. Quid est autem quod Gedeon, trecentis contentus militibus, ad bella progreditur, nisi quia hic numerus in Tau littera, quae videlicet crucis exprimit speciem, continetur? Cui profecto litterae si super transversam lineam id adderetur quod in cruce superius eminet, non jam crucis species, sed potius ipsa crux esset. Quia igitur trecentenarium numerum Tau littera continet, quae figuram crucis exhibet, non immerito in his trecentis Gedeonem sequentibus, illi omnes designati sunt quibus dicitur: «Si quis vult venire post me, abneget semetipsum, et tollat crucem suam quotidie et sequatur me (Luc. IX).» Qui nimirum sequentes Dominum tanto verius crucem tollunt quanto et ipsi acrius affliguntur, et erga delinquentes proximos vel egentes piae compassionis incendio concremantur. Unde per Ezechielem dicitur: «Signa Tau super frontes vivorum gementium et dolentium super cunctis abominationibus, quae fiunt in medio Hierusalem (Ezech. IX).» Vel certe in his trecentis, qui Tau littera continentur, hoc exprimitur, quod ferrum hostium crucis ligno superetur.

Caput IV.

In sermone de sanctis virginibus.

But after they constrained themselves under the discipline of the spirit, they soon seized the arms of the invincible cross, and the enemy of human salvation, whom they had long since given the milk of pleasure to drink, they now, fortified by the protection of penance, transfixed with the wood. Thus therefore, him whom the Israelite people could not overcome, a foreign woman, that is the Gentile Church, overthrew by the sign of the cross alone.

Chapter III.

In the sermon on the exaltation of the Holy Cross.

Gideon indeed typically brought forth this standard of the cross for himself and his fellow soldiers, who against arms deserted arms, unarmed invaded the armed, and to conquer the multitude of the Midianites, having dismissed the multitude, came with a few. For he was commanded by divine admonition (Jud. VII) that, coming to the river, he should remove from the engagements of war all those whom he should behold lapping the waters on bended knees. And it was done, and only three hundred men, who standing lapped the waters with their hands, remained. But why is it that Gideon, content with three hundred soldiers, goes forth to war, if not because this number is contained in the letter Tau, which namely expresses the appearance of the cross? To which letter indeed, if that which stands above in the cross were added above the transverse line, it would no longer be the appearance of the cross, but rather the cross itself. Since therefore the letter Tau, which exhibits the figure of the cross, contains the number three hundred, not without merit in these three hundred following Gideon are all those designated to whom it is said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me (Luke IX)." Who indeed, following the Lord, take up the cross so much more truly as they themselves are more sharply afflicted, and are consumed by the fire of pious compassion toward delinquent neighbors or the needy. Whence it is said through Ezekiel: "Mark Tau upon the foreheads of the men that sigh and mourn for all the abominations that are committed in the midst of Jerusalem (Ezech. IX)." Or certainly in these three hundred, who are contained in the letter Tau, this is expressed: that the iron of the enemies is overcome by the wood of the cross.

Chapter IV.

In the sermon on the holy virgins.

«Cum Gedeon auscultandi gratia ad castra Madian, Domino praecipiente, dirigitur, Madianita quispiam, alter ad alterum vidisse se somnium confitetur. Videbatur, inquit, mihi quasi subcinericius panis ex hordeo volvi et in castra Madian descendere; cumque pervenisset ad tabernaculum, percussit illud atque subvertit, et terra funditus coaequavit. Respondit auditor: Non est hoc aliud nisi gladius Gedeonis filii Joas viri Israelitae: tradidit enim Dominus in manus ejus Madian et omnia castra ejus (Jud. VII).»

Per Gedeon, qui, non circuitus, sed circuiens in utero dicitur, ille merito designatur qui, dum virginali clauderetur in alvo, totam mundi machinam suo circumdabat ac disponebat imperio. Per Madian autem, qui de judicio interpretatur, populus infidelis accipitur, de quo Dominus ait: «Qui non credit, jam judicatus est (Joan. III).»

Porro autem usque ad Salvatoris adventum, more hordei, sub paleis litterarum, et legis praecepta et prophetarum tegebantur oracula; sed postquam ille veniens panes hordeaceos fregit, deditque discipulis ut turbis apponerent. Cujus etiam operis expositio est quod evangelista dicit: quoniam «aperuit illis sensum ut intelligerent Scripturas (Luc. XXIV),» jam ex hordeo, quod brutis videbatur animalibus congruere, panem facere dignatus est animarum. Sicut enim hordeum inter molam utramque conteritur, ut a farinae farragine cantabrum secernatur; ita velut inter duos, legis scilicet et Evangelii, lapides sanctae Ecclesiae doctrina commolitur, ut litterae superficies a medullibus spiritus discernatur.

Sed ut in his verbis non diutius immoremur, haec hordei farina sacri baptismatis aqua conspersa, sive conflata, et sancti Spiritus igne percocta fit panis; qui videlicet Madian castra subvertit, quia cunctas infidelium machinas destruit. Hic panis, juxta veri illius interpretis conjecturam, Gedeonis est gladius, quia sicut Apostolus ait: «Gladius spiritus est verbum Dei (Ephes. VI).» Hoc sancti Spiritus gladio rex exercituum Christus suos armat milites; hoc etiam suas praecingit ac roborat bellatrices. Ex utroque siquidem sexu militiae suae cuneos instruit aciesque componit, quia viros ac feminas ad praemium beati certaminis indifferenter admittit.

Caput V.

In sermone de S. Matthaeo.

"When Gideon, by the Lord's command, is directed toward the camp of Midian for the sake of listening, a certain Midianite confesses to another that he had seen a dream. It seemed to me, he says, as if a loaf of barley bread baked under ashes rolled and descended into the camp of Midian; and when it had reached the tent, it struck it and overturned it, and leveled it to the ground. The listener replied: This is nothing else but the sword of Gideon the son of Joash, a man of Israel: for the Lord has delivered into his hands Midian and all its camp (Jud. VII)."

By Gideon, who is said to be not "circuited" (*circuitus*), but "circuiting" (*circuiens*) in the womb, he is rightly designated who, while he was enclosed in the virginal womb, encompassed and arranged the entire machine of the world by his command. By Midian indeed, which is interpreted as "of judgment" (*de judicio*), the unfaithful people are understood, of whom the Lord says: "He that believeth not is already judged (John III)."

Moreover, until the Savior's coming, in the manner of barley, under the chaff of letters, both the precepts of the Law and the oracles of the prophets were covered; but after he came and broke the barley loaves, he gave them to the disciples to set before the crowds. The exposition of this work is also what the evangelist says: that "he opened their sense that they might understand the Scriptures (Luke XXIV)," now from barley, which seemed to be fitting for brute animals, he deigned to make the bread of souls. For as barley is ground between both millstones, so that the bran may be separated from the mixture of flour; so as if between two stones, namely of the Law and the Gospel, the doctrine of the holy Church is ground together, so that the surface of the letter may be discerned from the marrow of the spirit.

But so that we may not dwell longer on these words, this barley flour sprinkled with the water of holy baptism, or combined, and thoroughly baked by the fire of the Holy Spirit, becomes bread; which namely overturns the camp of Midian, because it destroys all the machinations of the unfaithful. This bread, according to the conjecture of that true interpreter, is the sword of Gideon, because as the Apostle says: "The sword of the spirit is the word of God (Ephes. VI)." With this sword of the Holy Spirit, Christ the King of hosts arms his soldiers; with this also he girds and strengthens his female warriors. For from both sexes he instructs the ranks of his militia and composes the battle lines, because he admits men and women indifferently to the reward of the blessed contest.

Chapter V.

In the sermon on St. Matthew.

«Nonne,» inquit Gedeon, «melius est racemus Ephraim vindemiis Abiezer?» (Jud. VIII.) Nam quia Ephraim, quod fecunditatem sonat, Ecclesiam exprimit, quid per racemum Ephraim, nisi Christum? quid per vindemias Abiezer, nisi Judaicorum multitudinem sacerdotum; sive etiam per racemum, parvus fidelium numerus primitivae Ecclesiae, per vindemiam vero multitudo intelligenda est Synagogae?

Melior est ergo racemus Ephraim vindemiis Abiezer; quia beatior fuit primitiva Ecclesia, quae usque in finem saeculi renascentium sobole fecundatur; quam Synagoga, quae paulatim quotidie defectura minuitur. Unde et per Isaiam dicitur: «Lauda, sterilis, quae non paris; decanta laudem et hymnos, quae non pariebas, quoniam multi filii desertae magis quam ejus quae habet virum; dilata locum tentorii tui et pelles tabernaculorum tuorum extende; ne parcas, longos fac funiculos tuos et clavos tuos consolida; ad dexteram enim et ad laevam penetrabis, et semen tuum gentes haereditabit (Isa. LIV).»

Haec sane, cujus semen gentes haereditat, Ecclesia est, quae quotidie genus humanum per suos filios ad fidei unitatem vocat. Haec est, de qua dicitur in psalmis: «Pro ea, quae consequitur haereditatem (In tit. Psal. V)» Haec est vinea quae laudem decantare praecipitur; sicut et apud eumdem prophetam alibi reperitur: «In illa die vinea meri cantabit ei: Ego Dominus, qui servo eam (Isa. XXVII).» De hac vinea beatus quoque Matthaeus Dominum dixisse commemorat: Quia «homo erat paterfamilias qui plantavit vineam, et sepem circumdedit ei, et fodit in ea torcular, et aedificavit turrim, et locavit eam agricolis et peregre profectus est (Matth. XXI).» Haec vinea ex illo prodiit botro, qui pedibus Judaeorum atque gentilium in crucis calcatus est praelo, ex quo pretiosi sanguinis unda profluxit, quae mentes hominum male sobrias vino spiritualis gratiae salubriter debriavit. De quo scilicet vino cum diversis linguis per Spiritum sanctum loquerentur apostoli, dictum est: «Musto pleni sunt isti (Act. II).»

Caput VI.

In epistola ad Petrum archipresbyterum de incontinentia clericorum.

«Abimelech filius Jeroboal,» quem Scriptura genitum refert de concubina, quam habuerat in Sichem, «occidit fratres suos filios Jeroboal, septuaginta viros super lapidem unum (Jud. VIII, IX).» Quid enim per septuaginta viros, nisi praedicatorum Ecclesiae libra signatur, de quibus ait Lucas evangelista: Quia «designavit Dominus septuaginta et misit illos binos ante faciem suam in omnem civitatem et locum quo erat ipse venturus?» (Luc. X.)

"Is not," said Gideon, "the cluster of Ephraim better than the vintages of Abiezer?" (Jud. VIII.) For because Ephraim, which signifies "fruitfulness" (*fecunditatem*), expresses the Church, what is meant by the cluster of Ephraim, if not Christ? what by the vintages of Abiezer, if not the multitude of Jewish priests; or also by the cluster, is the small number of the faithful of the primitive Church to be understood, while by the vintage, the multitude of the Synagogue?

Therefore the cluster of Ephraim is better than the vintages of Abiezer; because the primitive Church was more blessed, which is made fruitful by the offspring of those being reborn even unto the end of the age; than the Synagogue, which gradually is diminished as it is destined to fail daily. Whence it is also said through Isaiah: "Praise, O thou barren, that bearest not; sing forth praise and hymns, thou that didst not travail with child, because many are the children of the desolate more than of her that hath a husband; enlarge the place of thy tent and stretch out the skins of thy tabernacles; spare not, make thy cords long and strengthen thy nails; for thou shalt penetrate to the right and to the left, and thy seed shall inherit the Gentiles (Isa. LIV)."

This indeed, whose seed inherits the Gentiles, is the Church, which daily calls the human race through her children to the unity of faith. This is she of whom it is said in the psalms: "For her that followeth the inheritance (In title Psal. V)." This is the vineyard which is commanded to sing forth praise; as is found elsewhere in the same prophet: "In that day there shall be singing to the vineyard of pure wine: I am the Lord that keep it (Isa. XXVII)." Of this vineyard the blessed Matthew also records that the Lord said: Because "there was a man, a householder, who planted a vineyard, and made a hedge round about it, and dug in it a winepress, and built a tower, and let it out to husbandmen, and went into a strange country (Matth. XXI)." This vineyard came forth from that cluster (*botro*) which was trodden by the feet of Jews and Gentiles in the press of the cross, from which the wave of precious blood flowed forth, which healthfully inebriated the ill-sober minds of men with the wine of spiritual grace. Concerning which wine indeed, when the apostles spoke in diverse tongues through the Holy Spirit, it was said: "These men are full of new wine (*musto*) (Acts II)."

Chapter VI.

In the letter to Peter the archpriest concerning the incontinency of clerics.

"Abimelech the son of Jerubbaal," whom Scripture reports as born of a concubine whom he had in Shechem, "slew his brethren the sons of Jerubbaal, seventy men, upon one stone (Jud. VIII, IX)." For what is signified by the seventy men, if not the balance of the preachers of the Church, of whom Luke the evangelist says: That "the Lord designed seventy and sent them two by two before his face into every city and place whither he himself was to come?" (Luke X.)

Hic etiam praedicantium ordo jam figurabatur in illis, de quibus ad Moysen Dominus ait: «Congrega mihi septuaginta viros de senioribus Israel, quos tu nosti quod senes populi sint et magistri, et duces eos ad ostium 173 tabernaculi foederis (Num. XI).»

Quid vero per Abimelech, qui eorum frater erat, sed spurius, nisi luxuriosi atque carnales intelligendi sunt clerici, qui catholicorum sanctorumque pontificum et fratres quidem sunt per acceptum ecclesiasticum ordinem, et tamen spurii judicantur per degeneris vitae et ignobilium operum pravitatem? Hi fratres suos occidunt, cum sanctorum Patrum judicia destruunt, cum sanctiones eorum atque decreta perverse vivendo confundunt.

Et haec interfectio fit super lapidem unum. Lapis iste Salvatoris est Ecclesia, de qua per Zachariam dicitur: «Ecce ego adducam servum meum Orientem, quia ecce lapis, quem dedi coram Jesu; super lapidem unum septem oculi sunt (Zach. III).» Lapis iste utrobique unus aptissime dicitur, ut unitas Ecclesiae commendetur; de qua sponsus ait in Canticis: «Una est columba mea, una est genitricis suae (Cant. VI).» Quid sunt autem septem oculi super lapidem unum, salvo tamen, si est, altiori mysterio, nisi illi septuaginta viri, hoc est, doctores sancti in ecclesiasticae pacis unitate conjuncti et septiformis sancti Spiritus charismatibus illustrati? Per hos enim oculos sancta videlicet Ecclesia per hos conspicit ubi recti operis pedem ponat ac per viam mandatorum Dei gradiens normam rectitudinis non offendat.

Abimelech ergo manzer et spurius septuaginta legitimos fratres super unum lapidem perimit, quando pars clericorum ab ecclesiasticae castitatis nobilitate degenerans, obscenae se luxuriae legibus subjicit, et dum sacros canones reprobandos judicat, eorum conditores, sanctos videlicet viros ac per hoc nobiles Gedeonis, id est, Salvatoris et Ecclesiae filios impia quodammodo crudelitate trucidat. Quanquam non ignoremus non absurde significari posse per Jeroboal Christum; per Abimelech, Antichristum: qui nimirum sicut ille concubinae, sic et iste est rejectae filius Synagogae; per septuaginta vero fratres, quos Abimelech occidisse narratur, septuaginta linguarum gentes, quas Antichristus in saeculi fine persequetur.

Caput VII.

In epistola ad Bonifacium episcopum de curialibus episcopis.

This order of preachers was also already figured in those of whom the Lord said to Moses: "Gather unto me seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people, and bring them to the door 173 of the tabernacle of the covenant (Num. XI)."

But what is to be understood by Abimelech, who was their brother, but spurious, if not the lustful and carnal clerics, who are indeed brothers of the catholic and holy pontiffs through the received ecclesiastical order, and yet are judged spurious through the depravity of a degenerate life and ignoble works? These slay their brothers when they destroy the judgments of the holy Fathers, when they confound their sanctions and decrees by living perversely.

And this slaying is done upon one stone. That stone of the Savior is the Church, of which it is said through Zechariah: "Behold I will bring my servant the Orient, for behold the stone that I have set before Joshua; upon one stone there are seven eyes (Zach. III)." That stone is most aptly called one in both places, so that the unity of the Church may be commended; of which the bridegroom says in the Canticles: "One is my dove, the one of her mother (Cant. VI)." But what are the seven eyes upon one stone, saving however, if there be, a deeper mystery, if not those seventy men, that is, the holy doctors joined in the unity of ecclesiastical peace and illustrated by the charisms of the sevenfold Holy Spirit? For through these eyes the holy Church namely beholds where she may place the foot of right work and, walking through the way of the commandments of God, may not offend the norm of rectitude.

Abimelech therefore, a bastard (*manzer*) and spurious, destroys the seventy legitimate brothers upon one stone when a part of the clerics, degenerating from the nobility of ecclesiastical chastity, subjects itself to the laws of obscene lust, and while it judges the holy canons as to be rejected, it slaughters their founders, namely the holy men and thereby the noble sons of Gideon, that is, of the Savior and the Church, with a certain impious cruelty. Although we are not ignorant that it can be signified not absurdly by Jerubbaal, Christ; by Abimelech, Antichrist: who indeed, just as that one was the son of a concubine, so also this one is the son of the rejected Synagogue; while by the seventy brothers, whom Abimelech is narrated to have slain, the nations of seventy languages, which Antichrist will persecute at the end of the age.

Chapter VII.

In the letter to Bishop Bonifacio concerning courtier bishops.

«Stetit Joathan in vertice montis Garizim, elevataque voce clamavit: Audite me, viri Sichem, ita audiat vos Deus: Ierunt ligna, ut ungerent super se regem, dixeruntque olivae: Impera nobis. Quae respondit: Nunquid possum deserere pinguedinem meam, qua et dii utuntur et homines, et venire; ut inter ligna promovear? Dixeruntque ligna ad arborem ficum: Veni et super nos regnum accipe. Quae respondit eis: Nunquid possum dulcedinem meam deserere fructusque suavissimos, et ire, ut inter caetera ligna promovear? Locuta sunt quoque ligna et ad vitem: Veni et impera nobis. Quae respondit: Num possum deserere vinum meum, quod laetificat Deum et homines, et inter caetera ligna promoveri?» Deinde Scriptura subjungit: «Dixeruntque omnia ligna ad rhamnum: 174 Veni et impera nobis. Qui respondit eis: Si vere regem me vobis constituitis, venite et sub umbra mea requiescite (Jud. IX).»

Longum est, si dicamus Gedeonem typum tenere Salvatoris; per plurimas ejus uxores, diversas debere nationes intelligi, quae sibi cohaesere per fidem; per septuaginta filios, totidem linguarum populos; per concubinam, Synagogam; per Abimelech, Antichristum, qui Synagogae filius erit. Unde et in Apocalypsi his qui crediturі sunt dicitur: «Qui dicunt se Judaeos esse et non sunt, sed sunt synagoga Satanae (Apoc. II).» Et sicut ille peremit septuaginta fratres; sic iste persecuturus est omnes, quae sibi non consentient, nationes.

His, inquam, omissis quae longioris styli videntur egere tractatu, in quantum patitur epistolare compendium ita duntaxat coeptae disputationi congruere videatur, prolixae historiae figuram succincte perstringimus.

Quid ergo per Joathan, qui interpretatur consummatus, sive perfectus, nisi sanctum et doctum quempiam praedicatorem debemus accipere? Hic in montem Garizim ascendit et voce magna clamavit. Prius ascendit et postmodum clamavit. Ante consurgit in montem et sic elevat vocem. Quia nisi doctor virtutum prius culmen ascendat, inaniter clamat; sicut per Isaiam dicitur: «Super montem excelsum ascende tu, qui evangelizas Sion; exalta in fortitudine vocem tuam, qui evangelizas Jerusalem (Isa. XL).»

Per Garizim autem sancta designatur Ecclesia, quae virtutum omnium est schola et coelestium segetum ubertate fecunda. Hic est enim mons, qui dandis per Moysen benedictionibus deputatus est. Et Ecclesia mons benedictionis est, cujus filiis per Apostolum dicitur: «In hoc vocati estis, ut benedictionem haereditate possideatis (I Petr. III).» Hanc haereditatem a vidua matre suscepimus, pro qua vir ejus mori dignatus est, de qua et per Psalmistam dicitur: «Viduam ejus benedicens benedicam (Psal. CXXXI).»

"Jotham stood on the top of mount Gerizim, and lifting up his voice, he cried: Hear me, ye men of Shechem, so may God hear you: The trees went to anoint a king over them: and they said to the olive tree: Reign thou over us. And it answered: Can I leave my fatness, which both gods and men make use of, and come to be promoted among the trees? And the trees said to the fig tree: Come thou and take the kingdom over us. And it answered them: Can I leave my sweetness, and my most sweet fruits, and go to be promoted among the other trees? And the trees spoke also to the vine: Come thou and reign over us. And it answered: Can I leave my wine, that cheereth God and men, and be promoted among the other trees?" Then the Scripture subjoins: "And all the trees said to the bramble (*rhamnum*): 174 Come thou and reign over us. And it answered them: If indeed you mean to make me king, come and rest under my shadow (Jud. IX)."

It would be long if we were to say that Gideon holds the type of the Savior; that by his many wives, the various nations ought to be understood, which cleaved to him through faith; by the seventy sons, the peoples of as many languages; by the concubine, the Synagogue; by Abimelech, the Antichrist, who will be the son of the Synagogue. Whence also in the Apocalypse it is said to those who are about to believe: "Who say they are Jews and are not, but are the synagogue of Satan (Apoc. II)." And just as that one destroyed seventy brothers, so this one is to persecute all nations that will not consent to him.

These things, I say, being omitted which seem to need a treatise of a longer style, as far as the epistolary compendium allows, so that it may at least seem to agree with the begun discussion, we briefly touch upon the figure of the prolix history.

What then are we to take by Jotham, who is interpreted as "consummate" (*consummatus*) or "perfect" (*perfectus*), if not some holy and learned preacher? This one ascended mount Gerizim and cried out with a loud voice. First he ascended, and afterward he cried out. First he rises up onto the mountain, and thus he lifts up his voice. Because unless the teacher of virtues first ascends the summit, he cries out in vain; as is said through Isaiah: "Get thee up upon a high mountain, thou that evangelizest Zion; lift up thy voice with strength, thou that evangelizest Jerusalem (Isa. XL)."

By Gerizim indeed the holy Church is designated, which is the school of all virtues and fertile with the abundance of celestial crops. For this is the mountain which was deputed by Moses for giving blessings. And the Church is the mountain of blessing, to whose children it is said by the Apostle: "Unto this are you called, that you may inherit a blessing (I Pet. III)." This inheritance we have received from a widowed mother, for whom her husband deigned to die, of whom it is also said by the Psalmist: "Blessing I will bless her widow (Psal. CXXXI)."

Et congrue Garizim, qui interpretatur divisio, vel advena, sanctam figurat Ecclesiam, quoniam Ecclesia gentium, quae prius exstitit funditus a lege Dei divisa, in prima vocatione facta est advena jamque per incrementum gratiae facta est omnino domestica. Unde jam firmiter radicatis et velut in urbe compositis Paulus ait: «Jam non estis hospites et advenae, sed estis cives sanctorum et domestici Dei (Ephes. II).»

Sed ut omittentes plurima quod propositum est transiliendo celeriter percurramus: Ligna silvae sunt homines vani, et infructuosi ac flammis ultricibus merito suae sterilitatis obnoxii. «Omnis enim arbor, quae non facit fructum bonum, excidetur, et in ignem mittetur (Matth. III).» Quid per olivam vero, quae et signum pacis ostendit oleique pinguedinem fundit, nisi illi designantur, qui Spiritus sancti pinguedine delibuti evangelizando pacem reconciliant homines Creatori? «Quam, inquit, speciosi pedes evangelizantium pacem (Rom. X).»

Ficus autem sacrae legis imaginem tenet. Unde et in Evangelio dicitur quia «quidam paterfamilias plantavit vineam, in qua scilicet plantavit et ficum (Matth. XXI). Vinea quippe Domini Sabaoth domus est Israel (Isa. V);» in qua nimirum plantavit divina manus Decalogum legis. Sed haec ficus priorem populum quasi 175 grossos suos, aridos scilicet et inutiles protulit et abjecit; novum vero Christianae fidei germen ad maturitatem internae pinguedinis suavitatemque perduxit. De quibus Jeremias ait: «Video ficus bonas, bonas valde; et malas, malas valde, quae comedi non possunt, eo quod sint malae (Jer. XXIV).» Per ficus ergo illi possunt non inconvenienter intelligi qui sacrae Legis eruditione sunt sufficienter instructi.

Vitis etiam idipsum pene videtur significare quod ficus. Dicit enim Dominus: «Ego sum vitis vera, et vos palmites (Joan. XV).» Et quia de palmitibus fiunt vites, quid mirum si et sancti doctores asserantur vites, ut quod Salvator mundi per naturam, hoc illi glorientur habere per gratiam? Qui nimirum dum triumphum Dominicae passionis praedicare non cessant, quasi per doctrinae suae botros arentia corda nostra vino beati cruoris inebriant.

And congruously Gerizim, which is interpreted as "division" (*divisio*) or "stranger" (*advena*), figures the holy Church, since the Church of the Gentiles, which previously existed fundamentally divided from the law of God, in the first calling was made a stranger, and now by the increment of grace has been made altogether of the household. Whence to those now firmly rooted and as it were settled in a city, Paul says: "Now you are no more strangers and foreigners, but you are fellow citizens with the saints, and the domestics of God (Ephes. II)."

But that, omitting many things, we may run through what is proposed by leaping quickly over: The trees of the forest are vain and unfruitful men, and subject to the avenging flames by the merit of their sterility. "For every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire (Matth. III)." But what is meant by the olive, which both shows the sign of peace and pours forth the fatness of oil, if not those are designated who, anointed with the fatness of the Holy Spirit, reconcile men to the Creator by evangelizing peace? "How beautiful," he says, "are the feet of them that evangelize peace (Rom. X)."

But the fig tree holds the image of the sacred law. Whence also it is said in the Gospel that "a certain householder planted a vineyard, in which namely he planted also a fig tree (Matth. XXI). For the vineyard of the Lord of Sabaoth is the house of Israel (Isa. V);" in which indeed the divine hand planted the Decalogue of the law. But this fig tree brought forth and cast away the prior people like 175 its early figs (*grossos*), dry namely and useless; but it led the new germ of the Christian faith to the maturity of internal fatness and sweetness. Of whom Jeremiah says: "I see good figs, very good; and bad, very bad, which cannot be eaten, because they are bad (Jer. XXIV)." By the figs therefore, those can be not inconveniently understood who are sufficiently instructed in the erudition of the sacred Law.

The vine also seems to signify almost the same thing as the fig tree. For the Lord says: "I am the true vine, and you the branches (John XV)." And because vines are made from branches, what wonder if holy doctors are also asserted to be vines, so that what the Savior of the world has by nature, they may glory to have by grace? Who indeed, while they cease not to preach the triumph of the Lord's passion, as it were through the clusters of their doctrine, inebriate our parched hearts with the wine of the blessed blood.

De hoc vino per Jacob super Salvatore nostro allegorice dicitur: «Lavabit in vino stolam suam et in sanguine pallium suum (Gen. XLIX).» Stola Christi fuit in apostolis, et caeteris credentibus Synagoga; cujus etiam pallium gentilis est populus. De quibus sibi per prophetam dicitur: «Vivo ego, dicit Dominus, quia his omnibus velut ornamento vestieris (Isa. XLIX).» Hos itaque Christus in sanguine uvae lavit, quem de semetipso contritus in praelo crucis expressit. Unde et Joannes ait: «Qui dilexit nos et lavit nos a peccatis nostris in sanguine suo (Apoc. I).»

Cum igitur oliva, ficus ac vitis, hoc est, spirituales viri lignis praeesse silvestribus, id est, terrenis hominibus atque carnalibus nullatenus acquiescant, offert se rhamnus, et ab eis consumendus et eadem, vel pravae conversationis exemplo, vel erronei dogmatis incendio consumpturus. Rhamnus enim spinis crebrescentibus horret; per quem scilicet quilibet perversus innuitur qui sic peccatorum tanquam veprium asperitate densatur. Unde et primo homini dictum est: «Terra tua spinas et tribulos germinabit tibi (Gen. III):» id est, corpus tuum aculeatis vitiorum punctionibus subjacebit. Et per prophetam Dominus: «Spinis, inquit, peccatorum suorum circumderunt me (Thren. III).»

Lignis itaque petentibus regem, id est, pravis quibusque carnaliter eligentibus praesulem, rhamnus accedit in medium, quilibet videlicet reprobus, qui et ignem damnationis in se ex eorum pravitatibus augeat; et eos perverse vivendo, vel docendo reciproca combustione consumat. Unde et illic dicitur: «Egrediatur ignis ex eo, ut consumat habitatores Sichem et oppidum Mello, egrediaturque ignis de viris Sichem et de oppido Mello et devoret Abimelech (Jud. IX).»

Haec autem Joathas constitutus in vertice montis eloquitur; quia per sanctos in Ecclesia praedicatores addiscimus quomodo quibusque perversis ac reprobis vana petentibus resistamus.

Caput VIII.

In epistola ad Petrum archipresbyterum de incontinentia clericorum.

Concerning this wine, it is allegorically said by Jacob concerning our Savior: "He shall wash his robe in wine, and his garment in the blood of the grape (Gen. XLIX)." The robe of Christ was in the apostles and the rest of the believers of the Synagogue; whose garment also is the Gentile people. Concerning whom it is said to him through the prophet: "As I live, saith the Lord, thou shalt be clothed with all these as with an ornament (Isa. XLIX)." These therefore Christ washed in the blood of the grape, which he expressed from himself being crushed in the press of the cross. Whence also John says: "Who hath loved us, and washed us from our sins in his own blood (Apoc. I)."

Since therefore the olive, the fig tree and the vine, that is, spiritual men, in no way acquiesce to preside over the trees of the forest, that is, over earthly and carnal men, the bramble (*rhamnum*) offers itself, both to be consumed by them and to consume the same, either by the example of a depraved conversation, or by the fire of erroneous dogma. For the bramble bristles with thickening thorns; by which namely any perverse person is intimated who is thus thickened with the harshness of sins as if of briers. Whence also it was said to the first man: "Thy earth shall bring forth thorns and thistles to thee (Gen. III):" that is, thy body shall lie under the prickly piercings of vices. And the Lord through the prophet: "With the thorns," he says, "of their sins they have compassed me (Lam. III)."

Therefore, when the trees seek a king, that is, when any depraved ones choose a prelate carnally, the bramble steps into the midst, namely any reprobate, who may both increase the fire of damnation in himself from their depravities; and consume them by living or teaching perversely in a reciprocal combustion. Whence also it is said there: "Let fire come out from him, and consume the inhabitants of Shechem, and the town of Millo: and let fire come out from the men of Shechem, and from the town of Millo, and devour Abimelech (Jud. IX)."

But these things Jotham, stationed on the top of the mountain, speaks forth; because through the holy preachers in the Church we learn how we may resist any perverse and reprobate ones seeking vain things.

Chapter VIII.

In the letter to Peter the archpriest concerning the incontinency of clerics.

«Abimelech audiens viros turris Sichimorum pariter conglobatos, ascendit in montem Selmon cum omni suo populo et arrepta 176 securi praecidit arboris ramum, impositumque ferens humero dixit ad socios: Quod me videtis facere, cito facite. » Deinde sequitur: «Igitur certatim ramos de arboribus praecidentes, sequebantur ducem; quibus circumdantes praesidium succenderunt, atque ita factum est ut fumo et igne mille hominum necarentur, viri pariter et mulieres habitatores turris Sichem (Jud. IX.)»

Non est hujus loci sacrae figuras historiae solerter exponere; sufficit nobis, quantum ad propositum attinet, rem summotenus praelibare. Rami arborum sunt sententiolae Scripturarum, quas dum impudici quique ad allegationis suae robur violenter inflectunt, fumo simul et igne numerosas hominum catervas exstinguunt: fumo scilicet erroris et igne libidinis; ut deceptas male discentium mentes et luxuriae flamma succendat et pravi dogmatis caligo confundat.

Hae sunt enim merces, quae de Sodoma et Gomorrha prodire visae sunt post excidium. «Abraham, inquit Scriptura, consurgens mane, ubi steterat prius cum Domino, intuitus est Sodomam et Gomorrham et universam terram regionis illius; viditque ascendentem favillam de terra, quasi fornacis fumum (Gen. XIX).»

Caput IX.

In eadem epistola.

Porro autem dum et Thebes cum suis agminibus obsideret oppidum, eumdem contra castitatem Abimelech videtur figurasse conflictum. «Erat autem turris excelsa,» ut Scriptura testatur, «in medio civitatis, ad quam confugerant viri simul ac mulieres, et omnes principes civitatis, clausa firmissime janua, et super turris tectum stantes per propugnacula (Jud. IX).» Civitas, universalis Ecclesia; turris, castitatis est eminentia; ad quam confugerant viri simul ac mulieres, fortes scilicet et infirmi; principes etiam civitatis, ordo videlicet clericorum, qui tenet Ecclesiae principatum. «Accedens itaque Abimelech juxta turrim coepit instantius dimicare, et appropinquans ostio ignem conabatur apponere (Ibid.).» Hoc itaque modo clerici petulantes et infruniti, turri castitatis moliuntur incendium, dum multos ad suae libidinis et aestuantis insaniae cohortantur exemplum. Ignibus armati turrim castitatis impetunt, dum incesti castos flamma pestiferae persuasionis accendunt.

"Abimelech, hearing that the men of the tower of Shechem were gathered together, ascended mount Zalmon with all his people: and taking 176 an axe, he cut down a bough from a tree, and laying it on his shoulder, he said to his companions: What you see me do, do you out of hand. " Then follows: "So they cut down boughs from the trees every man as fast as he could, and followed their leader: and surrounding the fort, they set it on fire: and so it came to pass that with smoke and fire a thousand persons were slain, men and women together, the inhabitants of the tower of Shechem (Jud. IX)."

It is not for this place to skillfully expound the figures of the sacred history; it suffices for us, as far as pertains to the proposal, to taste the matter on the surface. The boughs of the trees are the short sentences (*sententiolae*) of the Scriptures, which while any shameless ones violently twist to the strength of their own allegation, they extinguish numerous crowds of men with smoke and fire together: with the smoke, namely, of error and the fire of lust; so that the flame of luxury may inflame the deceived minds of those learning ill, and the darkness of depraved dogma may confound them.

For these are the rewards which were seen to come forth from Sodom and Gomorrah after the destruction. "Abraham," says the Scripture, "rising up early in the morning, where he had stood before with the Lord, looked toward Sodom and Gomorrah, and the whole land of that region: and he saw the ashes rise up from the earth as the smoke of a furnace (Gen. XIX)."

Chapter IX.

In the same letter.

Furthermore, while he besieged the town of Thebez with his troops, that same Abimelech seems to have figured the conflict against chastity. "And there was a high tower," as Scripture witnesses, "in the midst of the city, to which the men and women were fled together, and all the princes of the city, and having shut the door very fast, they stood upon the roof of the tower through the bulwarks (Jud. IX)." The city is the universal Church; the tower is the eminence of chastity; to which the men and women were fled together, namely the strong and the weak; also the princes of the city, namely the order of clerics, which holds the principality of the Church. "Abimelech therefore coming near the tower, began to fight more earnestly: and approaching the door, he endeavored to set fire to it (Ibid.)." In this manner, therefore, petulant and unbridled clerics attempt the burning of the tower of chastity, while they exhort many to the example of their lust and seething insanity. Armed with fires they attack the tower of chastity, while the incestuous set the chaste on fire with the pestiferous flame of persuasion.

Sed huic certamini qui finis imponitur? quos victoriae titulos haec pugna sortitur? «Ecce, inquit, mulier fragmentum molae desuper jaciens illisit capiti Abimelech et confregit cerebrum ejus. Qui vocavit cito armigerum suum, et ait ad eum: Evagina gladium tuum et percute me, ne forte dicatur quod a femina interfectus sum. Qui jussa perficiens, interfecit eum (Jud. LIX).»

Ut autem in his verbis non diutius immoremur, fragmen hoc molae, quod Abimelech cerebrum fregit, nihil est aliud quam saxum illud quod Daniel sine manibus abscissum de monte conspexit (Dan. II); ipse videlicet Dominus, qui de se in Evangelio dicit: «Qui ceciderit super lapidem istum, confringetur; super quem vero ceciderit, conteret eum (Matth. XXI).» Mulier vero, de cujus manibus mittitur, sacra lex est, 177 quae flagitiosis pudicitiae contemptoribus repentinum Christi judicium comminatur. De quo per Jeremiam dicitur: «Nunquid non verba mea sunt quasi ignis, dicit Dominus, et quasi malleus conterens petram?» (Jer. XXIII.)

Armiger vero Abimelech, diabolus est, qui videlicet omnibus qui turrim castitatis oppugnant arma libidinis et acuta luxuriae jacula subministrat. De quibus jaculis dicit Apostolus: «In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea exstinguere (Ephes. VI).» Et propheta: «Ibi, inquit, Assur cum armis suis (Ezech. XXXII).» Quem ergo mulier fragmine molae percussit, armiger ense peremit, quia castitatis adversarios, quibus Scriptura sacra judicium divinae animadversionis intentat, diabolus aeternae mortis internecione trucidat; ut quibus fuerat minister in pugna eorumdem sit postmodum tortor in poena, quaeque illis contra pudicitiam arma suggesserat, eadem exigentibus meritis in eorum tunc jugulum vertat.

Caput X.

In sermone de sancto Antimo.

Quorumdam plane fides est vana, flaccida, praetendens quidem in superficie similitudinem, non autem habens intrinsecus veritatem. Horum porro tenuere figuram qui olim de populo Ephraim venientes ad vada Jordanis, dum nescirent exprimere sebboleth [schibboletth], sed jebboleth [sibboleth] potius, tanquam peregrina lingua proferrent, Galaaditarum gladiis caesi sunt (Jud. XII). Quid enim per Jordanem, in quo Salvator noster baptizari dignatus est, nisi baptismus? Quid vero per sebboleth, quod interpretatur spica, nisi fides est intelligenda?

But what end is imposed on this contest? what titles of victory does this fight obtain? "Behold," he says, "a certain woman casting a fragment of a millstone from above, dashed it against the head of Abimelech, and broke his skull. Who called hastily to his armor-bearer, and said to him: Draw thy sword, and kill me: lest it should be said that I was slain by a woman. Who performing his commands, slew him (Jud. IX)."

But that we may not dwell longer on these words, this fragment of a millstone, which broke the skull of Abimelech, is nothing else than that stone which Daniel saw cut out of a mountain without hands (Dan. II); namely the Lord himself, who says of himself in the Gospel: "He that shall fall upon this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder (Matth. XXI)." But the woman, from whose hands it is sent, is the sacred law, 177 which threatens the shameful despisers of modesty with the sudden judgment of Christ. Of which it is said through Jeremiah: "Are not my words as a fire, saith the Lord: and as a hammer that breaketh the rock in pieces?" (Jer. XXIII.)

But the armor-bearer of Abimelech is the devil, who namely supplies the arms of lust and the sharp darts of luxury to all who assault the tower of chastity. Of which darts the Apostle says: "In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one (Ephes. VI)." And the prophet: "There," he says, "is Assyria (*Assur*) with all her army (*armis*)" (Ezek. XXXII)." Whom therefore the woman struck with a fragment of a millstone, the armor-bearer destroyed with a sword, because the devil slaughters the adversaries of chastity, against whom the sacred Scripture aims the judgment of divine animadversion, with the destruction of eternal death; so that he who had been their minister in the fight may afterward be their torturer in the punishment, and the very arms which he had suggested to them against modesty, he then turns against their own throat as their merits require.

Chapter X.

In the sermon on St. Anthimus.

The faith of some is clearly vain and flaccid, pretending indeed a likeness on the surface, but not having the truth within. Furthermore, they held the figure of these who once, coming from the people of Ephraim to the fords of the Jordan, while they knew not how to pronounce shibboleth (sebboleth), but rather sibboleth (jebboleth), as if they uttered it in a foreign tongue, were slain by the swords of the Gileadites (Jud. XII). For what is meant by the Jordan, in which our Savior deigned to be baptized, if not baptism? But what is to be understood by shibboleth, which is interpreted as an "ear of corn" (spica), if not faith?

sicut enim spica victum praebet hominibus, ita et de fide dicitur quia «justus ex fide vivit (Habac. II; Rom. I).» Et sicut spica multa in suis aristis grana recondit, ita et symbolum nostrae confessionis plurima in se fidei semina colligit.

Venientes itaque ad Jordanem Ephrataei consuluntur a Galaaditis quomodo spicam exprimant: venientes etiam ad baptismi lavacrum catechumeni inquiruntur a sacerdotibus qualiter credant. Et quoniam Galaad interpretatur acervus testimonii, recte per Galaaditas sacerdotes Ecclesiae intelliguntur qui praedicationibus suis opera divina testantur. Per Ephraim vero, quod fecunditatem sonat, illi designantur qui idcirco ad fidei perveniunt spicam ut proventum fecunditatis per boni operis segetem proferant. Sicut ergo ii qui ad Jordanem veniunt spicam quidem intelligunt, sed, quia exprimere nesciunt, moriuntur: ita et qui fontem baptismatis expetunt, a vita funditus decidunt, nisi fidem ipsam, quam edocti sunt credere, studuerint etiam bonorum operum enuntiatione proferre.

Ita nimirum alterum pendet ex altero ut semen fidei exsurgere debeat in spicam operationis. Quod et Salvator noster evidenter ostendit. Nam cum praeciperet discipulis, dicens: «Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti;» protinus addidit: «Docentes eos servare omnia quaecunque mandavi 178 vobis (Matth. XXVIII).» Ac si aperte dicat: Semen fidei in cordibus hominum serite, et mox mandatorum germinantium spicam qualiter operationis lingua exprimere debeant, edocete, ne soloecismum faciant in spica operis, qui se de monte Ephraim, hoc est de celsitudine esse testantur ecclesiasticae fecunditatis.

Quapropter, dilectissimi, caveamus ne fides nostra superducto nos solius professionis colore decipiat, et tanquam inanis spica, vacantibus culmis, absque dilectionis medulla follescat. Imitemur fidem martyrum, per quam vincentes regna terrarum adepti sunt praemia promissa coelorum (Hebr. XI). Sit ergo fides nostra solida, sit vera, sit robusta, ut nunc eundo per fidem perveniamus ad speciem, videndo per aenigmatis speculum, quandoque perducamur ad ipsius summae veritatis obtutum (I Cor. XII).

Caput XI.

In epistola ad Adelaidem comitissam, qua eam confoederat episcopo propter incontinentiam clericorum.

for as the ear of corn provides food for men, so also it is said of faith that "the just man liveth by faith (Habac. II; Rom. I)." And as the ear of corn hides many grains in its awns, so also the symbol of our confession gathers very many seeds of faith into itself.

Therefore, the Ephraimites coming to the Jordan are consulted by the Gileadites how they may pronounce the ear of corn: so also catechumens coming to the laver of baptism are inquired of by the priests how they believe. And since Gilead is interpreted as a "heap of witness" (acervus testimonii), by the Gileadites the priests of the Church are rightly understood, who by their preachings witness to divine works. But by Ephraim, which signifies "fruitfulness" (fecunditatem), those are designated who therefore come to the ear of corn of faith that they may bring forth the increase of fruitfulness through the crop of good work. As therefore those who come to the Jordan indeed understand the ear of corn, but, because they know not how to pronounce it, they die: so also those who seek the fount of baptism fall away utterly from life, unless they have studied to bring forth that very faith, which they have been taught to believe, also by the enunciation of good works.

Thus indeed the one depends upon the other, so that the seed of faith ought to rise up into the ear of corn of operation. Which also our Savior evidently showed. For when he commanded the disciples, saying: "Going, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" he immediately added: "Teaching them to observe all things whatsoever I have commanded 178 you (Matth. XXVIII)." As if he should openly say: Sow the seed of faith in the hearts of men, and soon teach them how they ought to pronounce with the tongue of operation the ear of corn of the germinating commandments, lest they make a solecism in the ear of corn of work, who witness that they are of mount Ephraim, that is, of the loftiness of ecclesiastical fruitfulness.

Wherefore, dearly beloved, let us beware lest our faith deceive us with the superimposed color of profession alone, and like an empty ear of corn, with vacant stalks, wither away without the marrow of love. Let us imitate the faith of the martyrs, through which overcoming the kingdoms of the lands they obtained the promised rewards of the heavens (Hebr. XI). Let our faith therefore be solid, be true, be robust, so that now walking by faith we may arrive at the sight (speciem), seeing through the glass of an enigma, and may one day be led to the vision of the highest truth itself (I Cor. XII).

Chapter XI.

In the letter to Countess Adelaide, by which he joins her with the bishop on account of the incontinency of clerics.

Sicut vetus narrat historia: «Cepit Samson trecentas vulpes, caudasque earum adjunxit ad caudas, et faces ligavit in medio; quas igne succendens dimisit ut huc illucque discurrerent: quae statim perrexerunt in segetes Philistinorum. Quibus succensis et comportatae jam fruges, et adhuc stantes in stipula, concrematae sunt in tantum ut vineas quoque et oliveta flamma consumeret (Jud. XV).» Haec plane historia licet principaliter designet haereticos, qui quasi trecentenario numero continentur, quia sanctae Trinitatis fidem verbotenus confitentur, sed dum sub velamento orthodoxae fidei in prima sermonis sui fronte se palliant, ignem pravae doctrinae in posterioribus, quo fruges omnium bonorum operum exurantur, occultant; quamvis, inquam, per has vulpes designentur haeretici, his tamen incontinentes clerici cum suis pellicibus possunt non inconvenienter aptari, qui quasi solutis pedibus gradiuntur, dum honestatis aliquando speciem simulare praetendunt; sed cum accensis facibus combinantur in caudis, quia quasi postposito, et, in quantum valent, occulti igne impudici conglutinantur amoris.

Hae itaque vulpeculae, igne interveniente conjunctae, et libidinis facibus combinatae, omnia Philistinorum sata consumunt: quia spirituales fructus Ecclesiae destruunt, et quantum ad se, bona opera fidelis populi divinae indignationis igne succendunt. De quo igne mystice per Psalmistam dicitur: «Tradidit grandini jumenta eorum, et possessiones eorum igni (Psal. LXXVII).» Quoniam sicut boni sacerdotes Deo quorumlibet fidelium oblationes et vota commendant, ita plerumque qui sacris altaribus indigni sunt, horribilibus gravant. Quod autem mali sacerdotes vulpibus comparentur, Ezechiel quoque propheta testatur, dicens: «Quasi vulpes in desertis prophetae tui erant, Israel (Ezech. XIII).»

Caput XII.

In sermone de sanctis virginibus.

Salvator noster, in hujus mundi campum potestates aereas debellaturus adveniens, non elegit rhetores et philosophos, sed simplices ac litteralis industriae prorsus ignaros; quoniam, sicut ait Apostolus: «Quae stulta sunt hujus mundi elegit Deus, ut confundat sapientes; et infirma, ut confundat fortia (I Cor. I).» Hoc namque illa Samson victoria bene figuravit, qua mandibulam asini fervefactam arripiens, mille Philistinorum viros occidit. Quid enim per mandibulam asini, quod utique simplex est animal, nisi imperita simplicium hominum ora signantur?

As the old history narrates: "Samson caught three hundred foxes, and coupled them tail to tail, and fastened torches between the tails; which having set on fire, he let them go, that they might run hither and thither: which immediately went into the corn of the Philistines. Which being set on fire, both the corn that was already gathered and that which was yet standing in the stalks, were burnt to such a degree that the flame consumed the vineyards and the oliveyards also (Jud. XV)." Clearly this history, although it principally designates heretics, who are as it were contained in the number three hundred because they confess the faith of the Holy Trinity in words, but while they cloak themselves under the veil of the orthodox faith in the first front of their speech, they hide the fire of depraved doctrine in the hinder parts, by which the fruits of all good works may be burnt up; although, I say, heretics are designated by these foxes, yet incontinent clerics with their concubines (*pellicibus*) can be not inconveniently adapted to these, who walk as if with loosed feet while they sometimes pretend to simulate the appearance of honesty; but are coupled in their tails with burning torches, because they are glued together by the fire of shameless love, as if put behind and, as much as they are able, hidden.

These little foxes, therefore, joined by the intervening fire and coupled with the torches of lust, consume all the crops of the Philistines: because they destroy the spiritual fruits of the Church and, as far as in them lies, they set on fire the good works of the faithful people with the fire of divine indignation. Concerning which fire it is mystically said by the Psalmist: "He gave up their cattle to the hail, and their possessions to the fire (Psal. LXXVII)." For as good priests commend to God the oblations and vows of any of the faithful, so for the most part those who are unworthy of the sacred altars horribly burden them. But that evil priests are compared to foxes, Ezekiel the prophet also witnesses, saying: "As foxes in the deserts were thy prophets, O Israel (Ezek. XIII)."

Chapter XII.

In the sermon on the holy virgins.

Our Savior, coming into the field of this world to conquer the powers of the air, chose not rhetoricians and philosophers, but the simple and those altogether ignorant of literal industry; because, as the Apostle says: "The foolish things of this world hath God chosen, that he may confound the wise; and the weak things, that he may confound the strong (I Cor. I)." For that victory of Samson well figured this, in which taking up the fresh jawbone of an ass, he slew a thousand men of the Philistines. For what is signified by the jawbone of the ass, which is certainly a simple animal, if not the unskillful mouths of simple men?

Samson itaque non cum armis, non cum diversis telorum generibus, sed cum mandibula asini mille viros occidit, quia Redemptor noster, quem ille signabat, cum imperitis et rudibus perfectum infidelium numerum a vita veteris erroris exstinxit. Quid autem mirum, si sanctos praedicatores per asini maxillam sacrum designet eloquium, cum et ipsum praedicationis verbum per hordeum quandoque denuntiet, quod est utique pabulum jumentorum? Quod certe non modo per Evangelicos quinque panes agnoscitur (Joan. VI), sed per illud quoque quod ille, qui in castris Madian se somniasse perhibebat, socio referebat: «Videbatur, inquit, mihi quasi subcinericius panis ex hordeo volvi, et in Madian castra descendere: cumque 180 pervenisset ad tabernaculum, percussit illud atque subvertit (Jud. VII).»

Caput XIII.

In epistola ad canonicos Fanenses.

Qui alios ad rectitudinis viam debet instruere, valde cavendum est ne ipse, quod absit, in aliquo videatur errare. Hinc est quod Israeliticus populus ad ulciscendum scelus Benjamin [Belamin] zelo rectitudinis inflammatur, et tamen idem populus gladiis Benjamin ante prosternitur (Jud. XX). Quem enim non moveat quod Dominus bis interrogatus, bis ad ineundum contra Benjamin praelium dedit assensum, et tamen in primo certamine viginti duo millia de Israelitis, in secundo vero decem et octo millia ceciderunt. Quid igitur in his intelligendum est, quid sentiendum, nisi quia prius curandi sunt a tumore proprii vulneris qui ferire morbos alienae gestiunt pravitatis, ut ipsi jam mundi per ultionem suimet veniant qui aliorum percutere prava festinant, sicut in Evangelio dicitur: «Qui sine peccato est vestrum, prius in illam lapidem mittat?» (Joan. VIII.) Unde recte cum illi Dominum consulentes dicunt: «Quis erit in exercitu nostro princeps certaminis contra Benjamin filios? Respondit: Judas sit dux vester (Jud. XX).» Quia enim Judas confessio interpretatur, recte dux illius belli judex constituitur, ut nimirum prius per confessionem propria studeant errata corrigere, qui aliis volunt errorem confitentibus subvenire.

Expliciunt testimonia libri Judicum.

INCIPIUNT CAPITULA LIBRI PRIMI REGUM.

1. De Heli, qui filiorum peccata non digne corripuit.

Samson therefore slew a thousand men, not with arms, nor with various kinds of weapons, but with the jawbone of an ass, because our Redeemer, whom he signified, with the unskillful and the rude extinguished the perfect number of the unfaithful from the life of the old error. But what wonder if the sacred eloquence should designate holy preachers by the jawbone of an ass, since it also denotes the word of preaching itself by barley, which is certainly the fodder of cattle? Which indeed is recognized not only through the five Gospel loaves (John VI), but through that also which he, who reported that he had dreamed in the camp of Midian, related to his companion: "It seemed to me, he says, as if a loaf of barley bread baked under ashes rolled, and descended into the camp of Midian: and when 180 it had reached the tent, it struck it and overturned it (Jud. VII)."

Chapter XIII.

In the letter to the canons of Fano.

He who must instruct others in the path of rectitude must take great care lest he himself, God forbid, should be seen to err in anything. Hence it is that the Israelite people is inflamed with the zeal of rectitude to avenge the crime of Benjamin, and yet the same people is first laid prostrate by the swords of Benjamin (Jud. XX). For whom would it not move that the Lord, being twice consulted, twice gave his assent to enter into battle against Benjamin, and yet in the first contest twenty-two thousand of the Israelites fell, and in the second indeed eighteen thousand. What, therefore, is to be understood in these things, what is to be felt, except that they who desire to strike the diseases of another's depravity must first be cured of the swelling of their own wound, so that they who hasten to strike the base things of others may come already cleansed through the vengeance upon themselves, as it is said in the Gospel: "He that is without sin among you, let him first cast a stone at her" (John VIII). Whence rightly, when they consult the Lord, they say: "Who shall be the leader of the contest in our army against the children of Benjamin? He answered: Let Judah be your leader (Jud. XX)." For because Judah is interpreted as confession, the judge of that war is rightly appointed leader, so that they who wish to succor others confessing their error may undoubtedly strive first to correct their own errors through confession.

Here end the testimonies of the book of Judges.

HERE BEGIN THE CHAPTERS OF THE FIRST BOOK OF KINGS.

1. Of Eli, who did not worthily reprove the sins of his sons.

2. Quod, dum cives Jabes Galaad foedus ab Naa Ammonite, qui eam obsidebat, expeterent, Naas respondit in hoc se cum eis ferire foedus, ut erueret omnium oculos dextros.

3. Filius unius anni erat Saul, cum regnare coepisset: duobus autem annis regnavit super Israel.

4. Quod cum Saul regnare coepit, faber ferrarius non inveniebatur in omni terra Israel.

5. De Merob et Michol, filiabus Saul, quas ille foederavit David in uxores; sed una subtracta, alteram sibi David uxorem conjunxit.

6. Quod David, a facie regis Saul fugiens, coram Achis rege Geth se furere simulavit.

7. De Pythonissa quae regi Saul bona pro malis reddens vitulum coxit et edulium praeparavit.

Expliciunt capitula.

NCIPIUNT TESTIMONIA LIBRI PRIMI REGUM.

181-182 CAPUT PRIMUM. In epistola ad Nicolaum papam, de incontinentia episcoporum.

Heli, qui filiorum peccata cognovit, sed eos invectione qua digni erant acerrima non corripuit, eisdem filiis a Philistiim in bello peremptis, ipse quoque de sella retrorsum cecidit fractisque cervicibus exspiravit. Quin et arca Domini ab hostibus capta est, et prius quidem quatuor millia, deinde triginta millia virorum sunt Philistaeo trucidante prostrata. Et quidem redarguit, et quidem corripuit; sed lenitate et mansuetudine patris, non severitate vel auctoritate pontificis: «Quare, inquit, facitis res hujuscemodi, quas ego audio, res pessimas ab omni populo? Nolite, filii mei; non est enim bona fama quam audio (I Reg. II).» Audierat enim, Scriptura testante, quia dormiebant cum mulieribus, quas observabant ad ostium tabernaculi. Porro quos inimicos Dei vidit in perniciem suam filios recognovit, et quos hostili ferire gladio debuit paternae blanditiae lenitate palpavit. Non sic ille fidelis in domo Domini famulus Moyses, magister videlicet ingenui Phinees.

2. That, while the citizens of Jabesh-Gilead sought a treaty from Nahash the Ammonite, who was besieging them, Nahash replied that he would strike a treaty with them on this condition, that he would pluck out the right eyes of all.

3. Saul was a son of one year when he had begun to reign: and he reigned over Israel for two years.

4. That when Saul began to reign, a blacksmith was not found in all the land of Israel.

5. Of Merab and Michal, the daughters of Saul, whom he pledged to David as wives; but one being withdrawn, David joined the other to himself as wife.

6. That David, fleeing from the face of King Saul, feigned himself mad before Achish, the king of Gath.

7. Of the Pythoness who, rendering good for evil to King Saul, cooked a calf and prepared food.

Here end the chapters.

HERE BEGIN THE TESTIMONIES OF THE FIRST BOOK OF KINGS.

181-182 CHAPTER ONE. In the letter to Pope Nicholas, concerning the incontinence of bishops.

Eli, who knew the sins of his sons, but did not reprove them with the most bitter invective of which they were worthy, after those same sons were slain by the Philistines in war, himself also fell backward from his seat and, his neck being broken, expired. Nay, even the Ark of the Lord was captured by the enemies, and first indeed four thousand, then thirty thousand men were laid low while the Philistine was slaughtering. And indeed he did rebuke, and indeed he did reprove; but with the leniency and gentleness of a father, not with the severity or authority of a pontiff: "Why," he said, "do you do such things, which I hear, the worst things from all the people? Do not, my sons; for it is not a good report that I hear (1 Sam. II)." For he had heard, Scripture bearing witness, that they slept with the women who kept watch at the door of the tabernacle. Furthermore, those whom he saw as enemies of God to their own perdition, he recognized as sons, and those whom he ought to have struck with a hostile sword, he stroked with the leniency of paternal flattery. Not so that faithful servant in the house of the Lord, Moses, the teacher indeed of the noble Phinehas.

Stans enim in porta castrorum ait: «Si quis est Domini jungatur mihi; congregatique sunt ad eum omnes filii Levi, quibus ait: Haec dicit Dominus Deus Israel: Ponat gladium vir super femur suum; ite et redite de porta usque ad portam castrorum, et occidat unusquisque fratrem, et proximum et amicum suum. Caesis itaque viginti tribus millibus hominum, ait Moyses: Consecrastis manus vestras hodie Domino, unusquisque in filio et fratre suo, ut detur vobis benedictio (Exod. XXXII).» Plane sicut benedictione digni sunt qui culpas corrigunt, ita nihilominus maledictioni obnoxii sunt qui peccantibus blandiuntur. Sicut per prophetam dicitur: «Maledictus, qui prohibet gladium suum a sanguine (Jer. XLVIII).» A sanguine quippe gladium suum prohibet qui se ab inferenda reprobis digna sententiae animadversione coercet. Facti siquidem culpam habet, qui quod potest negligit emendare (S. Gregor.) Unde et praefato Heli, vir Dei, qui et Phinees fuisse putatur, ait: «Haec dicit Dominus: Quare calce abjicitis victimam meam et munera mea, quae praecepi, ut offerrentur in templo, et magis honorasti filios tuos quam me?» (I Reg. II). Si ergo Heli propter duos duntaxat filios, quos non ea qua digni erant invectione corripuit, cum eis simul et cum tot hominum multitudine periit, qua arbitramur dignos esse sententia qui in aula ecclesiastica et soliis judicantium praesident et super non ignotis pravorum hominum criminibus tacent; qui dum dehonestare homines in publico metuunt, ad contumeliam superni Judicis divinae legis mandata confundunt, et dum perditis hominibus amittendi honoris officium servant, ipsum ecclesiasticae dignitatis Auctorem crudeliter inhonorant? Unde et eidem Heli, qui Deum, suos filios honorando, contempserat, divina vox ait: «Quicunque glorificaverit me, glorificabo eum; qui autem contemnunt me erunt ignobiles.» Ubi mox subditur: «Ecce dies veniunt, et praecidam brachium tuum, et brachium domus patris tui (I Reg. II);» ac si aperte dicat: Quia ego per pastoralis officii dignitatem contra inimicos meos brachium tibi fortitudinis contuli, sed tu ad eorum ultionem illud exercere noluisti, jam brachium a te praecidam, id est, vigorem tibi sacerdotalis culminis auferam, ut qui manceps fueras ad pugnandum pro me, jam nec manum habeas ad tuendum te.

Caput II

In epistola ad fratres Cluniacenses.

For standing in the gate of the camp he said: "If any man be the Lord's, let him join me; and all the sons of Levi were gathered to him, to whom he said: Thus saith the Lord God of Israel: Let every man put his sword upon his thigh; go and return from gate to gate of the camp, and let every man kill his brother, and his neighbor, and his friend. And so twenty-three thousand men having been slain, Moses said: You have consecrated your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you (Exod. XXXII)." Plainly, just as they are worthy of blessing who correct faults, so nonetheless are they liable to a curse who flatter those who sin. As it is said through the prophet: "Cursed be he that keepeth back his sword from blood (Jer. XLVIII)." For he keepeth back his sword from blood who restrains himself from bringing upon the reprobate the worthy animadversion of a sentence. For he shares the guilt of the deed, who neglects to amend what he can (St. Gregory). Whence also to the aforesaid Eli, a man of God, who is also thought to have been Phinehas, said: "Thus saith the Lord: Why do you kick away my victim and my gifts, which I commanded to be offered in the temple, and hast honored thy sons more than me? (1 Sam. II)." If therefore Eli, on account of only two sons, whom he did not reprove with that invective of which they were worthy, perished together with them and with so great a multitude of men, by what sentence do we think they are worthy who preside in the court of the church and the thrones of those who judge and are silent over the not unknown crimes of wicked men; who while they fear to dishonor men in public, confound the mandates of the divine law to the contumely of the supreme Judge, and while they preserve the office of losing honor for lost men, cruelly dishonor the very Author of ecclesiastical dignity? Whence also to the same Eli, who by honoring his sons had despised God, the divine voice said: "Whosoever shall glorify me, I will glorify him; but they that despise me shall be ignoble." Where it is immediately added: "Behold the days come, and I will cut off thy arm, and the arm of thy father's house (1 Sam. II);" as if it should say openly: Because I conferred upon thee the arm of strength against my enemies through the dignity of the pastoral office, but thou wouldst not exercise it for their vengeance, I will now cut off the arm from thee, that is, I will take from thee the vigor of the priestly height, so that thou who hadst been a tenant for fighting for me, mayest now not even have a hand for defending thyself.

Caput II.

In the letter to the brothers of Cluny.

Fugiendus est mundus, qui tenebras parturit; petenda remotio, ubi tanquam in deserto verum lumen erumpit. Prorsus a nostra repellendus est amicitia, qui nimirum dum tenebrarum, in quibus semper est, caligines inserit, consentientibus sibi atque obedientibus lumen exstinguit; imo debemus ei semper infoederabile bellum, qui suorum oculos obruit amicorum. Hinc est quod sacra Regum historia narrante didicimus: Quia «cum Naas Ammonites ascenderet, ut Jabes Galaad cum suis agminibus expugnaret, omnes viri Jabes ad Naas una voce dixerunt: Habeto nos foederatos et serviemus tibi. Quibus ille respondit: In hoc feriam vobiscum foedus, ut eruam omnium vestrum oculos dextros, ponamque vos opprobrium universo Israeli. Dixeruntque ad eum seniores Jabes: Concede nobis septem dies, ut mittamus nuntios in universos terminos Israel; si non fuerit qui defendat nos, egrediemur ad te. Audiens haec Saul exercitus multitudinem congregavit, arma corripuit et ex Ammonitis gravi admodum caede percussis cum gloria triumphavit (I Reg. XI).» Quid itaque per Naas Ammonitem, superbum videlicet regem, nisi vel mundum Creatori suo rebellem, vel diabolum ejus intelligimus principem? De quo nimirum dicitur: Quia «ipse est rex super omnes filios superbiae (Job XLI).» Et quia Naas serpens interpretatur, recte per hunc venenosus ille et lubricus anguis exprimitur. Quid vero per Jabes, quae civitas erat Israelitica, nisi anima innuitur Christiana, ad videndum Deum per studium contemplationis intenta? Et quia Jabes interpretatur exsiccata, vel siccata, congrue per Jabes illa intelligitur anima, quae supernae gratiae pinguedinem deserit, et in aestu concupiscentiae carnalis arescit. Recedens quippe ab inhiando divini muneris rore fit sicca, quem antea dum perciperet, vigebat salubriter irrigata, Domino per Isaiam dicente: «Effundam aquam super sitientem et fluentia super aridam (Isa. XLIV).» Sed Naas cum Jabes foedus aliter dedignatur inire, nisi oculum dextrum paciscatur eruere. Quia quisquis vel antiquo hosti in perversa suggestione substernitur, vel mundi hujus inquietis actionibus implicatur, dum se tanquam superbo regi turpiter foederat, necesse 183 est ut dextrum oculum, hoc est, lumen contemplationis amittat, et sic opprobrium in Israel ponitur, quia dum a contemplationis arce ad terrena vel immunda quaelibet exsequenda devolvitur, consequens est ut in Ecclesia probrosae derisionis obtrectationibus mordeatur. Petunt autem illi septem dies inducias, et quia Deus septimo die requievisse a cunctis operibus legitur (Gen. II), quid per septenarium numerum, nisi requies designatur? Istum numerum Saul inobediens ignoravit, cum per eum se Samuel praestolandum esse praecepit. «Septem, inquit, diebus exspectabis, donec veniam ad te, et ostendam tibi quae facias (I Reg. X).» Sed quia spiritualem requiem vir reprobus sprevit, exagitandum eum Spiritus malus arripuit (I Reg. XVI).

The world, which brings forth darkness, is to be fled; withdrawal is to be sought, where as if in a desert the true light breaks forth. He is altogether to be repelled from our friendship, who indeed, while he inserts the mists of darkness, in which he always is, extinguishes the light for those consenting and obeying him; nay, we owe him always an un-treatable war, who overwhelms the eyes of his friends. Hence it is that we have learned by the narration of the sacred history of Kings: Because "when Nahash the Ammonite went up, that he might fight against Jabesh-Gilead with his troops, all the men of Jabesh said to Nahash with one voice: Have us as allies and we will serve thee. To whom he answered: In this will I make a treaty with you, that I may pluck out the right eyes of all of you, and lay you as a reproach to all Israel. And the elders of Jabesh said to him: Grant us seven days, that we may send messengers into all the borders of Israel; if there be no one to defend us, we will come out to thee. Hearing these things, Saul gathered a multitude of the army, took up arms, and having struck the Ammonites with an exceeding great slaughter, triumphed with glory (1 Sam. XI)." What therefore do we understand by Nahash the Ammonite, that proud king indeed, except either the world rebellious to its Creator, or the devil its prince? Of whom indeed it is said: Because "he is king over all the children of pride (Job XLI)." And because Nahash is interpreted as serpent, rightly is that poisonous and slippery snake expressed through him. But what by Jabesh, which was an Israelite city, unless the Christian soul is hinted at, intent on seeing God through the study of contemplation? And because Jabesh is interpreted as dried out, or parched, fittingly by Jabesh is understood that soul which deserts the fatness of heavenly grace, and withers in the heat of carnal concupiscence. For receding from gaping for the dew of the divine gift, it becomes dry, which before, while it received it, flourished healthily watered, the Lord saying through Isaiah: "I will pour out water upon him that is thirsty, and floods upon the dry ground (Isa. XLIV)." But Nahash disdains to enter into a treaty with Jabesh otherwise, unless he bargains to pluck out the right eye. Because whosoever is either prostrated to the ancient enemy in perverse suggestion, or is entangled in the restless actions of this world, while he basely allies himself as if to a proud king, it is necessary 183 that he should lose the right eye, that is, the light of contemplation, and thus he is placed as a reproach in Israel, because while he is rolled down from the height of contemplation to execute any earthly or unclean things, it follows that he is bitten by the detractions of shameful derision in the Church. Moreover, they ask for a seven days' truce, and because God is read to have rested on the seventh day from all works (Gen. II), what is designated by the number seven, except rest? This number the disobedient Saul ignored, when Samuel commanded that he was to be waited for through it. "Seven days," he said, "shalt thou wait, until I come to thee, and show thee what thou shalt do (1 Sam. X)." But because the reprobate man despised spiritual rest, an evil spirit seized him to be agitated (1 Sam. XVI).

Per septenarium ergo dierum numerum ab iniquo rege Jabes civitas liberatur, quia quaelibet anima, quam suadente diabolo mundus ad se conatur attrahere ac negotiorum saecularium tenebris excaecare, illaesum contemplationis oculum servat, si omnino resistens in suae quietis proposito perseverat, eamque Redemptor noster de tentatione, quam patitur, eripit, cum eam in remotionis suae censura quiescere deprehendit. Unde illic scriptum est: «Cum venisset, inquit, dies crastinus, constituit Saul populum in tres partes, et ingressus est media castra in vigilia matutina et percussit Ammon usque dum incalesceret dies (I Reg. XI).» Quid enim per Saul, qui Christus Domini dicebatur, nisi is, qui verus Rex est Israel, Dei hominumque mediator innuitur? Quid est quod populum in tres constituit partes, nisi quia tres sunt principales animae virtutes, fides scilicet, spes et charitas? In trifariis itaque bellatorum partibus victoria certaminis obtinetur, quia tribus his virtutibus, duce Christo, omnis diabolica tentatio vincitur. Porro nec ipse a mysterio vacat pugnatorum numerus, quem Scriptura pronuntiat. «Fuerunt, ait, filiorum Israel trecenta millia, virorum autem Juda triginta millia (Ibid.).» Millenarius autem atque denarius, quia perfecti sunt numeri, sanctorum perfectionem; trecenti vero, vel triginta, quia a tribus oriuntur, divinam significant Trinitatem. Quid itaque per trecenta millia, vel triginta millia bellatorum, nisi sancti doctores intelliguntur Ecclesiae, qui et fide sunt orthodoxi et religiosis operibus consummati? Cum his ergo Saul hostiles regis Naas acies superat, quia cum doctoribus Ecclesiae suae Christus de veternosi serpentis versuta machinatione triumphat. Nam cum eorum praecepta vel exempla subtiliter attenduntur, mox corda torpentia, quae jam noxius tepor invaserat, recalescunt et ab obtruncandas impugnantium vitiorum acies velut clato mucrone spiritus inflammatur. Unde et ipsi bellatores Israel et Juda nuntiis, qui ad se venerant, dicunt: «Sic dicetis viris, qui sunt in Jabes Galaad: Cras erit vobis salus, cum incaluerit sol.» Nam cum mens per desidiam primitus tabefacta jam in se reversa ad Conditoris sui desiderium recalescit, cum torporem negligentiae deserit et frigus insensibilitatis pristinae flamma sancti amoris accendit, tunc velut incalescente sole victoria de hostibus sumitur, et obsessa civitas de superbi regis manibus liberatur. Hinc est quod de Abraham scriptum est 184 quia «apparuit ei Dominus in convalle Mambre in ipso fervore diei (Gen. XVIII).» Hinc est quod Loth, «Sol, inquit, ortus est super terram, et Loth ingressus est Segor (Gen. XIX).» Recte igitur sive mundi, sive principis ejus amicitias dedignamur, et cum eis simul societatis foedus habere contemnimus, ne, dum tenebris jungimur, luce privemur.

By the number of seven days, therefore, the city of Jabesh is delivered from the wicked king, because any soul, which the world endeavors to attract to itself by the persuasion of the devil and to blind with the darkness of secular business, preserves the unharmed eye of contemplation, if altogether resisting it perseveres in the purpose of its rest, and our Redeemer snatches it from the temptation which it suffers, when he finds it resting in the censure of its withdrawal. Whence it is written there: "When the morrow day had come," he said, "Saul set the people in three parts, and entered into the midst of the camp in the morning watch and struck Ammon until the day grew hot (1 Sam. XI)." For what by Saul, who was called the Christ of the Lord, unless he who is the true King of Israel, the mediator of God and men, is hinted at? Why is it that he set the people in three parts, unless because there are three principal virtues of the soul, namely, faith, hope, and charity? In the three-fold parts of the warriors, therefore, the victory of the contest is obtained, because by these three virtues, with Christ as leader, every diabolical temptation is conquered. Furthermore, not even the number of the fighters itself, which Scripture pronounces, is void of mystery. "There were," it says, "of the children of Israel three hundred thousand, but of the men of Judah thirty thousand (Ibid.)." But the thousand and the ten, because they are perfect numbers, signify the perfection of the saints; but three hundred, or thirty, because they arise from three, signify the divine Trinity. What therefore by three hundred thousand, or thirty thousand warriors, unless the holy doctors of the Church are understood, who are both orthodox in faith and consummate in religious works? With these therefore Saul overcomes the hostile lines of King Nahash, because with the doctors of his Church, Christ triumphs over the crafty machination of the ancient serpent. For when their precepts or examples are subtly attended to, soon the sluggish hearts, which a harmful lukewarmness had already invaded, grow hot again, and the spirit is inflamed as if with a drawn blade to cut down the lines of the assailing vices. Whence also the warriors of Israel and Judah say to the messengers who had come to them: "Thus shall you say to the men who are in Jabesh-Gilead: Tomorrow there shall be salvation for you, when the sun shall be hot." For when the mind, first wasted away through sloth, now having returned to itself grows hot again to the desire of its Creator, when it deserts the sluggishness of negligence and the flame of holy love kindles the cold of former insensibility, then as if with the sun growing hot the victory over the enemies is taken, and the besieged city is delivered from the hands of the proud king. Hence it is that it is written of Abraham 184 that "the Lord appeared to him in the valley of Mamre in the very heat of the day (Gen. XVIII)." Hence it is that Lot said, "The sun," he said, "was risen upon the earth, and Lot entered into Zoar (Gen. XIX)." Rightly therefore we disdain the friendships either of the world or of its prince, and we despise having a treaty of society together with them, lest, while we are joined to darkness, we be deprived of light.

Et notandum quod iniquus rex non duos inimicis eruere, sed unum duntaxat oculum flagitat, ut eos in Israel opprobrium ponat, quia saepe malignus hostis consentienti sibi cuilibet reprobo homini potiorem partem sanctitatis ac lucidi operis adimit: minorem vero artificiosa quadam suae calliditatis industria derelinquit, ut in eo quod tollitur sit occasio damnationis, ut pereat; in eo vero quod remanet, de spe fiduciae praesumatur, ut peccator ad poenitentiam non recurrat, sed ex ipsis sanctitatis amissae reliquiis, quibus tanquam baculo transgressor innititur; ab his, qui eum cecidisse noverunt, infamia laceratur; sicque pii operis detrimentum dignae fit irrisionis opprobrium.

Caput III.

In epistola ad Albericum, in qua ei super decem quaestionibus respondet.

«Filius unius anni erat Saul, cum regnare coepisset; duobus autem annis regnavit super Israel (I Reg. XIII).» Hoc nonnulli intelligi sic arbitrantur, quia regi Saul in exordio regni sui filius erat anniculus, qui teneram adhuc unius anni vagiebat infantiam, scilicet Isboseth, et hic duobus annis post mortem patris regnavit super Israel. Sed quoniam hic a doctioribus viris sensus exploditur, a nobis etiam alius inquiratur. Quod ita B. Hieronymus docet intelligi: Quoniam «sic erat innocens, tanquam puer unius anni cum regnare coepit, et duobus annis in ejusdem innocentiae simplicitate permansit. Sed qui tunc erat ex humilitate filius, postmodum per superbiam factus est servus.»

Caput IV.

In epistola ad Aliprandum; quae est de correptione, quam sit utilis in sancti ordinis disciplina.

Spiritualis plane quisque conventus, si fraterni zeli frequenti correptione non utitur, Israeliticae plebis mystica laborat inopia; quae videlicet incipiente Saul regis imperio fabrum ferrarium non habebat. Dicit enim Scriptura: Quia «faber ferrarius non inveniebatur in omni terra Israel (I Reg. XIII).» Porro sicut ferrum reliqua metalla fortiter edomat, ita correptionis malleus vitia delinquentium reprimit et quasi cudendo rigidae mentis duritiam frangit. Hinc est quod de ipso fabrorum spiritualium principe per Isaiam dicitur: «Ecce ego creavi fabrum sufflantem in igne prunam et proferentem vas in opus suum (Isa. LIV).» De ferro quoque Ecclesiastes dicit: «Si retusum fuerit ferrum et hoc non ut prius, sed hebetatum erit, multo labore exacuetur, et post industriam sequitur sapientia (Eccle. X).» Sed Philistaei de terra Israel fabros ferrarios tollunt, cum maligni spiritus falsae pietatis obtentu zelum correptionis de fratrum labiis auferunt.

And it is to be noted that the wicked king does not demand to pluck out two eyes from his enemies, but only one, that he may place them as a reproach in Israel, because often the malignant enemy takes away from any reprobate man consenting to him the better part of holiness and of lucid work; but he leaves the lesser part by a certain crafty industry of his cleverness, so that in that which is taken away there may be an occasion of damnation, that he may perish; but in that which remains, he may presume from the hope of confidence, so that the sinner may not run back to penance, but from those very remains of lost holiness, upon which the transgressor leans as if upon a staff, he is torn by infamy by those who knew that he had fallen; and thus the detriment of a pious work becomes the reproach of worthy derision.

Chapter III.

In the letter to Alberic, in which he answers him concerning ten questions.

"Saul was a son of one year when he had begun to reign; and he reigned over Israel for two years (1 Sam. XIII)." Some think this is to be understood thus: that King Saul at the beginning of his reign had a year-old son, who was still wailing the tender infancy of one year, namely Ishbosheth, and he reigned for two years over Israel after the death of his father. But since this sense is exploded by more learned men, let another also be sought by us. Which St. Jerome thus teaches to be understood: That "he was so innocent, as a boy of one year when he began to reign, and for two years he remained in the simplicity of that same innocence. But he who then was a son through humility, was afterward made a servant through pride."

Chapter IV.

In the letter to Aliprandus; which is about correction, how useful it is in the discipline of the holy order.

Every spiritual assembly, if it does not use the frequent correction of fraternal zeal, suffers from a mystical poverty like that of the Israelite people; which, namely at the beginning of King Saul's reign, did not have a blacksmith. For the Scripture says: That "a blacksmith was not found in all the land of Israel (1 Sam. XIII)." Furthermore, just as iron strongly subdues the rest of the metals, so the hammer of correction represses the vices of delinquents and, as if by forging, breaks the hardness of a rigid mind. Hence it is that of the prince of spiritual smiths himself it is said through Isaiah: "Behold, I have created the smith blowing the coals in the fire and bringing forth a vessel for his work (Isa. LIV)." Of iron also Ecclesiastes says: "If the iron be blunt, and it be not as before, but has become dull, it shall be sharpened with much labor, and wisdom follows after industry (Eccles. X)." But the Philistines take away the blacksmiths from the land of Israel when malignant spirits, under the pretext of false piety, take away the zeal of correction from the lips of the brothers.

Unde et illic subditur: «Caverant enim Philistaei, ne forte facerent Hebraei gladium aut lanceam (I Reg. XIII).» Unde paulo post: «Retusae itaque erant acies vomerum, et ligonum, et tridentium et securium usque ad stimulum corrigendum (Ibid.).» Dum Philistaei timent gladios, tollunt fabros, ut dum armorum fabricatura compescitur, non sit etiam qui caetera exercendi laboris utensilia fabricetur. Apostolo quippe testante: «Gladius spiritus est verbum Dei (Ephes. VI).» Hunc gladium quia perversi timent spiritus, fabros de terra Israel auferunt, dum eos, qui redarguere delinquentium errata debuerant, a tenenda censurae disciplina compescunt; et hac negligentiae dissolutione contingit ut in servorum Dei quibusque convenientibus, non modo sacrae praedicationis sermo cesset audiri, sed et honestarum artium exercitia desinant frequentari. Nam quia districta magisterii eos disciplina non reprimit, propriis voluntatibus dediti scribere nesciunt; artis honestae manuum exercitia nulla condiscunt, cum Apostolus dicat: «Qui non laborat, non manducet (II Thess. III).» Quae nimirum cum sibi sint necessaria, saeculares viros, vel etiam reprobos adeunt, quoniam haec apud se reperire non possunt. Unde illic dicitur: «Descendebat ergo omnis Israel ad Philistiim, ut exacueret unusquisque vomerem suum, et ligonem, et securim, et sarculum.» Israel ergo ad Philistaeos non ascendit, sed descendit, ut utensilia suae necessitatis exacuat, cum sancti ordinis viri ad saecularium ima declinant, ut ab eis sibi commodum cujuslibet utilitatis acquirant. Vides ergo quia si de sacro conventu correptionum censura subtrahitur, disciplinae vigor funditus enervatur et religio tota destruitur, quia dum unusquisque propriae sequitur voluntatis arbitrium, ad saecularia rediens, spiritualis observantiae violat institutum. Unde quisquis est, cui regularis vitae fervor inaestuat, correptiones libenter amplectitur, et tunc etiam, cum innocens est, suis reprehensionibus delectatur, non ut eum conscientia peccasse remordeat, sed quoniam hoc prodesse caeteris audientibus sperat, ut inde ipse innocens et mundus arguitur, alii, qui vel lapsi, vel lapsuri forte sunt, corrigantur.

Caput V.

In epistola ad Hermisindim, de eo quod aedificium humanae superbiae cito destruitur.

Whence it is added there: "For the Philistines had taken care, lest perhaps the Hebrews should make a sword or a spear (1 Sam. XIII)." Whence a little after: "The edges of the plowshares, and of the hoes, and of the forks, and of the axes were therefore blunt, even to the correcting of the goad (Ibid.)." While the Philistines fear swords, they take away the smiths, so that while the manufacture of arms is restrained, there may not even be anyone who might manufacture the other utensils for exercising labor. For as the Apostle testifies: "The sword of the spirit is the word of God (Ephes. VI)." Because perverse spirits fear this sword, they take away the smiths from the land of Israel while they restrain those who ought to have rebuked the errors of delinquents from holding the discipline of censure; and by this dissolution of negligence it happens that in any assemblies of the servants of God, not only does the word of sacred preaching cease to be heard, but also the exercises of honest arts cease to be frequented. For because the strict discipline of mastery does not repress them, given over to their own wills, they do not know how to write; they learn no exercises of the hands of an honest art, since the Apostle says: "He who does not labor, let him not eat (2 Thess. III)." Which things, since they are indeed necessary to them, they go to secular men, or even to reprobates, since they cannot find these things among themselves. Whence it is said there: "Therefore all Israel went down to the Philistines, that each one might sharpen his plowshare, and hoe, and axe, and rake." Therefore Israel does not go up to the Philistines, but goes down, to sharpen the utensils of its necessity, when men of the holy order decline to the depths of seculars, that they may acquire from them a convenience of any utility for themselves. You see therefore that if the censure of corrections is withdrawn from a sacred assembly, the vigor of discipline is utterly unnerved and all religion is destroyed, because while each one follows the judgment of his own will, returning to secular things, he violates the institute of spiritual observance. Whence whoever he is, in whom the fervor of the regular life boils up, he gladly embraces corrections, and even then, when he is innocent, he delights in his own reproofs, not that his conscience stings him for having sinned, but because he hopes this will profit the others who hear it, so that while he himself is rebuked as innocent and pure, others, who have either fallen or are perhaps about to fall, may be corrected.

Chapter V.

In the letter to Hermisindis, about how the building of human pride is quickly destroyed.

«Pactus quidem est Saul majorem filiam suam Merob David dare uxorem; sed cum tempus advenisset quod dari sibi debuisset, non ei data est, sed alii conjuncta est viro. Dilexit autem Michol filiam Saul alteram David eamque sibi uxorem conjunxit (I Reg. XVIII).» Merob quippe interpretatur de multitudine; Michol autem, a qua, vel ex omnibus. Et quid per Merob, nisi illa duntaxat infidelium turba signatur, quae est de multitudine, quae repellitur? «Multi enim sunt vocati, pauci vero electi (Matth. XX).» Quid autem per Michol, nisi sancta figuratur Ecclesia, a qua videlicet omnes oriuntur electi, vel quae ex omnibus constat electis, quae licet filium non genuerit, huic tamen intelligentiae ejus sterilitas non obsistit? Aliud quippe mysterium est, quia regi David est in conjugalitate conjuncta; aliud, quia perstitit infecunda; aliud, quia Christi Domini est sortita conjugium; aliud, quia fecunditatis non meruit donum, sed pertulit in Israel sterilitatis opprobrium. Hanc sane David superbi regis Saul sibi filiam junxit, dum fortis manu Jesus ac merito desiderabilis eam de superbi hujus mundi principis obsequio sustulit sibique confoederationis intimae glutino counivit. Quam videlicet Michol, quae sancta electorum est Ecclesia, superbus ille Saul, hoc est, malignus spiritus, ei Merob auferre minime valet, quia fidelis custos irrevocabiliter eam suae dilectionis obstrinxit amplexibus; qui in Evangelio clamat: «Oves meae vocem meam audiunt, et non peribunt in aeternum, et non rapiet eas quisquam de manu mea (Joan. X).»

Caput VI.

In sermone de S. Columba.

Cum Redemptor noster hujus mundi campum pugnaturus ingreditur, ad debellandas aeris hujus nequitias fortis praeliator armatur; quia novum debebat instruere praelium, novum induit genus armorum, videlicet ut quod infirmum est superponeret, et quod robustum est occultaret. Loricam siquidem imbecillae carnis induit et insuperabilem divinitatis fortitudinem occultavit. Sic sic per carnem diabolus a secundo homine perditur, qui per carnem dudum primum hominem superavit, eademque sibi nunc ruinae facta est causa quae victoriae fuerat de primo parente materia. Hoc per allegoriae mysterium res illa praemonuit quod David a facie regis Saul fugiens in praesentia Achis regis Geth se furere simulavit. Dicit enim Scriptura: «Quia defluebant salivae ejus in barbam (I Reg. XXI).» Sane quia barba viri est proprium, quid est per mysticum intellectum, nisi virtutis indicium? Quid ergo per salivas, quae nimirum fluidae sunt et fluxae, nisi carnis infirmitas? Quid vero per barbam nisi divinitatis innuitur fortitudo? Barba ergo salivis defluentibus operitur quia fragili carnis velamine divinitatis virtus induitur.

"Saul indeed covenanted to give his elder daughter Merab to David as a wife; but when the time had come that she should have been given to him, she was not given to him, but was joined to another man. But Michal, the other daughter of Saul, loved David and he joined her to himself as a wife (1 Sam. XVIII)." Merab indeed is interpreted as "from the multitude"; but Michal, "from whom," or "out of all." And what is signaled through Merab, if not that very crowd of infidels, which is "from the multitude" that is rejected? "For many are called, but few are chosen (Matth. XX)." But what is figured through Michal, if not the holy Church, from whom namely all the elect arise, or which consists of all the elect, and although she did not bear a son, yet her sterility does not withstand this understanding of her? For it is one mystery that she is joined to King David in marriage; another, that she persisted unfruitful; another, that she has obtained the marriage of Christ the Lord; another, that she did not deserve the gift of fecundity, but bore the reproach of sterility in Israel. To this daughter of the proud King Saul, David indeed joined himself, while Jesus, strong of hand and by merit desirable, took her from the service of the proud prince of this world and united her to himself by the glue of intimate confederation. Which Michal namely, who is the holy Church of the elect, that proud Saul—that is, the malignant spirit—is by no means able to take away from him, because the faithful guardian has irrevocably bound her in the embraces of his love; who cries out in the Gospel: "My sheep hear my voice, and they shall not perish forever, and no one shall snatch them out of my hand (John X)."

Chapter VI.

In the sermon about St. Columba.

When our Redeemer enters the field of this world to fight, the strong warrior is armed to subdue the wickedness of this air; because he had to prepare a new battle, he put on a new kind of armor, namely that he might put on what is weak and hide what is robust. For he put on the breastplate of feeble flesh and hid the insuperable strength of divinity. Thus, thus through the flesh the devil is destroyed by the second man, who through the flesh once overcame the first man, and that same thing has now become the cause of ruin to him which had been the matter of victory over the first parent. This the mystery of allegory foretold: that David, fleeing from the face of King Saul, feigned himself to be mad in the presence of Achish, the king of Gath. For the Scripture says: "That his spittle ran down upon his beard (1 Sam. XXI)." Indeed, because a man's beard is his own property, what is it through the mystical understanding, if not a sign of virtue? What therefore through the spittle, which indeed is fluid and flowing, if not the infirmity of the flesh? But what indeed is hinted through the beard, if not the strength of divinity? Therefore the beard is covered with flowing spittle because the strength of divinity is clothed with the fragile veil of the flesh.

But what David did by the industry of dispensation, this was thought by the ignorant to be insanity. Unde Achis servis suis ait: «Vidistis hominem insanum, quare adduxistis eum ad me? an desunt nobis furiosi quod introduxistis istum, ut fureret me praesente? (Ibid.)»

Nonne etiam vero David Redemptori nostro simile quid accidit, ut insanus ab insanientibus putaretur et miracula per daemones agere a daemoniacis diceretur? Hinc est quod Marcus evangelista dicit: «Et cum vidissent sui, exierunt tenere eum; dicebant enim quoniam in furorem versus est (Marc. III).» Quibus verbis protinus addidit: «Et Scribae, qui ab Hierosolymis descenderant, dicebant: Quoniam Beelzebub habet, et quia in principe daemoniorum ejicit daemonia (Ibid.).» Porro autem, quia salivae frequenter ex infantium ore decurrunt, nonne velut infantilia videbantur verba, cum diceret: «Nisi manducaveritis carnem Filii hominis et biberitis ejus sanguinem, non habebitis vitam in vobis? (Joan. VI.)» Quod audientes discipuli dicebant: «Durus est hic sermo, et quis potest eum audire?» Et sicut evangelista refert, «jam non cum illo ambulabant (Ibid.).» Sed istae salivae barbam David tegebant quia sub hies infantilibus verbis virtus divina latebat. Factus est ergo Redemptor noster infirmus, ut nos fortes efficeret; visus est stultus, ut ad veram nos sapientiam revocaret. Unde dicit Apostolus: «Quia quod stultum est Dei sapientia est hominibus.» Et paulo superius: «Quia non cognovit mundus per sapientiam Deum, placuit Deo per stultitiam praedicationis salvos facere credentes (I Cor. I).» Nec indignum super Domino Salvatore nostro infirmitatem, vel stultitiam dici, cum etiam per leprosum, cum etiam per serpentem non dedignatus sit mystice figurari.

Caput VII.

In epistola ad Desiderium abbatem, qua dicitur quod majori sit dignus honore qui dignitatem projicit quam qui in ea persistit.

Quem non aedificet atque ad perfectionem charitatis excitet, quem, inquam, non solum ad officiosum piae humanitatis studium exercendum, verum etiam ad bona pro malis redhibendum, non provocet hoc quod de Pythonissa illa magnae profecto laudis digna praeconio legitur, quae videlicet, ad imitationem Dei, Saul tam bene tractavit, non modo regio jam culmine desperatum, sed et in crastino Philisthinorum gladiis perimendum (I Reg. XXVII): et tanquam prudens, juxta Evangelium, serpens (Matth. X), illi praestitit beneficium, a quo nullum se consequi posse sperabat emolumentum.

But what David did by the industry of dispensation, this was thought by the ignorant to be insanity. Whence Achish said to his servants: "You have seen a madman, why have you brought him to me? do we lack madmen that you have introduced this one, that he should be mad in my presence? (Ibid.)"

Did not something similar happen to our true David, the Redeemer, so that he was thought to be insane by the insane and was said by the demoniacs to perform miracles through demons? Hence it is that Mark the Evangelist says: "And when his own had seen it, they went out to lay hold on him; for they said that he was turned into a fury (Mark III)." To which words he immediately added: "And the Scribes, who had come down from Jerusalem, said: That he has Beelzebub, and that by the prince of demons he casts out demons (Ibid.)." Furthermore, because spittle frequently runs down from the mouth of infants, did not his words seem like infantile things when he said: "Unless you eat the flesh of the Son of man and drink his blood, you shall not have life in you (John VI)?" Hearing which the disciples said: "This is a hard saying, and who can hear it?" And as the evangelist reports, "now they no longer walked with him (Ibid.)." But those spittles covered David's beard because under these infantile words divine power lay hidden. Therefore our Redeemer was made weak, that he might make us strong; he was seen as a fool, that he might recall us to true wisdom. Whence the Apostle says: "Because what is foolish of God is wisdom to men." And a little above: "Because the world through wisdom did not know God, it pleased God through the foolishness of preaching to save those who believe (1 Cor. I)." Nor is it unworthy for infirmity or foolishness to be said of the Lord our Savior, since he did not disdain to be mystically figured even through a leper, even through a serpent.

Chapter VII.

In the letter to Abbot Desiderius, in which it is said that he is worthy of greater honor who casts away dignity than he who persists in it.

Whom would it not build up and excite to the perfection of charity, whom, I say, would it not provoke not only to exercising the dutiful study of pious humanity, but even to returning good for evil, this which is read concerning that Pythoness, indeed worthy of a herald of great praise, who namely, in imitation of God, treated Saul so well, not only now despaired of his royal peak, but even to be slain on the morrow by the swords of the Philistines (1 Sam. XXVII): and as a wise serpent, according to the Gospel (Matth. X), she provided a benefit to him from whom she hoped to be able to obtain no gain.

Ille praeterea, sicut ipsa conqueritur, omnes hariolos de terra Israel et magos erasit, ac per hoc eidem mulierculae omnem quaestum solitae divinationis ademit. Illa vitulum paschalem, qui sibi de consumpta vix paupertate supererat, coxit et azymos panes de perexigua farina commiscens illi, ut vesceretur, apposuit. Quod cum ille lugubris et contigua morte perterritus sperneret ac cibum capere funditus recusaret, e contrario illa precibus obnixis et quibusdam velut argumentationibus incessabiliter insistebat, ut roganti talionem redderet. Et sicut illa jubenti paruerat, sic iste supplicantis precibus annueret: «Ecce, inquit, obedivit ancilla tua voci tuae, et posui animam meam in manu tua, et audivi sermones tuos, quos locutus es ad me; nunc ergo audi et tu vocem ancillae tuae, et ponam coram te buccellam panis, ut comedens convalescas et possis iter facere (I Reg. XXVIII).» Quis enim hoc coruscante faceret Evangelio, quod haec mulier sub umbra legis egisse describitur, praesertim cum Vetus offerat instrumentum: «Diliges amicum tuum, et odio habebis inimicum tuum,» evangelica vero tuba terribiliter intonet: Quia «nec Pater vester dimittet vobis peccata vestra, si non remiseritis unusquisque fratri suo de cordibus vestris (Matth. VI; Marc. XI).» Saul enim ita divinantibus et hariolis inimicus exstitit ut passim omnes interficeret, et vix eorum quispiam, nisi haec duntaxat paupercula mulier, remansisset; haec etiam, quae supererat, tanta regiae persecutionis erat immanitate constricta ut, dum nullatenus uti divinatione praesumeret, consuetum propriae artis quaestum funditus amisisset. Haec tamen idipsum quod remanserat reddens bona pro malis alacriter obtulit, et inimicum suum, velut Apostolo jam haec praecipiente, cibavit (Rom. I). Et haec eo tempore laudabilis mulier fecit, cum illum nosset illico moriturum, atque ideo nec speraret jam placidum, nec paveret iratum. Argumentis utuntur homines, ut a propriis domibus hospitari volentes ejiciant, ut ad tabernas, vel emptoria vicina transmittant. Siquidem locus iste depreciatur, ille praefertur; hic per inclementiam annotinae tempestatis aegra seges negare fertur agricolis victum; ille feracium frugum dicitur exuberasse proventus. Modo brevitas commendatur itineris, modo sol altiora coeli tenere spatia perhibetur. Hac igitur accuratione verborum, nil aliud agitur quam ut supervenientes aliud sibi providere compellantur hospitium. Haec autem prudens et ingenua mulier rhetoricatur, ut ita loquar et oratorum orationibus utitur, ut inimicus ejus, dum respuit ac resultat, ad edulium provocetur.

Expliciunt testimonia primi libri Regum.

He besides, as she herself complains, erased all the soothsayers and magi from the land of Israel, and through this took away all the gain of her accustomed divination from that same little woman. She cooked a paschal calf, which barely remained to her from her consumed poverty, and mixing unleavened breads from a very small amount of flour, set it before him that he might eat. Which when he, mournful and terrified by his contiguous death, spurned and utterly refused to take food, she on the contrary insisted incessantly with earnest prayers and certain arguments as it were, that he should return a recompense to her who asked. And as she had obeyed him when he commanded, so he should assent to the prayers of her who supplicated: "Behold," she said, "your handmaid has obeyed your voice, and I have put my life in my hand, and I have heard your words, which you spoke to me; now therefore do you also hear the voice of your handmaid, and I will set before you a morsel of bread, that eating you may recover strength and be able to make your journey (1 Sam. XXVIII)." For who would do this with the Gospel flashing, which this woman is described as having done under the shadow of the law, especially since the Old Instrument offers: "You shall love your friend, and hate your enemy," while the evangelical trumpet terribly thunders: Because "neither will your Father forgive you your sins, if each one of you does not forgive his brother from your hearts (Matth. VI; Mark XI)." For Saul stood forth as an enemy to those divining and to soothsayers in such a way that he killed them all everywhere, and scarcely any of them, except this poor little woman, had remained; even she, who remained, was constricted by such a great enormity of royal persecution that, while she in no way presumed to use divination, she had utterly lost the accustomed gain of her own art. This woman, however, rendering that very thing which remained, cheerfully offered good for evil, and fed her enemy, as if the Apostle were already commanding this (Rom. XII). And this commendable woman did at that time, when she knew him about to die immediately, and therefore neither hoped for him to be placid, nor feared him angry. Men use arguments to eject those wanting to be guests from their own houses, that they may send them to the taverns or neighboring shops. Indeed, this place is depreciated, that one is preferred; here by the inclemency of a late storm a sickly crop is said to deny food to the farmers; there a provision of fertile fruits is said to have abounded. Now the brevity of the journey is commended, now the sun is said to hold the higher spaces of heaven. By this accuracy of words, therefore, nothing else is done than that those coming upon them are compelled to provide themselves another lodging. But this wise and noble woman rhetorizes, so to speak, and uses the orations of orators, that her enemy, while he rejects and recoils, may be provoked to food.

The testimonies of the first book of Kings end.

INCIPIUNT CAPITULA LIBRI SECUNDI REGUM.

1. De eo quod David imprecatus est, ut non deficiat de domo Joab fluxum seminis sustinens et leprosus tenens fusum. 2. Ista est lex Adam, ait David, Domine Deus. 3. Fecit autem David sibi nomen, cum reverteretur, capta Syria, in valle Salinarum caesis duodecim millibus. 4. Qui erant Celethaei, et Phelethaei. 5. De eo quod filii David sacerdotes fuisse dicuntur. 6. Quod Ammon filius Naas, nuntiis David ad consolandum eum super mortem patris directis, vestes scidit et barbas medias rasit. 7. De eo quod poenitentia David, quae suscepta est; Saul vero, reprobata.

8. De eo quod David Rabath civitatem, quam Joab oppugnabat, victor obtinuit. 9. De eo quod David Absalon fugiens decem concubinas ad custodiendam domum reliquit. 10. Quod Absalon patrem persequens, concubinas quas pater domi reliquerat, consilio Achitophelis foedavit. 11. De eo quod Sobi, et Machir et Berzellai Galaadites obtulerunt David in castris Madian stratoria, et tapetia, et vasa et quaeque ad cibos necessaria. 12. De eo quod dicitur plures fuisse quos consumpserat saltus de populo quam illi quos voraverat gladius. 13. Quod Berzellai Galaadites usque Jordanem cum rege David veniens et Hierusalem secum pergere recusavit. 14. Quod David decem concubinas, quas domi reliquerat, rediens in custodiam tradidit, nec est ultra ingressus ad eas. 15. Unde supra. 16. De eo quod dicitur tertium bellum in Gob contra Philisthaeos fuisse, in quo percussit Adeodatus filius saltus polimitarius Bethleemites Goliath Gethaeum. 17. David sedens in cathedra sapientissimus princeps inter tres; ipse quasi tenerrimus ligni vermiculus, qui octingentos interfecit impetu uno. 18. Quod David aream Ornan Jebusaei et boves in holocaustum offerendo taxato pretio comparavit.

Expliciunt capitula.

INCIPIUNT TESTIMONIA LIBRI SECUNDI REGUM.

CAPUT PRIMUM. In libro Gomorrhiano.

THE CHAPTERS OF THE SECOND BOOK OF KINGS BEGIN.

1. About this, that David imprecated that there might not fail from the house of Joab one suffering a flux of seed and a leper holding a spindle. 2. This is the law of Adam, said David, O Lord God. 3. David moreover made for himself a name, when he returned, Syria being taken, in the valley of Saltpits twelve thousand having been slain. 4. Who were the Cherethites and Pelethites. 5. About this, that the sons of David are said to have been priests. 6. That Ammon the son of Nahash, when messengers of David had been directed to console him over the death of his father, cut their garments and shaved half their beards. 7. About the penance of David, which was accepted; but of Saul, rejected.

8. About this, that David victoriously obtained the city of Rabbah, which Joab was besieging. 9. About this, that David, fleeing from Absalom, left ten concubines to guard the house. 10. That Absalom, pursuing his father, defiled the concubines whom his father had left at home, by the counsel of Ahithophel. 11. About this, that Shobi, and Machir, and Barzillai the Gileadite offered to David in the camp of Mahanaim bedding, and tapestries, and vessels, and whatever things were necessary for food. 12. About this, that it is said there were more whom the forest had consumed from the people than those whom the sword had devoured. 13. That Barzillai the Gileadite, coming as far as the Jordan with King David, refused to proceed to Jerusalem with him. 14. That David, returning, gave the ten concubines whom he had left at home into custody, nor did he enter in to them anymore. 15. Whence above. 16. About this, that it is said the third war in Gob was against the Philistines, in which Elhanan the son of the forest, a weaver of Bethlehem, struck Goliath the Gittite. 17. David sitting in the chair, the most wise prince among the three; he like a most tender little worm of wood, who slew eight hundred in one onset. 18. That David purchased the threshing floor of Araunah the Jebusite and the oxen for a holocaust at a taxed price by offering.

The chapters end.

THE TESTIMONIES OF THE SECOND BOOK OF KINGS BEGIN.

CHAPTER I. In the Book of Gomorrah.

«Nec deficiat, ait David, de domo Joab Gomorrhian sustinens (II Reg. III).» Pro quo secunda translatio habet fluxum seminis sustinens et leprosus tenens fusum, et cadens gladio et indigens pane. Lepra quippe perfunditur qui gravis peccati labe foedatur, fusum vero tenere est virilis vitae fortia facta relinquere et femineae conversationis illecebrosam mollitiem exhibere. Gladio cadit qui furorem divinae indignationis incurrit. Pane indiget, quem a perceptione Christi corporis proprii reatus poena coercet. «Ille est enim panis vivus, qui de coelo descendit (Joan. VI).» Si ergo post fluxum seminis leprosus factus praecepto legis extra castra manere compelleris, cur adhuc in eisdem castris etiam honoris primatum obtinere contendis? Nunquid non Ozias rex cum superbe adolere incensum super altare thymiamatis voluisset, postquam se plaga leprae coelitus percussum agnovit, non modo a sacerdotibus de templo expelli patienter tulit, sed et ipse celeriter egredi festinavit? Scriptum quippe est: «Cumque respexisset eum Azarias pontifex et omnes reliqui sacerdotes, viderunt lepram in fronte ejus, et festinato expulerunt eum.» Moxque subjungitur: «Sed et ipse perterritus, acceleravit egredi, eo quod sensisset illico plagam Domini (II Par. XXVI).» Si rex corporali lepra percussum a sacerdotibus ejici de templo non contempsit, tu leprosus in anima cur tot sanctorum Patrum judicio a sacris altaribus removeri non pateris? Si ipse, demisso regiae dignitatis imperio, habitare in domo privata usque ad obitum non erubuit, tu cur a sacerdotalis officii confunderis arce descendere, ut in poenitentiae sepultura conclusus te inter vivos studeas quasi mortuum deputare? Et ut ad illam Joab mysticam recurramus historiam si ipse gladio corruisti, quomodo alium per sacerdotalem gratiam suscitabis? Si ipse, exigentibus meritis, indiges pane, id est, a Christi separatus es corpore, quo pacto alium poteris coelestis mensae dapibus satiare? Si tu Oziae lepra es percussum in fronte, hoc est, infamiae nota dehonestaris in facie, quomodo alium poteris obducta perpetrati criminis oblivione purgare? Erubescat ergo tumefacta superbia, nec super se extolli inaniter appetat, quam infra se proprii reatus sarcina non mediocriter gravat.

Caput II.

In sermone de S. Matthaeo.

"Nor let there fail," says David, "from the house of Joab one sustaining the Gomorrhian (2 Sam. III)." For which the second translation has "one sustaining a flux of seed and a leper holding a spindle, and falling by the sword and lacking bread." Indeed, he is drenched with leprosy who is defiled by the stain of a grave sin; but to hold a spindle is to leave behind the strong deeds of a virile life and to exhibit the alluring softness of a feminine conversation. He falls by the sword who incurs the fury of divine indignation. He lacks bread, whom the penalty of his own guilt coerces from the perception of Christ's body. "For he is the living bread, who came down from heaven (John VI)." If therefore, after a flux of seed, having been made a leper, you are compelled by the precept of the law to remain outside the camp, why do you still contend to obtain even the primacy of honor in the same camp? Did not King Uzziah, when he proudly wished to burn incense upon the altar of incense, after he recognized that he had been struck from heaven by the plague of leprosy, not only patiently bear to be expelled from the temple by the priests, but even himself hastened to go out quickly? For it is written: "And when Azariah the high priest and all the rest of the priests had looked upon him, they saw the leprosy in his forehead, and they quickly expelled him." And soon it is added: "But he also, terrified, hastened to go out, because he had felt the plague of the Lord immediately (2 Chron. XXVI)." If a king struck by corporal leprosy did not disdain to be cast out from the temple by the priests, why do you, a leper in soul, not suffer to be removed from the sacred altars by the judgment of so many holy Fathers? If he himself, having laid aside the command of royal dignity, did not blush to dwell in a private house until his death, why are you confounded to descend from the height of the sacerdotal office, so that enclosed in the burial of penance you may study to repute yourself as if dead among the living? And that we may recur to that mystical history of Joab: if you yourself have fallen by the sword, how will you raise another through sacerdotal grace? If you yourself, as your merits require, lack bread, that is, you are separated from the body of Christ, in what way will you be able to satisfy another with the feasts of the celestial table? If you are struck by the leprosy of Uzziah in the forehead, that is, you are dishonored in the face by a mark of infamy, how will you be able to purge another by an induced oblivion of the committed crime? Therefore let puffed-up pride blush, nor let it vainly desire to be extolled above itself, which the burden of its own guilt heavily weighs down below itself.

Chapter II.

In the sermon about St. Matthew.

Cum David per Nathan prophetam clementia divina promitteret ex ejus semine nasciturum qui suo sancto nomini construeret templum et Christum manifeste denuntians adjecisset: «Ego ero illi in patrem, et ipse erit mihi in filium (II Reg. VII);» moxque Ecclesiam, quae corpus est Christi, qualis esset futura, depromeret, dicens: «Et fidelis erit domus tua, et regnum tuum usque in aeternum ante faciem meam, et thronus tuus erit firmus jugiter.» Ille gratias agens, inter caetera orationis suae verba sic ait: «Sed et parum visum est in conspectu tuo, Domine Deus meus, quia dilexisti me, nisi loquereris etiam de domo servi tui in longinquum;» moxque subjunxit: «Ista est enim lex Adam, Domine Deus (Ibid.).» Ac si perspicue dicat: Sicut in terreni mundi hujus exordio Adam constituisti posteritatis secuturae parentem, atque ex hac radice totius humani generis decrevisti pullulare propaginem, ita nunc, cum mundum renovare disponis, me quasi novum Adam facis, dum Christum ex meo semine nasciturum, qui est auctor et caput Ecclesiae, polliceris. «Ista est, inquit, lex Adam;» quia sicut ille erat in filiis suis hunc mundum visibilem possessurus, ita et ego populi spiritualis in Christo pater efficior, cum illo, qui in coelis est, perpetuo regnaturus. Sicut enim de costa illius formata est viventium mater Eva (Gen. II), ita de latere Christi, qui ex me nasciturus est, victura perenniter egreditur Ecclesia. De hoc novo et spirituali mundo scriptum est: «Domini sunt cardines terrae, et posuit super eos orbem (I Reg. II).» Orbis enim super terrae cardines ponitur, cum sancta Ecclesia tanquam super bases doctrinis evangelicis solidatur.

Caput III.

In epistola ad B., quae est ut exteriori prudentiae spiritualis prudentia praeferatur.

«Fecit autem David sibi nomen, cum reverteretur, capta Syria, in valle Salinarum caesis duodecim millibus (II Reg. VIII).» Verum enim David Christus, fortis scilicet viribus et pulcher aspectu, in valle Salinarum duodecim millia hominum stravit, quia per apostolos suos de salsa, imo falsa hujus mundi sapientia triumphavit. Qui enim duodecim spiritualis praelii bellatores habuit, quasi totidem per eos hominum millia trucidavit, dum stulle sapientes a frivolae sapientiae vanitate convertit. Quorum videlicet bellatorum unus ad Corinthios dicit: «In carne enim ambulantes, non secundum carnem militamus; nam arma militiae nostrae non carnalia sunt, sed potentia Deo, ad destructionem munitionum consilia corporis destruentes, et omnem altitudinem extollentem se adversus scientiam Dei, et in captivitatem redigentes omnem intellectum in obsequium Christi (II Cor. X).»

When divine clemency promised to David through Nathan the prophet that from his seed one would be born who would build a temple to his holy name and, clearly announcing Christ, had added: "I will be to him for a father, and he shall be to me for a son (2 Sam. VII);" and soon should bring forth the Church, which is the body of Christ, of what sort she was to be, saying: "And your house shall be faithful, and your kingdom forever before my face, and your throne shall be firm continually." He, giving thanks, among the rest of the words of his prayer spoke thus: "But it even seemed little in your sight, O Lord my God, because you have loved me, unless you should also speak concerning the house of your servant for a long way off;" and soon he subjoined: "For this is the law of Adam, O Lord God (Ibid.)." As if he says clearly: Just as in the beginning of this earthly world you constituted Adam the parent of the posterity that would follow, and from this root you decreed that the offspring of the whole human race should sprout, so now, when you dispose to renew the world, you make me as it were a new Adam, while you promise that Christ shall be born from my seed, who is the author and head of the Church. "This," he said, "is the law of Adam;" because just as he was to possess this visible world in his sons, so also I am made the father of a spiritual people in Christ, with him who is in heaven, about to reign perpetually. For just as from his rib Eve, the mother of the living, was formed (Gen. II), so from the side of Christ, who is to be born from me, the Church about to live perennially goes forth. Concerning this new and spiritual world it is written: "The Lord's are the pillars of the earth, and he has set the world upon them (1 Sam. II)." For the world is set upon the pillars of the earth when the holy Church is solidified as if upon bases by evangelical doctrines.

Chapter III.

In the letter to B., which is that spiritual prudence should be preferred to exterior prudence.

"And David made for himself a name, when he returned, Syria being taken, in the valley of Saltpits twelve thousand having been slain (2 Sam. VIII)." For the true David, Christ, namely strong in powers and beautiful in appearance, laid low twelve thousand men in the valley of Saltpits, because through his apostles he triumphed over the salty, or rather false wisdom of this world. For he who had twelve warriors of the spiritual battle, slew as it were just as many thousands of men through them, while he converted the foolishly wise from the vanity of frivolous wisdom. One of which warriors namely says to the Corinthians: "For walking in the flesh, we do not war according to the flesh; for the arms of our warfare are not carnal, but powerful to God, for the destruction of fortifications destroying the counsels of the body, and every height extolling itself against the knowledge of God, and bringing into captivity every intellect into the obedience of Christ (2 Cor. X)."

Caput IV.

In epistola ad Albericum, qua super decem quaestionibus respondet.

Quaeris qui erant Cerethaei et Phelethaei, qui bellatores dicunt fuisse David? (II Reg. VIII, 20.) Legitur in libro Numeri dixisse Dominum Moysi: «Congrega mihi septuaginta viros de senioribus Israel, quos tu nosti quod senes populi sint ac magistri, et duces eos ad ostium tabernaculi foederis faciesque ibi stare tecum; et auferam de spiritu tuo tradamque eis, ut sustentent tecum onus populi et non tu solus graveris (Num. XI).» Ex istorum itaque stirpe duae processerunt cognationes, quarum una Cerethaei, altera dicebatur Phelethaei. Et Cerethaei quidem dans judicium, Phelethaei puniens interpretatur; ut quos illi adjudicarent morti promulgando sententiam isti punirent irrogando vindictam.

Caput V.

In eadem epistola.

«Filii autem David sacerdotes erant (II Reg. XVIII).» Cur filii David sacerdotes fuisse dicuntur; quia nullam cum filiis Aaron consanguinitatem, nisi sicut caeterae tribus habuisse noscuntur? Sed sciendum quia dum sacerdotes venerabiles ac magistri constituuntur in populo, aliquando nomine sacerdotum designantur principes, vel doctores, sicut alibi reperitur: «Ira Jarites [Ira Jairiles] erat sacerdos David (II Reg. XX),» id est, magister. Ita quoque cum dicitur: «Filii autem David erant sacerdotes,» sic intelligendum est ac si dicat: Quia magistri erant fratrum suorum, vel certe principes inter caeteros, sicut habet antiqua translatio. Nam ubi nova dicit editio: Filii David erant sacerdotes; in veteri legitur: Filii autem David principes erant aulae regiae.

Caput VI.

In epistola ad Cluniacenses fratres.

«Faciam, inquit David, misericordiam cum Hanon filio Naas, sicut fecit pater ejus mecum misericordiam. Misit ergo David consolans eum per servos super patris interitu,» utque historiam compendiosa relatione succingam «tulit Hanon servos David, rasitque mediam partem barbae eorum, et praecidit vestes eorum medias usque ad nates et dimisit eos (II Reg. X).» Quid enim per Hanon, nisi nequitiae spiritus? quid per barbam, quae virorum est propria, nisi sanctarum fortitudo virtutum? quid etiam per vestes, nisi sanctitatis intelligitur indumentum?

Chapter IV.

In the letter to Alberic, in which he answers him concerning ten questions.

You ask who were the Cherethites and Pelethites, who are said to have been warriors of David? (2 Sam. VIII, 18.) One reads in the book of Numbers that the Lord said to Moses: "Gather for me seventy men of the elders of Israel, whom you know to be elders of the people and masters, and you shall lead them to the door of the tabernacle of the covenant and make them stand there with you; and I will take of your spirit and deliver it to them, that they may sustain with you the burden of the people and you may not be burdened alone (Num. XI)." From the stock of these, therefore, two kindreds proceeded, of which one was called Cherethites, the other Pelethites. And Cherethites indeed is interpreted as "giving judgment," Pelethites as "punishing"; so that those whom the former should adjudge to death by promulgating the sentence, the latter should punish by inflicting vengeance.

Chapter V.

In the same letter.

"And the sons of David were priests (2 Sam. VIII)." Why are the sons of David said to have been priests, since they are known to have had no blood relationship with the sons of Aaron, except just as the other tribes? But it should be known that while venerable priests and masters are constituted among the people, sometimes by the name of priests princes or doctors are designated, as is found elsewhere: "Ira the Jairite was a priest of David (2 Sam. XX)," that is, a master. So also when it is said: "And the sons of David were priests," it is to be understood as if he says: That they were masters of their brothers, or certainly princes among the rest, as the ancient translation has it. For where the new edition says: The sons of David were priests; in the old it is read: But the sons of David were princes of the royal court.

Chapter VI.

In the letter to the Cluniac brothers.

"I will show," said David, "mercy to Hanun the son of Nahash, just as his father showed mercy to me. David therefore sent servants to console him over the death of his father," and that I may gird the history with a compendious relation, "Hanun took the servants of David, and shaved the middle part of their beard, and cut off their garments in the middle even to the buttocks and dismissed them (2 Sam. X)." For what is signified through Hanun, if not the spirit of wickedness? what through the beard, which is proper to men, if not the strength of holy virtues? what also through the garments, if not the clothing of holiness is understood?

Psalmista perhibente, qui ait: «Sacerdotes tui induantur justitiam (Psal. CXXXI).» Hanon ergo foedus amicitiae reposcentibus, mediam barbae partem radit, quia hostis antiquus aliquando fortiter operantis robur imminuit, sed postquam barbam rasit, etiam vestimenta praecidit, quia mox ut malignus spiritus interiorem adimit fortitudinem, consequenter etiam exteriorem conspicuae conversationis exuit honestatem. Quid est enim vestes hominum ad nates usque praecidere, nisi eos a superducto velamento justitiae usque ad obsceni et inverecundi operis turpitudinem denudare?

Caput VII.

In epistola ad Marinum.

Cum David perpetrati reatus arguitur, mox ut in vocem confessionis erupit, dicens: «Peccavi Domino,» ex ore prophetae protinus audivit: «Dominus transtulit peccatum tuum, non morieris (II Reg. XII).» Et quia se occasio praebuit, hoc etiam te fraudari non patiar, quia nonnulli a pueris in religionis ordine constituti sola inobedientia superbiae mista depereunt, cum in saeculo plurimi post immanium criminum perpetrata flagitia per humilitatis studium indulgentiam promerentur. Ecce enim David adulterium, homicidiumque commisit (II Reg. XI); Saul vero Samueli inobediens exstitit (I Reg. XIII, XV). Sed quid, quod ille nullo interveniente, vel in puncto veniam meruit; alterum vero nec propria confessio, nec prophetae tam lugubris et amara atque prolixa supplicatio reconciliavit. Plane si Scripturae series utrobique discutiatur, copiosior Saul quam David in verbis poenitentiae reperitur. Iste siquidem duntaxat id quod praemissum est: «Peccavi Domino (II Reg. XIII);» ille autem ait: «Peccavi, inquit, quia praevaricatus sum sermones Domini, et verba tua, timens populum, et obediens voci eorum (I Reg. XV);» atque idipsum postmodum repetens, ait: «Peccavi.» Accessit autem et longanimis valde Samuelis oratio, de quo videlicet dicitur: «Contristatusque est Samuel et clamavit ad Dominum tota nocte illa (Ibid.).» Sed divina voce responsum est: «Usquequo, ait, tu luges Saul, cum ego projecerim eum, ne regnet super Israel?» (I Reg. XVI.)

As the Psalmist bears witness, who says: "Let your priests be clothed with justice (Psal. CXXXI)." Hanun therefore, to those requesting a treaty of friendship, shaves the middle part of the beard, because the ancient enemy sometimes diminishes the strength of one who is working strongly, but after he has shaved the beard, he also cuts the garments, because as soon as the malignant spirit takes away the interior strength, consequently he also strips the exterior honesty of a conspicuous conversation. For what is it to cut the garments of men even to the buttocks, if not to denude them from the superinduced veil of justice even to the turpitude of an obscene and immodest work?

Chapter VII.

In the letter to Marinus.

When David is rebuked for the committed guilt, as soon as he broke out into the voice of confession, saying: "I have sinned to the Lord," he immediately heard from the mouth of the prophet: "The Lord has translated your sin, you shall not die (2 Sam. XII)." And because the occasion has presented itself, I will not suffer you to be defrauded of this also, because some, constituted in the order of religion from boys, perish by disobedience alone mixed with pride, while in the world many, after the perpetrated outrages of enormous crimes, merit indulgence through the study of humility. For behold, David committed adultery and homicide (2 Sam. XI); but Saul stood forth disobedient to Samuel (1 Sam. XIII, XV). But what, that the one, with no one intervening, even in a point of time merited pardon; but the other, neither his own confession, nor the so mournful and bitter and prolonged supplication of the prophet reconciled. Plainly if the series of Scripture be discussed on both sides, Saul is found more copious than David in the words of penance. For the former indeed spoke only that which was premised: "I have sinned to the Lord (2 Sam. XII);" but the latter said: "I have sinned," he said, "because I have prevaricated the words of the Lord, and your words, fearing the people, and obeying their voice (1 Sam. XV);" and afterwards repeating that same thing, he said: "I have sinned." There was added moreover the very long-suffering prayer of Samuel, of whom namely it is said: "And Samuel was saddened and cried to the Lord all that night (Ibid.)." But it was answered by the divine voice: "How long," he said, "do you mourn Saul, since I have projected him, that he should not reign over Israel?" (1 Sam. XVI.)

Quid est ergo quod alterius poenitentia pie suscepta, alterius autem sub districtae se veritatis est examine reprobata, nisi quod ille scelus inobedientiae spiritu superbiae parvipendens nequaquam pleno corde poenituit; hic autem pauca quidem protulit, sed ejus viscera divini timoris gladio transfixa veri luctus amaritudo replevit? Haec, quaeso, considerare non negligant, qui cum inobedientiae obediant, de graviorum se immanitate criminum procaciter jactant. Quorum profecto nonnullos saepe videmus ad agendae confessionis judicium frequentare, solo se devote prosternere, tinnulis se et accuratis verbis magis facete quam humiliter accusare, atque ideo nunquam eorum mores ad idoneae correptionis emolumenta procedere, quia videlicet cum Saul ore poenitent, corde tument.

Caput VIII.

In epistola ad cardinales episcopos.

Sicut olim Romanorum consules ex diversis mundi partibus reportabant, peracta hostium caede, victorias, sic isti nunc animas hominum de manu diaboli debent liberare captivas. Ad hos quippe victoriarum titulos, ad hos debent semper inhiare triumphos, videlicet 194 ut antiquo praedoni animarum pereuntium manubias rapere, et Regi suo Christo signa gaudeant victricia reportare. Hunc porro conflictum David signavit, cum Rabbath civitatem victor obtinuit (II Reg. XII). Rabbath quippe multitudo, vel grandis interpretatur, quod non inconvenienter universitatem hujus mundi significare cognoscitur. David itaque Rabbath obtinuit civitatem, cum suis legibus Christus grandem et copiosam hujus mundi subdidit multitudinem. Coronam vero de capite Regis illius David abstulit sibique, sicut Scriptura testatur, imposuit; quod tunc verus David Christus implevit, cum mundi sapientes, quibus quodammodo diabolus ornabatur, eripuit et in sui decoris et gloriae diadema convertit. Multitudo quippe fidelium non modo Christi, sed et doctoris cujusque corona perhibetur, cujus praedicatione convertitur, sicut Paulus Philippensibus ait: «Itaque, fratres mei charissimi, gaudium meum et corona mea, sic state in Domino (Philip. IV).» Sed et praedam, juxta Scripturam, asportavit multam valde. Praeda quippe de Rabbath tollitur, cum ex hoc mundo quique fideles atque devoti ad Dei omnipotentis obsequium convertuntur.

What is it therefore that the penance of the one was piously accepted, but of the other was rejected under the examination of strict truth, unless that the one, parvipending the crime of disobedience by a spirit of pride, by no means repented with a full heart; but the other indeed brought forth few words, but the bitterness of true grief filled his viscera transfixed by the sword of divine fear? These things, I beseech, let those not neglect to consider who, while they obey disobedience, procaciously boast of the enormity of more grave crimes. Of whom indeed we often see some frequent the judgment of performing confession, prostrate themselves devoutly on the ground, accuse themselves with tinkling and accurate words more facetiously than humbly, and therefore their manners never proceed to the emoluments of fitting correction, because namely with Saul they repent with the mouth, but swell with the heart.

Chapter VIII.

In the letter to the cardinal bishops.

Just as once the Roman consuls brought back victories from diverse parts of the world, after the slaughter of enemies was completed, so these now ought to liberate the captive souls of men from the hand of the devil. Indeed, for these titles of victories, for these triumphs they ought always to long, namely so that they may rejoice to snatch the spoils from the ancient robber of perishing souls, and bring back victorious signs to their King, Christ. Furthermore, David signaled this conflict when as victor he obtained the city of Rabbath (2 Sam. XII). For Rabbath is interpreted as multitude, or great, which is known to signify, not inconveniently, the universality of this world. And so David obtained the city of Rabbath when Christ subjected the great and copious multitude of this world to His laws. But David took the crown from the head of that King and placed it upon himself, as Scripture witnesses; which the true David, Christ, fulfilled then, when He snatched away the wise of the world, with whom the devil was in a certain way adorned, and converted them into the diadem of His own beauty and glory. For the multitude of the faithful is held to be the crown not only of Christ, but also of every teacher by whose preaching they are converted, as Paul says to the Philippians: "Therefore, my most dear brothers, my joy and my crown, so stand in the Lord (Philip. IV)." But he also carried away very much prey, according to Scripture. Indeed, prey is taken from Rabbath when any faithful and devoted persons from this world are converted to the service of Almighty God.

Vos, inquam, o sancti pontifices, vos potissimum hujusmodi debetis esse praedones, qui quotidie desudetis animas hominum de manibus reprobi possessoris eripere et triumphales Regi vestro David manubias reportare. Nec tamen sufficit, cum diabolo raptus, ad Deum quisque pia devotione convertitur, nisi mox etiam a status sui duritia quasi crebro sanctae praedicationis malleo conteratur. Unde per Jeremiam: «Nunquid non verba mea sunt quasi ignis, dicit Dominus, et quasi malleus conterens petram?» (Jer. XXIII.) Verba quippe Domini quasi ignis sunt, quia frigus expellunt, calorem mentibus ingerunt.

Congrue ergo sacra subnectit historia: «Populum quoque ejus adducens serravit, et circumegit super eos ferrata carpenta, divisitque cultris et transduxit in typum laterum (III Reg. XII).» Quid enim per ferrata carpenta, quod utique genus est curruum, nisi sortem atque inexpugnabilem quadrigam sanctorum evangelistarum, ac per hoc omnium divinarum Scripturarum intelligere debemus eloquium? Nam, prout alibi jam diximus: Vile quidem ferrum, tamen edomat omne metallum. Sicut ferrum metallis omnibus dominatur, sic evangelica doctrina duras mentes emollire cognoscitur. Quid est ergo super captos homines ferrata carpenta circumagere, nisi sacrae Scripturae roris humanarum mentium aream triturare, ut in eis sermo divinus et vitiorum reluctantium glebas obterat, et eas ad suscipiendas mandatorum coelestium segetes complanare et exaequare contendat? Et quid est eos cultris dividere, nisi peccatorum hominum conscientiam ad confessionem divini verbi praedicationibus aperire? De quo verbo dicit Apostolus: «Gladium spiritus, quod est verbum Dei (Ephes. VI);» tunc enim tanquam spiritualibus cultris homo dividitur, cum ad detegendas animae suae plagas divini verbi gladio desecatur. Cur autem eos in typum laterum 195 transduxisse narratur, nisi quia lateres et terreni sunt et decocti? Tunc enim peccator in typum lateris vertitur, cum ad praedicationis vocem sancti Spiritus ardorem concipit et veraciter humiliatus terram se ac lutum esse perpendit. Sic itaque quisque conversus ac poenitens in lateris formatur imaginem, cum et humiliatur ex suae fragilitatis luto, et quasi rubescit, sive flammescit in amore divino, ut dum se terrenum pulverem pensat, cor suum ad referendas Deo gratias, qui se revocavit, accendat. Unde et Adam interpretatur terra rubra, ut ex primi parentis nomine quisque condiscat, vel quid originaliter sit, vel quid eum actualiter esse conveniat. Ad hos itaque sacerdotes Ecclesiarum, ad istas sancti pontifices debuerant anhelare victorias non sumptuosis epularum.

Caput IX.

In epistola ad Albericum, qua et super decem quaestionibus respondet.

You, I say, O holy pontiffs, you especially ought to be such plunderers, who daily should toil to snatch the souls of men from the hands of the reprobate possessor and bring back triumphal spoils to your King, David. Nor however is it sufficient when anyone, snatched from the devil, is converted to God by pious devotion, unless soon he is also bruised from the hardness of his status as if by the frequent hammer of holy preaching. Whence through Jeremiah: "Are not my words like fire, says the Lord, and like a hammer crushing the rock?" (Jer. XXIII.) For the words of the Lord are like fire because they expel cold and instill warmth into minds.

Fittingly, therefore, does the sacred history subjoin: "Also bringing forth its people he sawed them, and drove iron carts over them, and divided them with knives and passed them into the mold of bricks (2 Sam. XII)." For what ought we to understand by the iron carts, which are certainly a kind of chariot, but the lot and impregnable four-horse team of the holy evangelists, and through this the eloquence of all the divine Scriptures? For, as we have already said elsewhere: Iron is indeed vile, yet it subdues every metal. Just as iron dominates all metals, so evangelical doctrine is known to soften hard minds. What is it, therefore, to drive iron carts over captured men, but to thresh the area of human minds with the dew of sacred Scripture, so that in them the divine word may both crush the clods of reluctant vices, and strive to smooth and level them for receiving the crops of celestial mandates? And what is it to divide them with knives, but to open the conscience of sinful men to confession by the preachings of the divine word? Of which word the Apostle says: "The sword of the spirit, which is the word of God (Ephes. VI);" for then a man is divided as if by spiritual knives, when he is cut open by the sword of the divine word for the detecting of the plagues of his soul. But why is it related that he passed them into the mold of bricks, unless because bricks are both earthly and baked? For then a sinner is turned into the mold of a brick, when at the voice of preaching he conceives the heat of the Holy Spirit and, truly humbled, considers himself to be earth and mud. Thus, therefore, every convert and penitent is formed into the image of a brick, when he is both humbled from the mud of his fragility, and as if reddens, or flames up in divine love, so that while he weighs himself as earthly dust, he may kindle his heart for returning thanks to God, who called him back. Whence also Adam is interpreted as red earth, so that from the name of the first parent everyone may learn either what he is originally, or what it is fitting for him to be actually. For these victories, therefore, the priests of the Churches, for these the holy pontiffs ought to have panted, not in sumptuous feasts.

Chapter IX.

In the letter to Alberic, in which he also responds concerning ten questions.

«Egressus est autem rex David Hierusalem, fugiens Absalon, et dereliquit decem mulieres concubinas ad custodiendam domum (II Reg. XV et XVI).» David a facie Absalon fugiens decem concubinas in domo relinquit, quas Absalon per incestum turpiter foedat. Quia Redemptor noster, dum ejectus de civitate Judaica in desertum gentium properat, relinquit in domo legis Judaeos non viriliter incedentes, sed muliebri conversatione viventes; qui nimirum per decem concubinas non incongrue figurantur, quia, dum enerviter legis praecepta custodiunt, non castum matrimonii merentur ascendere thalamum, sed absque fidei cohaerentes annulo sortiuntur pro conjugio pellicatum. Quam Absalon lasciviens polluit, quia malignus spiritus reprobas impiorum animas quasi prostituendo corrumpit, quia per excessus diversorum scelerum cum talibus fornicatur, et tanquam substrata sibi prostibula incestus violator amplectitur, dum adulterinis eorum operibus delectatur.

Caput X.

In epistola ad Desiderium abbatem quod majori sit dignus honore qui dignitatem projicit quam qui in ea persistit.

Absalon siquidem interpretatur patris pax (II Reg. XIII), per quem designatur populus Judaeorum, qui usque ad mortem persecutus est Christum. De quo populo per Isaiam dicitur: «Filios genui et exaltavi, ipsi autem spreverunt me (Isa. I);» qui patris pax jure dicitur, quoniam in illo specialiter populo per legem datam, per victimarum sacrificia, per tabernaculum denique, sive templum Deus quievisse videtur. Sicut David: «Notus, inquit, in Judaea Deus, in Israel magnum nomen ejus (Psal. LXXV).» Atque ut iste populus patris pax esse videatur, audi quod sequitur: «Et factus est in pace locus ejus (Ibid.).» Sive per Absalon Judas traditor designatur, qui et ipse patris pax non immerito dicitur, sicut ipse de illo Christum in psalmo conqueritur, dicens: «Etenim homo pacis meae, in quo sperabam, qui edebat panes meos, magnificavit adversum me supplantationem (Psal. XL).» Nam et Christus non incongrue pater asseritur, sicut Propheta testatur: «Vocabitur, inquit, Deus fortis, pater futuri saeculi, princeps pacis (Isa. IX).» Iste ergo dicitur princeps pacis et ille pax patris.

"But King David went out from Jerusalem, fleeing Absalom, and he left behind ten concubines to guard the house (2 Sam. XV and XVI)." David, fleeing from the face of Absalom, leaves ten concubines in the house, whom Absalom basely defiles through incest. Because our Redeemer, while He hastens, ejected from the Jewish city, into the desert of the nations, leaves in the house of the law the Jews who do not walk manfully, but live in a womanly conversation; who certainly are not incongruously figured by the ten concubines, because, while they guard the precepts of the law enervately, they do not merit to ascend the chaste bedchamber of marriage, but, cohering without the ring of faith, they obtain concubinage instead of marriage. Whom the lascivious Absalom pollutes, because the malignant spirit corrupts the reprobate souls of the impious as if by prostituting them, because through the excesses of diverse crimes he fornicates with such as these, and as if they were brothels spread out under him, the violator of incest embraces them, while he is delighted by their adulterous works.

Chapter X.

In the letter to Abbot Desiderius, that he is worthy of greater honor who casts away dignity than he who persists in it.

Absalom indeed is interpreted as peace of the father (2 Sam. 13), by whom is designated the people of the Jews, who persecuted Christ even unto death. Concerning which people it is said through Isaiah: "I have brought up children and exalted them, but they have despised me (Isa. 1);" who is rightly called the peace of the father, since in that people specifically God seems to have rested through the law given, through the sacrifices of victims, and finally through the tabernacle or the temple. As David says: "In Judea God is known, in Israel his name is great (Psal. 75)." And that this people may be seen to be the peace of the father, hear what follows: "And his place was made in peace (Ibid.)." Or through Absalom the traitor Judas is designated, who himself is not undeservedly called the peace of the father, as Christ himself complains of him in the psalm, saying: "For the man of my peace, in whom I hoped, who ate my bread, has magnified supplanting against me (Psal. 40)." For Christ also is not incongruously asserted to be a father, as the Prophet testifies: "He shall be called," he says, "the mighty God, the father of the world to come, the prince of peace (Isa. 9)." He, therefore, is called the prince of peace and that one the peace of the father.

Cui etiam, Judae videlicet, in ipso persecutionis articulo pacis osculum non negavit (Matth. XXVI). Nec mirum si Judae traditoris speciem Absalon tenuit, quem non solum in persecutione David, sed ipso quoque genere suae mortis expressit (II Reg. XVIII). Ille siquidem quercui, dum transire vellet, inhaesit; iste se laqueo, Scriptura testante, suspendit. Ut quoniam uterque redundans vipereae felle nequitiae et terra indignus erat et coelo, inter utrumque libratus et terram perderet et ad coelum nullatenus aspiraret. Nam et Achitophel, qui David persequi non dissimiliter voluit, exigentibus meritis, idipsum genus mortis elegit (II Reg. XVII); hic enim Absalon persequenti David consilium dedit ut concubinas patris, quas dimiserat ad custodiendam domum, sacrilega permistione pollueret, ad foedandum patrem novercas suas turpiter incestaret (I Reg. XVI). Quid autem per decem concubinas David, nisi pars illa Judaicae plebis exprimitur quae Christum verum utique David fugientem in gentilitatis deserta non sequitur, quia legis se habere Decalogum gloriatur? Per numerum nempe concubinarum, numerus exprimitur mandatorum; concubinae ergo, quae non sequentes David, domum servant, hi sunt qui in veteris legis custodia perseverant. Absalon ergo ad has David concubinas ingreditur quia diabolus, qui in Absalon erat, per excessus diversorum scelerum cum talibus fornicatur. And bene dicitur: Quia David eas dimiserat ad custodiendam domum; provida quippe Redemptoris nostri dispensatione divinitus agitur ut quasi ad servandam domum legis Judaeorum reliquiae reserventur; ut ipsi qui modo nostri sunt scriniari, et libros coelestis eloquii in eadem in qua conditi sunt lingua ubique terrarum ferant, quatenus ipsi qui nobis inimici sunt, si quando scrupulus dubietatis emerserit, omne nobis ambiguum tollant. Unde per Psalmistam dicitur: «Deus meus, ostende mihi bona inter inimicos meos, ne occidas eos, ne quando obliviscatur legis tuae (Psal. LVIII).» Hebraica quippe lingua, quae toto orbe dispergitur, multum Christianae fidei auctoritas adjuvatur. Unde et illic aperte subjungitur: «Disperge illos in virtute tua, et depones eos, protector noster, Domine (Ibid.).»

Caput XI.

In eadem epistola.

To whom also, namely to Judas, in the very moment of persecution he did not deny the kiss of peace (Matth. 26). Nor is it a wonder if Absalom held the likeness of the traitor Judas, whom he expressed not only in the persecution of David, but also in the very kind of his death (2 Sam. 18). For the one clung to an oak while he wished to pass; the other hanged himself with a halter, as Scripture testifies. So that since each one, overflowing with the gall of viperous wickedness, was unworthy of both earth and heaven, poised between the two he should both lose the earth and by no means aspire to heaven. For Ahithophel also, who wished to persecute David in a similar way, his merits demanding it, chose that same kind of death (2 Sam. 17); for he gave counsel to Absalom as he persecuted David that he should pollute with sacrilegious mingling the concubines of his father, whom he had left to guard the house, and to the defiling of his father he should shamefully commit incest with his stepmothers (1 Sam. 16). What, however, is expressed by the ten concubines of David, unless that part of the Jewish people which by no means follows the true David, Christ, as he flees into the deserts of Gentility, because it boasts that it has the Decalogue of the law? For by the number of the concubines, the number of the commandments is expressed; the concubines, therefore, who not following David, keep the house, are those who persevere in the keeping of the ancient law. Absalom, therefore, goes in to these concubines of David because the devil, who was in Absalom, commits fornication with such through the excesses of various crimes. And it is well said: Because David had left them to guard the house; for by the provident dispensation of our Redeemer it is divinely arranged that the remnants of the Jews should be reserved as if to guard the house of the law; so that they themselves who are now our librarians, should carry the books of heavenly eloquence everywhere in the world in the same language in which they were composed, so that they themselves who are enemies to us, whenever a scruple of doubt should emerge, may take away all ambiguity for us. Whence it is said by the Psalmist: "My God, show me good things among my enemies, slay them not, lest they ever forget your law (Psal. 58)." For by the Hebrew language, which is dispersed throughout the whole world, the authority of the Christian faith is much assisted. Whence it is also openly subjoined there: "Scatter them in your power, and bring them down, our protector, O Lord (Ibid.)."

Chapter XI.

In the same letter.

«Cumque venisset David in castra Madian, Sobi filius Naas, et Machir filius Amichel, 197 et Berzellai Galaadites obtulerunt ei stratoria, et tapetia, ac vasa fictilia, etc.» (II Reg. XVII). Madianitae vero, qui praebuere regi David stractoria et tapetia, quid aliud significant quam gentiles conversos ad fidem? qui dum piis actibus incessanter insistunt, quasi textrini operis linteamina praeparant, in quibus utique Dominus suaviter requiescat. Haec enim sunt evangelica illa vestimenta, quae apostoli super asinam ponunt et Jesum sedere desuper faciunt (Matth. XXI). Quod autem sequitur «quia dederunt David etiam vasa fictilia, frumentum et hordeum, farinam, et fabam, et lentem, et frixum cicer, et mel, et butyrum, oves etiam et pingues vitulos (II Reg. XVII);» plurimae ciborum species diversi sunt sanctorum hominum mores, quibus nimirum David cum suis commilitonibus pascitur; quia Redemptor noster cum sanctis suis rectis justorum operibus velut esuriens epulatur.

Caput XII.

In epistola ad Albericum, in qua super decem quaestionibus respondet.

«Fuit autem ibi praelium dispersum super faciem terrae, et multo plures erant, quos consumpserat saltus de populo, quam hi quos voraverat gladius (II Reg. XVIII).» De qua sententia in libro Hebraicarum quaestionum haec B. Hieronymi verba sunt: Saltum hunc, inquit, qui plures consumpsisse quam gladius vorasse legitur, bestias ferocissimas, quae in saltu erant, Hebraei autumant, a quibus plures consumpti quam a gladio vorati fuerint. Verum hic, ut dicitur, Hebraeorum fuit intellectus. Nobis autem videtur quia vesani quique, et infruniti, qui cum Absalon perduelliones exstiterant, Deo deserente caecati, arbustis occurrentibus impingebant, atque ideo dicatur quia plures ceciderint saltu consumente perempti quam hi qui fuerint gladio trucidante vorati. Quod ita debere intelligi non ambigitur, si ipsa styli consequentia vel superficietenus attendatur. Nam postquam praemittit: «Multo plures erant quos saltus consumpserat de populo quam hi quos voraverat gladius in die illa;» praesto subjungit: «Accidit autem ut occurreret Absalon servis David sedens in mulo; cumque ingressus fuisset mulus subter condensam quercum et magnam, adhaesit caput ejus quercui, et, illo suspenso inter coelum et terram, mulus cui insederat pertransiit (Ibid.).»

Caput XIII.

In epistola ad D. abbatem, quae paulo supra.

"And when David had come into the camp [Mahanaim], Shobi the son of Nahash, and Machir the son of Ammiel, and Barzillai the Gileadite offered him bedding, and carpets, and earthenware vessels, etc." (2 Sam. XVII). But the Madianites [men of the camp], who offered to King David bedding and carpets, what else do they signify than the Gentiles converted to the faith? Who, while they incessantly insist upon pious acts, prepare as it were the linens of a weaver's work, in which the Lord may certainly rest sweetly. For these are those evangelical garments which the apostles place upon the donkey and make Jesus to sit thereon (Matth. XXI). But that which follows, "because they gave to David also earthenware vessels, wheat and barley, meal and beans and lentils, and parched chickpeas, and honey, and butter, sheep also and fat calves (2 Sam. XVII);" the many kinds of foods are the diverse manners of holy men, by which certainly David is fed with his fellow soldiers; because our Redeemer with His saints feasts upon the right works of the just as if He were hungry.

Chapter XII.

In the letter to Alberic, in which he responds concerning ten questions.

"But the battle was there dispersed over the face of the earth, and many more were they whom the forest had consumed of the people, than those whom the sword had devoured (2 Sam. XVIII)." Concerning which sentence, in the book of Hebrew Questions, these are the words of Blessed Jerome: This forest, he says, which is read to have consumed more than the sword devoured, the Hebrews assert to be very ferocious beasts which were in the forest, by which more were consumed than were devoured by the sword. But this, as it is said, was the understanding of the Hebrews. But to us it seems that all the mad and senseless ones, who had stood forth as rebels with Absalom, blinded by God's desertion, dashed against the encountering thickets, and therefore it is said that more fell, perished by the consuming forest, than those who were devoured by the slaying sword. That it ought to be so understood is not doubted if the very consequence of the style be attended to even superficially. For after he premises: "There were many more whom the forest had consumed of the people than those whom the sword had devoured in that day;" he immediately subjoins: "But it happened that Absalom met the servants of David sitting upon a mule; and when the mule had entered under a thick and great oak, his head adhered to the oak, and, he being suspended between heaven and earth, the mule on which he sat passed on (Ibid.)."

Chapter XIII.

In the letter to Abbot D., which is a little above.

«Berzellai Galaadites senex valde, id est, octogenarius, ut sacra testatur historia, descendens de Rogelim, transduxit regem David Jordanem; cui rex: Veni, inquit, ut requiescas mecum in Hierusalem. Ille autem renuens, excusationem senectutis obtendit, et, relicto rege, mox ad propria repedavit (II Reg. XIX).» Sunt namque nonnulli qui regem David, hoc est Salvatorem nostrum sequentes, Jordanis fluenta transmittunt; hoc est, vel baptismi suscipiunt 198 sacramentum, vel, quod secundum est lavacrum, arripiunt spirituale propositum. Nam quia in Jordane auctor baptismi Christus est baptizatus (Matth. III), recte per eum intelligitur baptismus. Sed hi veste variata, non mente, habitum mutando, non animum, ad pristinos redeunt mores et saeculares repetunt actiones; et quia nequeunt a negotiorum saecularium perturbatione quiescere, nolunt in Hierusalem, hoc est in visione pacis habitare cum rege; senes enim sunt, et inveterati, atque ideo nequeunt in novam de vetusta conversatione mutari. Nam et Jordanem transeunt et octogenarii sunt, quia et baptizati sunt et resurrectionem futuram, quae per octonarium designatur numerum, credunt. Sed hi quanquam Regi humiliter et blande loquantur, Regem tamen deserunt et ad solitae conversationis consuetudinem revertuntur. Quid est enim Regi blanda verba proferre, nisi sicut in Evangelio dicitur, se callide potius quam humiliter excusare? «Rogo, inquit, te, habe me excusatum (Luc. XIV).» Dicebat enim Berzellai regi: Cur servus tuus sit oneri domino meo regi? paululum procedam famulus tuus ab Jordane tecum, nec indigeo hac vicissitudine.

Cujus figuram tenent qui spirituali cuiquam viro seseque ad altiora provocanti, quasi humiliter decantant: Peccatores quidem sumus tibique, pater, obtemperamus, sed districtioris instituti regulam servare non possumus; infirmi sumus et fragiles, atque ideo melius judicamus sub levi nos fasce inglorios utcunque vivere quam sub gravis sarcinae pondere quasi fortes interire. Nam et quod idem Berzellai superius dixerat, ab istorum interioris hominis senio non discordat: «Quot sunt, inquit, dies annorum vitae meae, ut ascendam cum rege in Hierusalem?» et adjecit: «Nunquid vigent sensus mei ad discernendum suave et amarum? aut delectare potest servum tuum cibus, et potus? vel audire possum vocem cantorum et cantatricum?» (II Reg. XIX.) Veraciter enim talium hominum sensus intrinsecus obtusi sunt, quia spiritualia mentis edulia, vel intimae jubilationis organa non discernunt; non enim eis sapit cibus ille coelestis, ad quem Propheta spirituales convivas invitat: «Gustate, inquit, et videte quoniam suavis est Dominus (Psal. XXXIII).» Nec illa fauces eorum mella discernunt, de quibus aiebat: «Quam dulcia faucibus meis eloquia tua, Domine, super mel et favum ori meo!» (Psal. CXVIII.)

"Barzillai the Gileadite, a very old man, that is, eighty years old, as the sacred history witnesses, descending from Rogelim, led King David across the Jordan; to whom the king said: Come, he said, that you may rest with me in Jerusalem. But he, refusing, offered the excuse of old age, and, having left the king, soon returned to his own (2 Sam. XIX)." For there are some who, following King David, that is, our Savior, cross the streams of the Jordan; that is, they either receive the sacrament of baptism, or, which is the second washing, they take up a spiritual purpose. For because in the Jordan the author of baptism, Christ, was baptized (Matth. III), baptism is rightly understood by it. But these, with changed garment but not mind, changing their habit but not their soul, return to their former manners and repeat secular actions; and because they are unable to rest from the perturbation of secular business, they do not wish to dwell with the king in Jerusalem, that is, in the vision of peace; for they are old and hardened, and therefore they are unable to be changed from an old conversation into a new one. For they both cross the Jordan and are eighty years old, because they are both baptized and believe in the future resurrection, which is designated by the number eight. But these, although they speak humbly and blandly to the King, nevertheless desert the King and return to the custom of their accustomed conversation. For what is it to bring forth bland words to the King, unless as it is said in the Gospel, to excuse oneself cunningly rather than humbly? "I pray you," he says, "have me excused (Luke XIV)." For Barzillai said to the king: Why should your servant be a burden to my lord the king? Let your servant go a little way from the Jordan with you, nor do I need this recompense.

Whose figure those hold who, to any spiritual man provoking them to higher things, chant as it were humbly: We are indeed sinners and we obey you, father, but we cannot keep the rule of a stricter institute; we are weak and fragile, and therefore we judge it better to live ingloriously in any way under a light burden than to perish as if strong under the weight of a heavy load. For what the same Barzillai had said above does not discord from the old age of the inner man of these: "How many," he says, "are the days of the years of my life, that I should ascend with the king to Jerusalem?" and he added: "Are my senses vigorous enough to discern between sweet and bitter? or can food and drink delight your servant? or can I hear the voice of singing men and singing women?" (2 Sam. XIX.) For truly the senses of such men are inwardly blunted, because they do not discern the spiritual foods of the mind, or the organs of inward jubilation; for that celestial food does not taste good to them, to which the Prophet invites spiritual guests: "Taste," he says, "and see that the Lord is sweet (Psal. XXXIII)." Nor do their throats discern those honeys of which he said: "How sweet are your words to my throat, O Lord, above honey and the honeycomb to my mouth!" (Psal. CXVIII.)

Necdum ad illud Sapientiae discubuere convivium, de quo in libro Proverbiorum dicitur: «Quia sapientia immolavit victimas suas, miscuit vinum et proposuit mensam suam.» Ubi et sequitur: «Misit ancillas suas ut vocarent ad arcem, et ad moenia civitatis: Venite, comedite panem meum, et bibite vinum, quod miscui vobis (Prov. IX).» Hi voces etiam cantorum et cantatricum non audiunt, quia quae sanctorum martyrum, quae sanctarum virginum ante Deum jubilet modulatio nullatenus comprehendunt. Nam quia carnaliter conversantes ad Dominum contemplationis corda non elevant, coelestis harmoniae modulos et mellifluas angelici concentus suavitates ignorant.

Unde non immerito senex ille Berzellai fuisse dicitur de Rogelim, quod interpretari dicitur pedes. Pedestres enim tales ambulant, et quoniam a terrenae 199 conversationis itinere se suspendere nesciunt, ad comprehendenda coelestis melodiae cantica non assurgunt, nolunt enim nisi pedites semper incedere atque ideo nequeunt alta jubilationis intimae gaudia penetrare. Et quoniam terreni actus, in quibus sparsi sunt, duros eos atque insensibiles reddunt, spiritualis laetitiae contemplari subtilia nequeunt. Hinc est etiam quod ille Berzellai Galaadites asseritur, quod acervus testimonii interpretatur, et quoniam acervus ille testimonii, qui Galaad dicitur, a Laban et Jacob de lapidibus factus agnoscitur (Gen. III), bene per hunc Galaaditen duri ac lapidei homines designantur, qui, dum ad amorem spiritualis vitae cor non emolliunt, tanquam lapides facti in pertinaci saecularium negotiorum vigore durescunt. Ad quam duritiam pertinet quod idem quoque Berzellai ferrum meum interpretari dicitur. Quid est durius ferro? et quid obstinatius corde perverso? «In malevolam enim animam nunquam introibit sapientia (Sap. I).» Et congrue ferrum meum, quasi de se quilibet homo durus et obstinatus dicit, quia dum statuit in propria perseverare duritia, in consilia se nunquam projicit aliena, et quia rigidus et inflexibilis ad coelestem Hierusalem cum David rege non graditur, de via quam coeperat cum Berzellai, ad terram Madian, hoc est, ad vitae veteris primordia revocatur.

Caput XIV.

In eadem epistola.

Not yet have they reclined at that banquet of Wisdom of which it is said in the book of Proverbs: "Because Wisdom has immolated her victims, she has mixed her wine and set forth her table." Where it also follows: "She has sent her handmaids to call to the citadel, and to the walls of the city: Come, eat my bread, and drink the wine which I have mixed for you (Prov. IX)." These also do not hear the voices of singing men and singing women, because they in no way comprehend what modulation may jubilate before God of the holy martyrs, or of the holy virgins. For because, living carnally, they do not lift up the hearts of contemplation to the Lord, they are ignorant of the measures of celestial harmony and the mellifluous sweetnesses of the angelic concert.

Whence not undeservedly that old man Barzillai is said to have been from Rogelim, which is said to be interpreted as feet. For such people walk as pedestrians, and since they know not how to suspend themselves from the journey of earthly conversation, they do not rise to comprehending the songs of celestial melody; for they wish always to walk only as pedestrians and therefore are unable to penetrate the deep joys of inward jubilation. And since the earthly acts in which they are scattered render them hard and insensible, they are unable to contemplate the subtleties of spiritual gladness. Hence it is also that he is asserted to be Barzillai the Gileadite, which is interpreted as heap of witness, and since that heap of witness, which is called Gilead, is known to have been made of stones by Laban and Jacob (Gen. XXXI), well through this Gileadite are designated hard and stony men, who, while they do not soften their heart to the love of spiritual life, become as if made of stone, hardening in the pertinacious vigor of secular businesses. To which hardness pertains that the same Barzillai also is said to be interpreted as my iron. What is harder than iron? And what more obstinate than a perverse heart? "For wisdom will never enter into a malevolent soul (Wisd. I)." And fittingly "my iron," as any hard and obstinate man says as if of himself, because while he determines to persevere in his own hardness, he never casts himself into the counsels of others; and because, rigid and inflexible, he does not walk to the celestial Jerusalem with King David, he is called back from the way which he had begun with Barzillai, to the land of Madian, that is, to the beginnings of the old life.

Chapter XIV.

In the same letter.

«Cumque venisset rex David in Hierusalem, tulit decem concubinas suas, quas reliquerat ad custodiendam domum et tradidit eas in custodiam; nec est ingressus ad eas, sed erant clausae usque ad diem mortis suae in viduitate viventes (II Reg. XX).» Concubinae quae non sequentes David domum servant, hi sunt qui in veteris Legis custodia perseverant. De quibus profecto concubinis dicitur: «Quia de caetero non est David ingressus ad eas: Sed erant clausae usque in diem mortis suae in viduitate viventes.» Judaei plane nunc clausi sunt et in viduitate vivunt quoniam ad virum sanctae Ecclesiae non accedunt, nec ad eos coelestis ille Sponsus ingreditur, quia tanquam mulierculis a diabolo prostitutis suum praebere contubernium dedignatur eisque, quia polluti sunt per adulterium, repudii dat libellum. Et hae quae non sequuntur virum merito concubinae, nec vocantur uxores, quia, dotali foedere ac nuptiali copula prorsus indignae, non illam pariunt sobolem quae paternae benedictionis possideat haereditatem. Nobis autem econtrario dicitur: «In hoc vocati estis, ut benedictionem haereditate possideatis (I Petr. III).» Nam et idem dicit Apostolus: «Igitur qui ex fide sunt, benedicentur cum fideli Abraham. Quicunque autem ex operibus legis sunt, sub maledicto sunt (Gal. III).»

Caput XV.

In epistola ad Albericum, in qua ei super decem quaestionibus respondet.

«David postmodum non est ingressus ad eas, sed erant clausae usque in diem mortis suae in viduitate viventes (II Reg. XX).» Perdiderunt enim virum, de quo per Isaiam dicitur: «Quoniam acceperunt septem mulieres virum unum (Isa. IV).» De quibus et per Salomonem dicitur: «Quia septingentae sunt reginae (III Reg. XI).» Acceperunt itaque septem, quae amiserunt decem. Coelestem quippe Sponsum sancta sibi confoederavit Ecclesia septiformi scilicet Spiritus dono repleta. Quem Sponsum Synagoga, quae Decalogi mandata perceperat, perdidit viduaque permansit, quia dum in domo consueti ritus et legalium caeremoniarum immobiliter perstitit, cum rege David in deserta gentilium exire contempsit.

Caput XVI.

In eadem epistola.

"And when King David had come into Jerusalem, he took his ten concubines, whom he had left to guard the house, and he delivered them into custody; nor did he go in unto them, but they were shut up until the day of their death, living in widowhood (2 Sam. XX)." The concubines who, not following David, guard the house, are those who persevere in the custody of the old Law. Concerning which concubines it is certainly said: "Because for the rest David did not go in unto them: but they were shut up until the day of their death, living in widowhood." The Jews plainly now are shut up and live in widowhood since they do not approach the husband of the holy Church, nor does that celestial Spouse go in unto them, because He deigns not to offer His companionship to them as if they were little women prostituted by the devil, and because they are polluted through adultery, He gives them a bill of divorce. And these who do not follow the husband are deservedly called concubines, nor are they called wives, because, being altogether unworthy of the dotal treaty and nuptial union, they do not bring forth that offspring which may possess the inheritance of the father's blessing. But to us, on the contrary, it is said: "Unto this you were called, that you should possess a blessing by inheritance (1 Pet. III)." For the same Apostle also says: "Therefore those who are of faith shall be blessed with faithful Abraham. But whoever are of the works of the law are under a curse (Gal. III)."

Chapter XV.

In the letter to Alberic, in which he responds to him concerning ten questions.

"David afterwards did not go in unto them, but they were shut up until the day of their death, living in widowhood (2 Sam. XX)." For they lost the husband of whom it is said through Isaiah: "Because seven women have taken one husband (Isa. IV)." Concerning whom it is also said through Solomon: "Because there are seven hundred queens (1 Kings XI)." And so seven took Him, who lost the ten. For the holy Church has confederated to herself the celestial Spouse, being filled, namely, with the sevenfold gift of the Spirit. Which Spouse the Synagogue, which had received the mandates of the Decalogue, lost and remained a widow, because while she persisted immovably in the house of her accustomed rite and legal ceremonies, she contemned going out with King David into the deserts of the Gentiles.

Chapter XVI.

In the same letter.

«Tertium quoque fuit bellum in Gob contra Philistaeos, in quo percussit Adeodatus filius saltus polimitarius Bethleemites Goliath Getheum (II Reg. XXI).» Quod nimirum facile valet intelligi. Nam Gob interpretatur lacus. Et sicut periclitatur qui in lacum leonum mittitur, sic David quasi leonis se dentibus tradidit, cum in rabiem Goliath se praeliaturus immersit. Idem David Adeodatus jure dicitur; quoniam a Deo est electus in regnum. Qui etiam filius saltus vocatur, quia de pascuis saltuum, ubi oves alebat, eductus agnoscitur. Nec sine causa idem David polimitarius dicitur; quia mater ejus de genere Beselehel exstitit, qui tabernaculum foederis in deserto construxit, in quo etiam nonnulla polimitaria operatione contexuit. Bethleemites quoque non incongrue dicitur, quia a Noemi duxit originem, et de Bethleem fuerant tempore famis egressae atque ad eamdem Bethleem sunt, reflorescente postmodum ubertate, reductae. Quod autem Adeodatus cum omnibus suis his adjectivis, ipse procul dubio sit David, sequentia declarant, ubi dicitur: «Ii quatuor nati sunt de Arapha in Geth, et ceciderunt in manum David et servorum ejus (Ibid.).» Sane quid etiam per haec mystice significetur exponerem, nisi quod perspicuum est epistolaris mihi brevitas prohiberet. Juxta mysticum scilicet intellectum, haec omnia referuntur ad Christum. Ipse enim Adeodatus est, de quo per Isaiam dicitur: «Puer natus est nobis, et filius datus est nobis (Isa. IX).» Qui filius saltus non incongrue dicitur, quoniam ex Judaeis secundum carnem nasci dignatus est, qui dum nullum fructum spiritualis germinis attulerunt, velut agrestes arbores non in horto plantatae, sed in saltu natae steriles exstiterunt. Unde legitur: «Vox clamantis in deserto (Isa. XL);» hoc est, infructuoso Judaeorum populo. Polimitarius quoque Redemptor noster merito dicitur, quia velut textrini operis studio vacat, dum et se suis fidelibus induit et ex illis justitiae vestimenta contexit. De suis 201 quippe vestibus per Apostolum dicitur: «Ut exhiberet sibi gloriosam Ecclesiam, non habentem maculam neque rugam (Ephes. V).» Et per prophetam: «Omnibus his velut ornamento vestieris (Isa. XLIX).» De Christi vero fidelibus Psalmista canit: «Sacerdotes tui induantur justitiam (Psal. CXXXI).» Et per Ezechielem Dominus improperat animae, quam spiritualibus indumentis decenter ornavit, sed eum ipsa moechiae sordibus polluta deseruit: «Vestivi te, inquit, discoloribus et calceavi te hyacintho, et cinxi te bysso, et indui te subtilibus et ornavi te ornamento.»

"There was also a third battle in Gob against the Philistines, in which Adeodatus the son of the forest, a weaver, a Bethlehemite, struck Goliath the Gittite (2 Sam. XXI)." Which indeed is easily able to be understood. For Gob is interpreted as lake [or pit]. And just as he is in peril who is sent into the lake of lions, so David delivered himself as it were to the teeth of the lion when he immersed himself, about to battle, into the rage of Goliath. The same David is rightly called Adeodatus [Given by God], because he was elected to the kingdom by God. Who is also called the son of the forest, because he is known to have been led out from the pastures of the forests where he was feeding sheep. Not without cause is the same David called a weaver (polimitarius); because his mother was of the race of Bezalel, who constructed the tabernacle of the covenant in the desert, in which also he wove some things with weaver's work. He is also not incongruously called a Bethlehemite, because he drew his origin from Naomi, and they had gone out from Bethlehem in the time of famine and were led back to that same Bethlehem when later fertility reflowered. But that Adeodatus with all these his adjectives is without doubt David himself, the following things declare, where it is said: "These four were born of Rapha in Gath, and they fell by the hand of David and his servants (Ibid.)." Truly I would expose what is also signified mystically by these things, unless the clarity of the matter and the brevity of the letter should prohibit me. According to the mystical understanding, namely, all these things are referred to Christ. For He Himself is Adeodatus, of whom it is said through Isaiah: "A child is born to us, and a son is given to us (Isa. IX)." Who is not incongruously called the son of the forest, since He deigned to be born according to the flesh from the Jews, who while they brought forth no fruit of spiritual germ, were like wild trees not planted in a garden, but born sterile in a forest. Whence it is read: "The voice of one crying in the desert (Isa. XL);" that is, to the unfruitful people of the Jews. Our Redeemer is also deservedly called a weaver, because He is at leisure as it were for the study of weaver's work, while He both clothes Himself with His faithful and weaves from them the garments of justice. Of His garments indeed it is said by the Apostle: "That he might exhibit to himself a glorious Church, not having spot or wrinkle (Ephes. V)." And by the prophet: "With all these you shall be clothed as with an ornament (Isa. XLIX)." Of the faithful of Christ truly the Psalmist sings: "Let your priests be clothed with justice (Psal. CXXXI)." And through Ezekiel the Lord reproaches the soul, which He decently adorned with spiritual garments, but she herself, polluted with the filths of adultery, deserted Him: "I clothed you," He said, "with diverse colors and shod you with hyacinth, and girded you with fine linen, and clothed you with subtle things and adorned you with an ornament."

Et paulo post: «Et vestita es bysso, et polimito et multis coloribus (Ezech. XVI).» Quid ergo mirum, si Redemptor noster polimitarius dicitur, qui virtutis decore polimito induit animam quam sponsali jure sortitur? Ipse est enim Dei sapientia, de qua per Salomonem dicitur: «Quia quaesivit lanam et linum, et operata est consilio manuum suarum (Prov. XXXI).» Cujus digiti apprehenderunt fusum, cujus omnes domestici vestiti sunt duplicibus, cujus etiam caro stragula vestis facta est in passione. Sed eadem byssus et regalis purpura indumentum illius est in resurrectione; qui etiam Bethleemites jure vocatur, quia in Bethleem de Virgine natus agnoscitur. Quod autem dicitur: «Quia tertium bellum fuit in Gob,» hoc intelligitur quia verus David Salvator Israel, ante legem et sub lege, ac postmodum in evangelica gratia fideles semper bellatores habuit, per quos contra Philistaeos, id est, adversus malignos spiritus dimicavit. Ad hoc itaque tertium bellum David venit in Gob, qui interpretatur lacus, quia Redemptor noster dum velut forti armato fortior supervenit (Luc. XI), ipse per se etiam usque ad inferna descendit. Unde per Psalmistam dicit: «Posuerunt me in lacu inferiori, in tenebris et umbra mortis (Psal. LXXXVII).» Illic percussit Goliath Getheum, quia dum electorum animas de gehennae claustris eripuit, antiquum hostem, qui super eos tyrannidem exercebat, lethali vulnere sauciavit.

Caput XVII.

In sermone de virginibus.

«David sedens in cathedra, sapientissimus princeps inter tres. Ipse quasi tenerrimus ligni vermiculus, qui octingentos interfecit impetu uno (II Reg. XXIII).» Quid est quod David tam novae, tam inauditae praeconio laudis attollitur? Quis est iste tam humilis tamque sublimis? Quis, inquam, est iste David ita debilis atque despectus ut vermiculi speciem gerat? ita fortis et validus, ut uno impetu octingentos homines interficiat? In palea nempe litterae videtur esse ridiculum, si non in medulla spiritus lateat sacramentum. Quis ergo vermiculus iste, nisi ille qui per eumdem David canit in psalmo: «Ego autem sum vermis, et non homo?» (Psal. XXI.) Sicut enim vermis ex sola ligni materia gignitur, ita Christum absque virilis semine de solo virginali utero genitum fides catholica confitetur. Sed quamvis sit vermis tener et debilis, ligni vero duritia fortis ac solida, vermis tamen lignum vertit in cariem et cavernosum reddit et cavum.

And a little after: "And you were clothed with fine linen, and with woven work and many colors (Ezech. XVI)." What wonder therefore if our Redeemer is called a weaver, who clothes the soul which He obtains by bridal right with the woven beauty of virtue? For He Himself is the wisdom of God, of whom it is said through Solomon: "Because she has sought wool and flax, and has worked by the counsel of her hands (Prov. XXXI)." Whose fingers have taken hold of the spindle, whose whole household are clothed with double garments, whose flesh also was made a covering garment in the passion. But that same fine linen and royal purple is His garment in the resurrection; who is also rightly called a Bethlehemite, because He is known to have been born of the Virgin in Bethlehem. But that which is said: "Because the third battle was in Gob," this is understood because the true David, the Savior of Israel, before the law and under the law, and afterwards in evangelical grace, always had faithful warriors, through whom He fought against the Philistines, that is, against malignant spirits. To this third battle, therefore, David came into Gob, which is interpreted as lake, because our Redeemer, while like a stronger one He comes upon the strong armed man (Luke XI), He Himself also through Himself descended even to the lower regions. Whence through the Psalmist He says: "They have placed me in the lower lake, in darkness and the shadow of death (Psal. LXXXVII)." There He struck Goliath the Gittite, because while He snatched the souls of the elect from the cloisters of Gehenna, He wounded with a lethal wound the ancient enemy who was exercising tyranny over them.

Chapter XVII.

In the sermon on virgins.

"David sitting in the chair, the most wise prince among the three. He was as it were a very tender little worm of the wood, who killed eight hundred in one attack (2 Sam. XXIII)." Why is it that David is extolled with a heraldry of such new and unheard-of praise? Who is this one so humble and so sublime? Who, I say, is this David so weak and despised that he bears the appearance of a little worm? so strong and powerful, that in one attack he kills eight hundred men? In the chaff of the letter it indeed seems to be ridiculous, if a sacrament did not lie hidden in the marrow of the spirit. Who therefore is this little worm, except He who through the same David sings in the psalm: "But I am a worm, and not a man?" (Psal. XXI.) For just as a worm is produced from the material of wood alone, so the Catholic faith confesses that Christ was begotten from the virginal womb alone without the seed of man. But although the worm is tender and weak, and the hardness of the wood is indeed strong and solid, nevertheless the worm turns the wood into decay and renders it cavernous and hollow.

Ita Redemptor noster verus utique manu fortis atque desiderabilis, qui semetipsum exinanivit, qui non habens speciem, neque decorem, invalidus ac despectus apparuit, humanum genus, unde ortus est, paulatim a suo rigore mollivit, magnumque sibimet in electis suis habitationis spatium procuravit. Hic itaque David sedet in cathedra, quia in paternae majestatis gloria constitutus omnia judicat. Cui Pater ait: «Sede a dextris mei (Psal. CIX).» Sapientissimus est, quia ipsa Patris sapientia est. Sed quomodo David dicitur princeps inter tres, cum ille non inter alios quemlibet principatum, sed super omnes potius regalis sceptri teneret imperium? Laus enim ista depretiat, non exaltat; deprimit, non attollit, cum ille non tam tribus interesset, quam omnibus superesset. Sed cum ab illo David videatur sententia ista dissidere, est cui valeat aptissime convenire. Beatus enim ac singularis ille homo, qui mystice dictus est vermis, mox ut a Verbo in unitate personae suscipitur, in sancta Trinitate non inaequaliter principatur. Princeps est ergo inter tres, quia in Patre et Spiritu sancto ejusdem divinitatis plenitudinem retinet.

Caput XVIII.

In epistola ad Albericum in qua ei super decem quaestionibus respondet.

Quaeris cur in Scripturis sacris sit ista diversitas, ut in libro Regum (II Reg. XXIV) legatur David redemisse aream Ornan Jebusaei, simul et boves qui offerendi erant in holocaustum, siclis argenti tantummodo quinquaginta; cum in Paralipomenon pro sola area dedisse narretur auri sexcentos siclos? (I Paral. III.) Sed sciendum est procul dubio quia in libro Regum boves tantummodo quinquaginta siclis argenti comparasse David legitur, quanti vero aream comparaverit, illic omnino siletur. Paralipomenon vero liber de bobus e contrario tacet, sed emptam sexcentis auri siclis aream perhibet. Quod facile pervidetur, si in utroque libro ipsa verborum series diligenter attenditur. Nam in libro Regum hic est ordo verborum: «Emit ergo David aream, et boves argenti siclis quinquaginta.» Ubi sic distinguendum est, ut prius Scriptura dicat: «Emit David aream,» nec exprimat quanti; deinde sequatur: «Et boves argenti siclos quinquaginta.» In libro vero Paralipomenon ita legitur: «Dedit ergo David ornan pro loco siclos auri justissimi ponderis sexcentos, et aedificavit ibi altare Domino.» Sic igitur utraque sibimet Scriptura divisit, ut illa boum, ista solius areae numeret pretium. Res igitur quibus pretii mensura praefigitur discrepant, sed Scripturae sanctae sibimet invicem non repugnant.

Expliciunt testimonia libri secundi Regum.

So our Redeemer, truly strong of hand and desirable, who emptied Himself, who having no beauty nor comeliness, appeared weak and despised, gradually softened the human race, from which He arose, from its own rigor, and procured for Himself a great space of habitation in His elect. This David, therefore, sits in the chair, because established in the glory of the Father's majesty He judges all things. To whom the Father says: "Sit at my right hand (Psal. CIX)." He is most wise, because He is the very wisdom of the Father. But how is David called a prince among three, when He held not any principality among others, but rather the empire of the royal scepter over all? For such praise depreciates, it does not exalt; it depresses, it does not uplift, since He would not so much be among the three as He would be over all. But since this sentence seems to differ from that David, there is one to whom it may most aptly agree. For that blessed and singular man, who mystically is called a worm, as soon as He is received by the Word into the unity of person, He is a prince not unequally in the Holy Trinity. He is therefore a prince among the three, because in the Father and the Holy Spirit He holds the fullness of the same divinity.

Chapter XVIII.

In the letter to Alberic in which he responds to him on ten questions.

You ask why in the sacred Scriptures there is this diversity, that in the book of Kings (2 Sam. XXIV) it is read that David redeemed the threshing floor of Araunah the Jebusite, together with the oxen which were to be offered as a burnt offering, for only fifty shekels of silver; while in Chronicles he is related to have given for the threshing floor alone six hundred shekels of gold? (1 Chron. XXI.) But it must be known without doubt that in the book of Kings David is read to have purchased the oxen alone for fifty shekels of silver; for how much he purchased the threshing floor is entirely silent there. The book of Chronicles on the contrary is silent about the oxen, but asserts that the threshing floor was bought for six hundred shekels of gold. Which is easily perceived, if in both books the series of words itself is diligently attended to. For in the book of Kings this is the order of words: "David therefore bought the threshing floor, and the oxen for fifty shekels of silver." Where it is thus to be distinguished, that the Scripture first says: "David bought the threshing floor," and does not express for how much; then follows: "And the oxen for fifty shekels of silver." But in the book of Chronicles it is thus read: "David therefore gave to Araunah for the place six hundred shekels of gold of most just weight, and built there an altar to the Lord." Thus therefore both Scriptures divided between themselves, so that the former counts the price of the oxen, the latter of the threshing floor alone. The things therefore to which the measure of price is prefixed differ, but the holy Scriptures do not repugn one another.

Here end the testimonies of the second book of Kings.

INCIPIUNT TESTIMONIA LIBRI TERTII REGUM.

1. De Abisag Sunamite quae regi David ministrabat, et cum eo dormiens senilia ejus membra fovebat, et tamen integra mansit. 2. Quod David, dum vivit, et Joab et Semei pepercit; moriens vero perdendos eos mandavit. 3. Quod dicitur Salomon quadraginta millia praesepia equorum currilium habuisse, duodecim millia equestrium. 4. Quod de eodem dicitur: quia locutus est tria millia parabolas, et fuerunt carmina ejus quinque millia; et disputasse etiam de lignis, et de jumentis, et volucribus, et reptilibus, et piscibus. 5. Quod Salomon duas a dextra laevaque columnas in templi vestibulo statuit, quarum unam Jachim, alteram Booz vocarit. 6. Quod vasa templi Domini in campestri regione Jordanis in argillosa terra fusa sunt inter Sochol et Sarthan. 7. De eo quod cum sacerdotes exissent de sanctuario, nebula domus Dei repleta est, ita ut sacerdotes non possent prope astare propter nebulam. 8. Quod non esse dicitur argentum nec ullius pretii putari in tempore Salomonis. 9. Quod Salomoni fuerant uxores quasi reginae septingentae et concubinae trecentae. 10. De muliere Sareptana, ad quam Elias transmissus, invenit eam duo ligna colligentem, ut conqueret et sibi panem ac filio suo. 11. De eo quod, orante Elia, nebula parva quasi vestigium hominis de mari conscendens apparuit.

Expliciunt capitula.

INCIPIUNT TESTIMONIA LIBRI TERTII REGUM.

CAPUT PRIMUM.

Ad. C. praefectum, ubi eum ad certamen provocat.

«Quaesierunt David regi servi sui adolescentulam speciosam in cunctis finibus Israel, et invenerunt Abisag Sunamitem, et adduxerunt ad regem; quae dormiebat cum rege, et ministrabat ei, et non cognovit eam rex (III Reg. I).» Quae est autem haec puella, quae de cunctis finibus Israel tanquam singularis eligitur, et David regi, ut cum eo dormiat, et frigescentes artus calefaciat copulatur? Interroga Salomonem et ipse tibi puellae hujus aperiet sacramentum: «Posside, inquit, sapientiam, posside intelligentiam (Prov. IV).»

HERE BEGIN THE TESTIMONIES OF THE THIRD BOOK OF KINGS.

1. Of Abishag the Shunammite who ministered to king David, and sleeping with him cherished his aged limbs, and yet remained intact. 2. That David, while he lived, spared both Joab and Shimei; but dying commanded them to be destroyed. 3. That it is said Solomon had forty thousand stalls of chariot horses, twelve thousand of equestrian. 4. What is said of the same: because he spoke three thousand parables, and his songs were five thousand; and that he also disputed about trees, and about beasts, and birds, and reptiles, and fish. 5. That Solomon set up two columns on the right and left in the vestibule of the temple, one of which he called Jachin, the other Boaz. 6. That the vessels of the temple of the Lord were cast in the plain region of the Jordan in clayey earth between Succoth and Zarethan. 7. Of that which when the priests had gone out of the sanctuary, a cloud filled the house of God, so that the priests could not stand near on account of the cloud. 8. That silver is said not to be, nor to be thought of any price in the time of Solomon. 9. That Solomon had wives as it were seven hundred queens and three hundred concubines. 10. Of the woman of Zarephath, to whom Elijah was sent, found her collecting two sticks, so that she might cook for herself and her son a loaf. 11. Of that which, as Elijah was praying, a small cloud like a man's footprint appeared ascending from the sea.

Here end the chapters.

HERE BEGIN THE TESTIMONIES OF THE THIRD BOOK OF KINGS.

CHAPTER I.

To C. the prefect, where he provokes him to battle.

"The servants of king David sought for him a beautiful young girl in all the borders of Israel, and they found Abishag the Shunammite, and brought her to the king; she slept with the king, and ministered to him, and the king did not know her (1 Kings I)." But who is this girl, who is chosen from all the borders of Israel as singular, and is coupled to king David, that she may sleep with him, and warm his cooling limbs? Ask Solomon and he himself will open to you the sacrament of this girl: "Possess wisdom," he says, "possess intelligence (Prov. IV)."

Vis etiam audire virginis hujus amplexus? ait: «Ne derelinquas eam et apprehendet te; ama illam, exaltabit te; circumda illam, et glorificabit te; honora illam, et amplexabitur te (Ibid.).» Sapientiam ergo, hoc est, sanctam vitam amplectamini, uxorem, ut ingenuam, et haereditate cendignam sobolem procreemus. Non enim ex hac uxore moritura nobis est successura posteritas, sed quae perpetuo sit victura. Nam quod de corruptione nascitur, necesse est corrumpatur; at quod virginitas gignit interire non novit: nec est vitio corruptionis obnoxium quod ex incorruptione fuerit procreatum. Sed videamus interpretationem istorum nominum, ut valeamus comprehendere sacramentum. Abisag namque interpretatur pater meus superfluus, vel, patris mei rugitus. Hic superfluus, non superfluitatem, quasi non necessariam, sed abundantiorem Dei Patris significat gratiam; rugitus autem, vehementem sanctae praedicationis indicat fremitum, ut leonem de tribu Juda, quasi per intonantem sanctae praedicationis fremitum insonet, quisquis in Abisag, id est, religiosae vitae complexibus jacet. Sunamitis autem in nostra lingua, coccinea dicitur. Anima quippe sancta sicut Dominici sanguinis mysterio rubet, ita nihilominus et igne sancti Spiritus fervet. Unde et in manu Phares coccinum alligatur, qui maceriam sub mystica duorum populorum sequestratione divisit. Et Raab meretrix, in typo Ecclesiae, coccineum funiculum, ut domus sua, pereunte Jericho, salvaretur, appendit. Hinc etiam, in Cantico canticorum, dicitur ad eamdem Sunamitem, id est, ad animam sanctam: «Sicut vitta coccinea labia tua, et eloquium tuum dulce (Cant. IV).» Haec ergo puella dormit cum rege, sed ille non cognoscit eam; quia anima sancta in Conditoris quidem contemplatione quiescit, sed tamen incomprehensibilem majestatis ejus gloriam pleniter comprehendere non valet. Nam licet ejus amoris igne foveatur, ipsam tamen lucis ejus claritatem pleniter contemplari non potest.

Caput II.

In epistola ad Albericum, ubi super decem quaestionibus tractat.

Ego saepius, fateor, dubitavi cur David Joab et Semei, quibus iratus erat, dum adhuc viveret, clementer indulsit; moriens autem Salomoni sibimet in sceptra regia succedenti perdendos esse mandavit. «Tu, inquit, nosti quae fecerit mihi Joab filius Sarviae, quae fecerit duobus principibus exercitus Israel, Abner filio Ner et Amasae filio Jether, quos occidit et effudit sanguinem belii in pace.» Atque paulo post addidit: «Facies ergo juxta sapientiam tuam, et non deduces canitiem ejus pacifice ad inferos.»

Do you wish also to hear the embraces of this virgin? He says: "Do not forsake her and she shall apprehend you; love her, she shall exalt you; surround her, and she shall glorify you; honor her, and she shall embrace you (Ibid.)." Embrace wisdom, therefore, that is, the holy life, as a wife, so that we may procreate an offspring well-born and worthy of the inheritance. For from this wife the posterity that is to succeed us is not about to die, but is that which is to live perpetually. For that which is born from corruption must necessarily be corrupted; but that which virginity begets does not know how to perish: nor is that which was procreated from incorruption subject to the vice of corruption. But let us see the interpretation of these names, so that we may be able to comprehend the sacrament. For Abishag is interpreted "my father is superfluous," or, "the roar of my father." Here "superfluous" signifies not a superfluity, as if unnecessary, but the more abundant grace of God the Father; and the "roar" indicates the vehement sound of holy preaching, so that whoever lies in the embraces of Abishag, that is, of the religious life, the lion of the tribe of Judah may sound forth as if through the thundering sound of holy preaching. But the Shunammite is called "scarlet" in our language. For just as a holy soul grows red with the mystery of the Lord's blood, so it nevertheless also glows with the fire of the Holy Spirit. Whence also on the hand of Perez a scarlet thread is tied, who divided the wall under the mystical sequestration of two peoples. And Rahab the harlot, in a type of the Church, hung out a scarlet cord, so that her house might be saved when Jericho perished. Hence also, in the Canticle of Canticles, it is said to the same Shunammite, that is, to the holy soul: "Your lips are like a scarlet lace, and your speech is sweet (Cant. IV)." This girl, therefore, sleeps with the king, but he does not know her; because a holy soul indeed rests in the contemplation of the Creator, but nevertheless cannot perfectly comprehend the incomprehensible glory of His majesty. For although she may be warmed by the fire of His love, yet she cannot fully behold the clarity of His light.

Chapter II.

In the letter to Alberic, where he treats of ten questions.

I have often, I confess, doubted why David mercifully indulged Joab and Shimei, with whom he was angry, while he still lived; but dying commanded them to be destroyed by Solomon, succeeding him in the royal scepter. "You know," he said, "what Joab the son of Zeruiah did to me, what he did to the two princes of the army of Israel, Abner the son of Ner and Amasa the son of Jether, whom he killed and shed the blood of war in peace." And a little after he added: "Do therefore according to your wisdom, and do not lead down his gray hair peacefully to the lower regions."

De Semei quoque sic ait: «Habes et Semei apud te, filium Gera, filii Gemini de Baurim, qui maledixit mihi maledictione pessima, quando ibam ad castra.» Denique, quibusdam interpositis, addidit: «Ducesque canos ejus cum sanguine in infernum (III Reg. II).» Quid est enim quod eos David moriens damnat quibus vivendo pepercerat, cum profecto rationis ordo deposcat ut in perduelliones, vel quoslibet inimicos vivens sententiam ultionis exereret, moriens autem eis misericorditer indulgeret? Sed sciendum est quia per regnum David, qui tot persecutionibus et aerumnis attritus, tot adversitatibus et inopiis cum suis commilitonibus est afflictus, hoc praesens saeculum designatur, in quo cum suis membris Christus affligitur multisque tribulationibus Ecclesia laceratur. Regnum vero Salomonis, qui divitiis et gloria cuncta regalium dignitatum jura transcendit, omnia principalis imperii fastigia superavit, futurae vitae denuntiat gloriam, in qua Christus vere pacificus aeterna cum suis quiete perfruitur ac coelestis convivii dapibus solemniter epulatur.

Unus igitur idemque Redemptor noster et nunc David est, et tunc Salomon erit; quia et modo tanquam manu fortis per membra sua contra diabolum pugnare non desinit, et tunc sopita prorsus omni carnis et spiritus controversia, cum corpore suo, quod est Ecclesia, ut revera pacificus aeterna tranquillitate regnabit. Nunc in electis suis quasi David calamitatum fascibus premitur, persecutionum ac diversis adversitatum pressuris urgetur, tribulationibus et aerumnis atteritur, postmodum tanquam Salomon exuberanti divitiarum immortalium copia potietur. David ergo vivens tolerat, quos in fine condemnat, quia judex humani generis Christus, quem ille signabat, illis nunc misericorditer parcit quibus in fine saeculi sententiam juste damnationis infligit. David itaque misericordiam prorogat, Salomon justitiam judicat, quia unus idemque Redemptor noster et nunc quasi David reproborum iniquitates aequanimiter tolerat, et postmodum tanquam Salomon, in gloria sua veniens, eos quasi vibrato judicii sui mucrone trucidat. Haec alternitas divini examinis frequenter in eisdem sermonibus invenitur, sicut illic: «Misericordiam, inquit, et judicium cantabo tibi, Domine (Psal. C):» Et: «Misericordiam et veritatem diligit Deus (Psal. LXXXIII): Misericordia et veritas obviaverunt sibi (Psal. LXXXIV).» Sic itaque dum misericordia veritati, quasi David praeponitur Salomoni; ut quos pie David per misericordiam sustinet, Salomon per judicium juste condemnet.

Of Shimei also he thus says: "You have also with you Shimei, the son of Gera, the son of Gemini from Bahurim, who cursed me with a most wicked curse when I was going to the camp." Then, some things having been interposed, he added: "And you shall lead down his gray hairs with blood into hell (1 Kings II)." For what is it that David dying damns those whom living he had spared, when surely the order of reason would demand that living he should exercise the sentence of vengeance upon rebels, or any enemies, but dying he should mercifully indulge them? But it must be known that through the kingdom of David, who worn down by so many persecutions and hardships, was afflicted with so many adversities and wants with his fellow-soldiers, this present age is designated, in which Christ is afflicted with His members and the Church is lacerated by many tribulations. But the kingdom of Solomon, who in riches and glory transcended all the laws of royal dignities, and surpassed all the summits of principal empire, announces the glory of the future life, in which Christ, truly peaceful, enjoys eternal rest with His own and solemnly feasts on the dainties of the celestial banquet.

One and the same, therefore, is our Redeemer, both now David, and then He will be Solomon; because both now as if strong of hand He does not cease to fight through His members against the devil, and then, all controversy of flesh and spirit being utterly put to sleep, He will reign with His body, which is the Church, as truly peaceful in eternal tranquility. Now in His elect He is pressed as if David by the bundles of calamities, is urged by the pressures of persecutions and diverse adversities, is worn down by tribulations and hardships, later as if Solomon He will possess the exuberant abundance of immortal riches. David therefore living tolerates those whom in the end he condemns, because Christ the judge of the human race, whom he signified, now mercifully spares those upon whom at the end of the age He inflicts the sentence of just damnation. David therefore puts off mercy, Solomon judges justice, because one and the same is our Redeemer, and now as David He equanimously tolerates the iniquities of the reprobate, and later as Solomon, coming in His glory, He slays them as if with the brandished blade of His judgment. This alternation of divine examination is frequently found in the same discourses, just as there: "Mercy," he says, "and judgment I will sing to you, O Lord (Psal. C):" And: "God loves mercy and truth (Psal. LXXXIII): Mercy and truth have met each other (Psal. LXXXIV)." So therefore while mercy is placed before truth, as David before Solomon; so that those whom David piously sustains through mercy, Solomon justly condemns through judgment.

Et notandum quod per Joab, qui suis homicidium manibus perpetravit, illi designantur qui mala faciunt; per Semei vero, qui regi tantummodo maledixerat, illi figurati sunt qui prava loquuntur. Nam et hi qui nequiter agunt, et illi qui sermonibus reprobis ac falsis insistunt, in extremae discussionis examine procul dubio damnabuntur; sicut idem David ait: «Odisti omnes qui operantur iniquitatem; perdes eos qui loquuntur mendacium (Psal. V).»

Caput III.

In epistola ad Agnetem reginam.

«Et habebat Salomon quadraginta millia praesepia equorum currilium et duodecim equestrium (III Reg. IV).» Quid per quaternarium numerum, nisi quadriga praestruitur evangelistarum? Et quid per duodenarium, nisi senatus exprimitur apostolorum? Per doctrinam quippe evangelicam et apostolicam vectatur Dominus per omnem latitudinem orbis terrarum. «Currus enim Dei decem millibus multiplex, millia laetantium; Dominus in illis, in Sina in sancto (Psal. LXVII).» Nam quia Sina mandatum interpretatur, constat in eis tantummodo vectari Dominum, ubi fit coelestium observatio mandatorum. Notandum autem quia sicut David regnum, qui tot est pressuris attritus, Dominum designat in mortalis adhuc vitae stadio laborantem, sic Salomonis istius incomparabilis gloria praefiguratur, eumdem Dominum post mundi finem in paterni culminis majestate regnantem. Et praecedebat sapientia Salomonis sapientiam omnium Orientalium et Aegyptiorum, quia nimirum Redemptor noster superat intellectum et angelorum et hominum.

Caput IV.

In eadem epistola.

De illo quoque dicitur: «Quia locutus est tria millia parabolas, et fuerunt carmina ejus quinque millia;» ubi praesto subjungitur: «Quia disputavit etiam super lignis a cedro quae est in Libano usque ad hyssopum quae egreditur de pariete, et disseruit de jumentis, et volucribus, et reptilibus, et piscibus (III Reg. IV).» Quae videlicet Redemptori nostro non ambigitur cuncta congruere, cui vacat haec diligenti consideratione tractare. Ipse mimirum tria millia parabolas est locutus, qui et per mystica praecedentium facta et per allegorica prophetarum oracula, vel etiam per coruscantis Evangelii documenta, dum sub figurarum velamine pene cuncta disseruit, quasi tria millia in verbis suis parabolas numeravit. Unde et in Evangelio Matthaeus ait: «Haec omnia locutus est Jesus in parabolis ad turbas, et sine parabolis non loquebatur eis (Matth. XIII).»

And it is to be noted that through Joab, who perpetrated homicide with his own hands, those are designated who do evil; while through Shimei, who had only cursed the king, those are figured who speak perversely. For both those who act wickedly, and those who insist upon reprobate and false discourses, will without doubt be damned in the examination of the final discussion; just as the same David says: "You have hated all who work iniquity; you shall destroy those who speak a lie (Psal. V)."

Chapter III.

In the letter to Queen Agnes.

"And Solomon had forty thousand stalls of chariot horses and twelve thousand equestrian (1 Kings IV)." What is built through the number forty, except the four-horse chariot of the evangelists? And what through the number twelve, except the senate of the apostles is expressed? For by the evangelical and apostolic doctrine the Lord is carried through all the breadth of the world. "For the chariot of God is manifold by ten thousand, thousands of those rejoicing; the Lord is in them, in Sinai in the holy place (Psal. LXVII)." For because Sinai is interpreted "commandment," it is certain that the Lord is carried only in those where there is the observation of the celestial commandments. It is to be noted, however, that just as the kingdom of David, who was worn down by so many pressures, designates the Lord laboring yet in the stadium of mortal life, so the incomparable glory of this Solomon is prefigured as the same Lord reigning in the majesty of the Father's height after the end of the world. And the wisdom of Solomon preceded the wisdom of all the Orientals and Egyptians, because indeed our Redeemer surpasses the understanding of both angels and men.

Chapter IV.

In the same letter.

Of him also it is said: "Because he spoke three thousand parables, and his songs were five thousand;" where it is immediately added: "Because he also disputed about the trees from the cedar which is in Lebanon to the hyssop which goes out from the wall, and he discussed about beasts, and birds, and reptiles, and fish (1 Kings IV)." Which things indeed are not doubted to all agree with our Redeemer, for whom it is free to treat these things with diligent consideration. He indeed spoke three thousand parables, who both through the mystical deeds of those preceding and through the allegorical oracles of the prophets, or even through the documents of the flashing Gospel, while He discussed almost all things under the veil of figures, He counted as it were three thousand parables in His words. Whence also in the Gospel Matthew says: "All these things Jesus spoke in parables to the crowds, and without parables He did not speak to them (Matth. XIII)."

Cujus etiam carmina quinque millia sunt, quia chorus virginum, quae sub quinario numero describuntur ante thronum ejus, sicut Joannes in Apocalypsi dicit: «Canticum novum jugiter modulatur (Apoc. XIV).» Vel quia quinque sunt vulnera Dominici corporis, quibus per universum orbem triumphalis ejus gloria praedicatur, sub eodem numero carmina supputantur, sub quo tenentur et vulnera, per quae victoria singularis laudis aeternae gloriam promeretur. Unde cum in Canticis dicitur: «Surge, amica mea, sponsa mea, et veni, columba mea, in foraminibus petrae et in caverna maceriae;» protinus additur: «Ostende mihi faciem tuam; sonet vox tua in auribus meis, quia vox tua dulcis (Cant. II):»

Sane quia non haec exacte tractamus, sed succincte, celeriterque transcurrimus, sufficiat dicere: Quia cum petra sit Christus, foramina petrae procul dubio sunt Dominici corporis cicatrices. Sed cum post hujus petrae foramina, dulcis vox sponsae in sponsi auribus sonare praecipitur, quid aliud quam quinque vulneribus sub eodem quinario numero carmina laudum reddere pia quaelibet anima, vel sancta universalis Ecclesia, commonetur, ut ejusdem quodammodo numeri carmina referat quot per se suscepta vulnera non ignorat, illique cunctos sui corporis sensus dedicet, quem totidem pro se sauciatum vulneribus videt? Quinque nimirum nostrorum sensuum vulnera, illis quinque Dominici corporis cicatricibus sunt sanata.

Quod autem Salomon super lignis a cedro, quae est in Libano, usque ad hyssopum, quae egreditur de pariete, disputasse dicitur; hic necessario ad spiritualem remittitur intellectum, cum nullatenus stare valeat superficies litterarum. Hyssopus enim nequaquam de parietibus egredi, sed de saxosis cernitur montibus germinari. Paries itaque noster ipsa mortalitatis nostrae conditio est, quae nos a contemplatione Conditoris velut abditae domus obstaculum dividit, et in ima proclivius, declinare compellit. «Corpus enim quod corrumpitur, aggravat animam; et deprimit terrena inhabitatio sensum multa cogitantem (Sap. IX).» Ex hoc ergo pariete hyssopus egreditur, quia de fragilitate nostrae mortalitatis erumpit, quod semper necesse est ferro poenitentiae resecari. Hyssopo nimirum purificantur intima viscera, per quae non incongrue designatur confessio peccatorum. Disputavit igitur noster Salomon super lignis, hominibus videlicet intra germinantis Ecclesiae membra radicatis, a cedro quae est in Libano, usque ad hyssopum, quae egreditur de pariete, id est, ab ipsis eminentibus sanctis nitore justitiae candidatis usque ad peccatores et lapsos atque ad poenitentiae demum lamenta conversos. Hinc est quod sequitur: «Disseruit et de jumentis,» sanctorum scilicet adjutoribus, catholicis viris; «et de volueribus,» hominibus nimirum, per sancta desideria ad superna suspensis; «et de reptilibus et piscibus,» hoc est, de his qui pectus concupiscentiae per terram trahunt et qui per saecularium negotiorum fluenta vagantur.

His songs also are five thousand, because the choir of virgins, who are described under the fivefold number before His throne, as John says in the Apocalypse: "Continually modulates a new song (Apoc. XIV)." Or because there are five wounds of the Lord's body, by which His triumphal glory is preached through the whole world, the songs are reckoned under the same number under which the wounds also are held, through which the victory of singular eternal praise earns glory. Whence when it is said in the Canticles: "Arise, my friend, my bride, and come, my dove, in the holes of the rock and in the cavern of the wall;" it is immediately added: "Show me your face; let your voice sound in my ears, because your voice is sweet (Cant. II):"

Indeed, because we do not treat these things exactly, but run through them succinctly and quickly, let it suffice to say: That since the rock is Christ, the holes of the rock are without a doubt the scars of the Lord's body. But when, after the holes of this rock, the sweet voice of the bride is commanded to sound in the ears of the bridegroom, what else is any pious soul, or the holy universal Church, being warned of, than to render songs of praise to the five wounds under the same fivefold number, so that she may return, as it were, songs of the same number as the wounds she knows were received for her sake, and dedicate all the senses of her body to Him whom she sees wounded with as many wounds for her? For the five wounds of our senses were healed by those five scars of the Lord's body.

But as to the fact that Solomon is said to have discussed trees from the cedar which is in Lebanon even to the hyssop which comes out of the wall; here it is necessarily referred to a spiritual understanding, since the surface of the letter can in no way stand. For hyssop is seen to grow not at all from walls, but to sprout from rocky mountains. Our wall, therefore, is the very condition of our mortality, which divides us from the contemplation of the Creator like the obstacle of a hidden house, and compels us to decline more steeply toward the depths. "For the body which is corrupted burdens the soul; and the earthly habitation weighs down the sense that thinks many things (Wisd. IX)." From this wall, therefore, the hyssop comes out, because from the fragility of our mortality breaks forth that which it is always necessary to cut back with the iron of penance. For by hyssop the innermost parts are purified, by which the confession of sins is not incongruously designated. Our Solomon, therefore, discussed trees, namely men rooted within the members of the sprouting Church, from the cedar which is in Lebanon even to the hyssop which comes out of the wall, that is, from the eminent saints themselves, bright with the splendor of justice, even to the sinners and the fallen and those finally turned to the laments of penance. Hence is what follows: "He discussed also beasts," namely the helpers of the saints, Catholic men; "and birds," namely men suspended toward heavenly things through holy desires; "and reptiles and fishes," that is, of those who drag the breast of concupiscence through the earth and who wander through the streams of secular affairs.

Caput V.

In epistola ad Albericum, ubi dicitur de mansionibus Israelitarum.

«Statuit Salomon duas in vestibulo templi Domini columnas, unum a dextris, et alteram a sinistris: eam, quae a dextris erat, vocavit Jachim, hoc est firmitas: et quae ad levam, Booz, hoc est, in robore (III Reg. VII; II Par. III). Quid enim per columnam, quae a dextris est et vocatur firmitas, nisi dilectio Dei; et quae a sinistris est, et vocatur in robore, nisi dilectio proximi? Aliud est enim firmitas, hoc est, ipsum robur, aliud in robore, quoniam aliud est diligere ipsum Dominum, aliud diligere proximum in Deo. In dilectione quippe proximi mensura ponitur; Dominum vero diligere sine ulla prorsus mensura jubemur.

In vestibulo ergo templi columnam, quae firmitas vocatur, erigimus, cum in hac praesenti Ecclesia, quae coelestis illius Ecclesiae vestibulum est, Dominum totis viribus firmiter et constanter amamus. Ipsa quippe dilectio, sicut Joannes evangelista perhibet, Deus est (I Joan. IV). Et de Deo Propheta psallit: «Deus meus, et fortitudo mea (Psal. XLII).» Columnam vero, quae vocatur in robore in sinistra ejusdem vestibuli parte statuimus, cum proximum nostrum in Deo sicut nosmetipsos amamus. Ubi notandum quod Scriptura prosequitur: «Nec non et quasi catenulas in oraculo, et superposuit eas capitibus columnarum (II Par. III).» In nostrae quippe mentis oraculo capitibus columnarum catenulas superponimus, quibus scilicet utramque columnam sibimet invicem connectamus, quia nec Deum sine proximo, nec proximum vere diligimus sine Deo.

CAPUT VI.

In epistola ad A.P.P. ubi conqueritur de insolentia pravorum hominum.

De vasis, quae Hiran jussu Salomonis regis fecit in domo Domini scriptum est: «Quia in campestri regione Jordanis fudit ea rex in argillosa terra inter Sochot et Sartan (III Reg. VII).» Sochot in tabernacula vertitur, Sartan vero interpretatur tribulatio eorum, sive demolitorum aut coangustantium. Quid igitur per Sochot, quod interpretari tabernacula diximus, nisi sanctos viros accipimus, qui videlicet dicunt: «Non habemus hic manentem civitatem, sed futuram inquirimus? (Hebr. XIII.)» Et Petrus: «Certus sum, inquit, quod velox est depositio tabernaculi mei (II Petr. I).» Quid vero per Sartan, quae tribulatio eorum dicitur, nisi reproborum tribulantium nos persecutio designatur? Hi nimirum et demolitores et coangustantes sunt, quia dum demoliri atque destruere fidei nostrae vel boni operis aedificium tentant, duris injuriarum ac pressurarum nos calamitatibus coangustant.

Chapter V.

In the letter to Alberic, where it is spoken concerning the dwellings of the Israelites.

"Solomon set up two columns in the vestibule of the temple of the Lord, one on the right and the other on the left: the one which was on the right he called Jachin, that is, firmness; and the one on the left, Boaz, that is, in strength (III Kings VII; II Chron. III). For what is meant by the column which is on the right and is called firmness, but the love of God; and what by the one on the left, and called in strength, but the love of neighbor? For firmness, that is, strength itself, is one thing, and being in strength is another, since it is one thing to love the Lord Himself, and another to love one's neighbor in God. Indeed, a measure is placed in the love of neighbor; but we are commanded to love the Lord without any measure at all.

We therefore erect the column which is called firmness in the vestibule of the temple when in this present Church, which is the vestibule of that heavenly Church, we love the Lord firmly and constantly with all our strength. For that love itself, as John the Evangelist asserts, is God (I John IV). And of God the Prophet sings: "My God, and my fortitude (Psal. XLII)." But we place the column which is called in strength on the left part of the same vestibule when we love our neighbor in God as ourselves. Where it is to be noted what Scripture continues: "And also as it were little chains in the oracle, and he placed them upon the heads of the columns (II Chron. III)." For in the oracle of our mind we place little chains upon the heads of the columns, with which namely we may connect both columns to each other in turn, because we neither love God without neighbor, nor do we truly love neighbor without God.

CHAPTER VI.

In the letter to A.P.P., where he complains about the insolence of wicked men.

Concerning the vessels which Hiram made by the command of King Solomon in the house of the Lord, it is written: "Because in the plain region of the Jordan the king cast them in the clayey ground between Succoth and Zarethan (III Kings VII)." Succoth is translated into tabernacles, while Zarethan is interpreted as their tribulation, or of those demolishing or narrowing. What therefore do we accept through Succoth, which we said is interpreted as tabernacles, but holy men, who namely say: "We have not here a lasting city, but we seek one to come? (Hebr. XIII.)" And Peter: "I am certain," he says, "that the laying away of my tabernacle is swift (II Peter I)." But what is meant by Zarethan, which is called their tribulation, but the persecution of the reprobate who trouble us? For these are both demolishers and narrowers, because while they attempt to demolish and destroy the building of our faith or of good work, they narrow us with the harsh calamities of injuries and pressures.

Vasa ergo templi, id est omnes electi funduntur in campestri regione Jordanis, id est in humilitate baptismi; inter Sochot et Sartan, id est inter justos atque perversos, ut et bonorum forma proponatur illis ad imitandum rectae conversationis exemplum, et pravorum persecutio ad cumulum illis proficiat meritorum. «Vasa quidem figuli probat fornax, et homines justos tentatio tribulationis (Eccli. XXVII).»

In arida ergo terra templi vasa funduntur, quia mens hominis ad suscipiendum supernae gratiae munus non est congrua, nisi prius ab omni carnalis illecebrae fuerit humore siccata. Sicca quippe corda clarum harmoniae sonitum, humida reddunt obtusum. Tympanum quoque surdum sonat, si quilibet eum liquor humectat. Sic necesse est ut mens hominis a carnis voluptate sit arida, quatenus in Dei omnipotentis auribus ejus oratio sit arguta. Enimvero sicut oculus, dum solis se radiis objicit, videre frustra contendit, et cavos quidem orbes ac vacuas pupillis palpebras pandere nititur, sed splendorem quo perfunditur nullatenus intuetur, sic ad concupiscendam contemplationis lucem sese inaniter erigit, qui per saecularis vitae meritum aciem cordis amisit. Nam si quilibet ignotus cubiculum regis irrumpat eique praesens tanquam familiaris assistat, regis tamen alloquio non perfruitur, quia charus ei per anterioris notitiae gratiam non habetur, ita nos infelices et miseri, quod quidem de meis similibus loquor, saepe soli in angusta cellulae remotione consistimus, solis divinae majestatis obtutibus trementes astamus, peccatis tamen obstantibus, vel intimi splendoris igniculum, vel compunctionis gratiam non meremur. Sic itaque velut ante regis videmur astare praesentiam, sed quia per vitae rectitudinem sibi noti non sumus, collocutionis internae dulcedinem non gustamus. Sed, o dulcedo melliflua, cum Dominus in servo, et servus delectatur in Domino! Unde Psalmista: «Suavis sit, inquit, ei laudatio mea; ego vero delectabor in Domino (Psal. CIII).»

Caput VII.

In sermone de nativitate S. Mariae

Therefore the vessels of the temple, that is, all the elect, are cast in the plain region of the Jordan, that is, in the humility of baptism; between Succoth and Zarethan, that is, between the just and the perverse, so that both the form of the good may be proposed to them for imitating the example of right conversation, and the persecution of the wicked may profit them for the accumulation of merits. "The furnace tries the potter's vessels, and the trial of tribulation just men (Ecclus. XXVII)."

In dry ground, therefore, the vessels of the temple are cast, because the mind of man is not fit to receive the gift of heavenly grace, unless it first be dried out from all the moisture of carnal enticement. For dry hearts return a clear sound of harmony, moist ones an obtuse one. A drum also sounds muffled if any liquid moistens it. Thus it is necessary that the mind of man be dry from the pleasure of the flesh, so that in the ears of Almighty God his prayer may be clear. Indeed, just as the eye, while it objects itself to the rays of the sun, strives in vain to see, and endeavors to spread open hollow orbs and eyelids empty of pupils, but in no way gazes upon the splendor with which it is poured over, so he in vain raises himself to desire the light of contemplation, who through the merit of secular life has lost the sharpness of the heart. For if any stranger should burst into the king's bedchamber and stand present before him as an intimate, yet he does not enjoy the king's address, because he is not held dear to him through the grace of prior acquaintance; so we, unhappy and wretched—which I say indeed of those like me—often stand alone in the narrow seclusion of a cell, we stand trembling before the gaze of the divine majesty alone, yet with sins standing in the way, we merit neither the little spark of inner splendor nor the grace of compunction. Thus, therefore, we seem to stand as if before the presence of the king, but because through the rectitude of life we are not known to him, we do not taste the sweetness of internal conversation. But, O honey-flowing sweetness, when the Lord delights in the servant, and the servant delights in the Lord! Whence the Psalmist: "May my praise," he says, "be sweet to him; but I will delight in the Lord (Psal. CIII)."

Chapter VII.

In the sermon on the birth of Saint Mary

«Factum est, cum exissent sacerdotes de sanctuario, nebula implebit domum Domini, et non poterant sacerdotes stare prope propter nebulam; impleverat enim gloria Domini domum Domini (III Reg. VIII).» «Quae omnia,» sicut egregius praedicator dicit, «in figura contingebant illis (I Cor. X).» Gloria quippe Domini intelligitur Christus, cujus fide repletus est mundus; de qua gloria cum pro adorato vitulo deprecaretur Dominum Moyses ut parceret populo peccatori, respondit Dominus: «Propitius ero illi; verumtamen vivo ego, et vivit nomen meum, quia implebitur gloria mea omnis terra (Num. XXIV).»

Quod autem nebula implevit domum Dei, et non poterant sacerdotes ministrare propter nebulam, haec sententia superbos Judaeorum pontifices ac doctores insinuat, qui dum incarnationis Christi sacramenta investigare despiciunt, debitum fidei suae ministerium per erroris nebulam perdunt: ita enim eorum mentes infidelitatis caligo replevit, ut propriis exigentibus meritis non agnoscant cultum credulitatis. Ad illud ergo templum Dominus in nebula descendit, ut caecam Judaicae infidelitatis caliginem designaret. In hoc sic scriptum est: «In sole posuit tabernaculum suum (Psal. XVIII), ut sedentem in tenebris et umbra mortis illuminaret (Luc. I).»

Illi denique templo Deus omnipotens gloriam sui adventus contulit, sed nihil ex eo in sua natura suscepit. In beatissimae autem Virginis uterum, non solum est dignatus descendere, sed ex eo etiam perfectam sibi substantiam nostrae mortalitatis unire. Quanto igitur nostri templi major est dignitas, tanto gloriosior ejus debet esse solemnitas. Illud siquidem corpus Christi, quod beatissima Virgo genuit, quod in gremio fovit, quod fasciis cinxit, quod materna cura nutrivit, illud, inquam, absque ulla dubietate, non aliud nunc de sacro altari percipimus, et ejus sanguinem in sacramentum nostrae redemptionis haurimus. Hoc catholica fides habet, hoc sancta Ecclesia fideliter docet.

Caput VIII.

In epistola ad Agnetem reginam.

«Non erat argentum, nec ullius pretii putabatur in diebus Salomonis (III Reg. X).» Quod nimirum quomodo juxta litteram stabit, ut credi valeat tempore Salomonis argentum vel penitus non fuisse, ac propter hoc omnino de terra deletum, vel nullius, vel exilis saltem pretii constitisse.

"It came to pass, when the priests had gone out of the sanctuary, that a cloud filled the house of the Lord, and the priests could not stand near because of the cloud; for the glory of the Lord had filled the house of the Lord (III Kings VIII)." "All these things," as the eminent preacher says, "happened to them in figure (I Cor. X)." For by the glory of the Lord is understood Christ, with whose faith the world is filled; concerning which glory, when Moses was entreating the Lord on behalf of the worshipped calf that He would spare the sinful people, the Lord answered: "I will be propitious to them; nevertheless I live, and my name lives, because all the earth shall be filled with my glory (Num. XXIV)."

But as for the cloud filling the house of God, and the priests not being able to minister because of the cloud, this sentence insinuates the proud high priests and teachers of the Jews, who while they despise investigating the sacraments of Christ's incarnation, lose the due ministry of their faith through the cloud of error: for so the darkness of infidelity filled their minds, that through their own deserving merits they do not recognize the worship of belief. To that temple, therefore, the Lord descended in a cloud, that He might designate the blind darkness of Jewish infidelity. In this it is written thus: "He has set his tabernacle in the sun (Psal. XVIII), that he might enlighten him sitting in darkness and the shadow of death (Luke I)."

Finally, Almighty God conferred the glory of His coming upon that temple, but took nothing from it into His own nature. But into the womb of the most blessed Virgin He not only deigned to descend, but also from it to unite to Himself the perfect substance of our mortality. Therefore, the greater the dignity of our temple, the more glorious its solemnity ought to be. For that body of Christ, which the most blessed Virgin brought forth, which she cherished in her bosom, which she wrapped in swaddling clothes, which she nourished with maternal care, that, I say, without any doubt, is none other than what we now receive from the sacred altar, and we drink His blood into the sacrament of our redemption. This the Catholic faith holds, this the holy Church faithfully teaches.

Chapter VIII.

In the letter to Queen Agnes.

"There was no silver, nor was it considered of any price in the days of Solomon (III Kings X)." How indeed this will stand according to the letter, so that it might be believed that in the time of Solomon silver either was not at all, and because of this was entirely deleted from the earth, or that it consisted of no price, or at least a meager one.

Nam si nullius erat pretii, sicut dicitur, ergo mille talenta argenti, ne unius quidem ovi poterant appendio supputari; quod sane credi, quam frivolum, quam videatur ineptum ipse revinxit textus et ordo verborum, qui postquam praemittit: «Non erat argentum, nec ullius pretii putabatur in diebus Salomonis,» praesto subjungit: «Quia classis regis per mare cum classe Hiram semel per tres annos ibat Tharsis, deferens inde aurum et argentum.» Cur enim per tot marina discrimina metallum hoc classis illa deferret, quod pretium penitus non haberet? Et paulo post dicitur: «Quia offerebantur ei vasa aurea et argentea;» deinde subinfertur: «Egrediebatur quadriga ex Aegypto sexcentis siclis argenti et equis centum quinquaginta (Ibid.).»

Non ergo pretio carebat argentum, quo vehicula redimebantur equorum, sed argento designatur claritas ecclesiasticae praedicationis, de qua dicitur: «Eloquia Domini eloquia casta, argentum (Psal. XI).» Nullius, ut ita loquar, pretii reputabimus, nec aliquatenus erimus ejus indigi, postquam ad veri Salomonis regnum ex hac fuerimus calamitate translati; non enim tunc praedicationis indigemus eloquio, ubi datur in decore suo regem gloriae facie ad faciem cernere, quem ubique consuevimus ex ore praedicatoris audire. Sic per prophetam pollicetur Dominus, dicens: «Nemo dicet: Agnosco Dominum; omnes enim cognoscent me a maximo usque ad minimum, dicit Dominus (Jer. III, XXXI).»

Sed forte quis asserat Scripturae verba nos ad nostrum intellectum violenter inflectere, et quod Salomon de se videtur asserere ad Salvatorem perhibeat specialiter per omnia pertinere. Dicat itaque objectionis assertor qua Salomon valeat ratione competere quod quasi de se dicit: «Dominus enim dedit mihi horum quae sunt scientiam veram, ut sciam dispositionem orbis terrarum et virtutes elementorum, initium et consummationem et medietatem temporum, vicissitudinem, permutationes hominum, et quaecunque sunt absconsa et improvisa didicit (Prov. VII).» Nam, ut de caeteris interim sileamus, quomodo nosse potuit Salomon hominum cogitationes, cum ipse Deo alibi dicat: «Tu solus nosti corda omnium filiorum hominum?» (II Par. VI.) Sed et quis absconsa omnia et improvisa didicit, nisi Redemptor noster, in cujus pectore sunt omnes thesauri sapientiae et scientiae absconditi (Col. II), qui profecto per humanitatem didicit quod per divinitatem naturaliter novit.

Caput IX.

In sermone de S. Antimo.

For if it was of no price, as it is said, then a thousand talents of silver could not be reckoned even at the weight of one egg; how frivolous, how inept it would seem for this to be believed, the text itself and the order of words refuted, which after it premises: "There was no silver, nor was it considered of any price in the days of Solomon," immediately subjoins: "Because the king's fleet by sea with the fleet of Hiram once every three years went to Tarshish, bringing thence gold and silver." For why would that fleet bring this metal through so many maritime dangers, if it had no price at all? And a little after it is said: "Because golden and silver vessels were offered to him;" then it is added below: "A chariot came out of Egypt for six hundred shekels of silver, and horses for a hundred and fifty (Ibid.)."

Therefore silver, by which the vehicles of horses were redeemed, did not lack price, but by silver is designated the clarity of ecclesiastical preaching, of which it is said: "The words of the Lord are pure words, silver (Psal. XI)." We shall consider it of no price, so to speak, nor shall we be in any way in need of it, after we shall have been transferred from this calamity to the kingdom of the true Solomon; for we do not then stand in need of the word of preaching, where it is given to see the King of glory in His beauty face to face, whom we were accustomed to hear everywhere from the mouth of the preacher. Thus the Lord promises through the prophet, saying: "No one shall say: I know the Lord; for all shall know me from the greatest to the least, says the Lord (Jer. III, XXXI)."

But perhaps someone may assert that we violently bend the words of Scripture to our own understanding, and that what Solomon seems to assert of himself, he may maintain pertains specifically in all things to the Savior. Let the assertor of the objection say therefore by what reason it can be fitting for Solomon what he says as if of himself: "For the Lord has given me true knowledge of these things which are, that I may know the disposition of the whole earth and the virtues of the elements, the beginning and the end and the middle of times, the change, the permutations of men, and whatever things are hidden and unforeseen he learned (Prov. VII)." For, to be silent for the moment concerning other things, how could Solomon know the thoughts of men, since he himself says elsewhere to God: "You alone know the hearts of all the sons of men?" (II Chron. VI.) But who else learned all things hidden and unforeseen, but our Redeemer, in whose breast are hidden all the treasures of wisdom and knowledge (Col. II), who indeed learned through His humanity what He knew naturally through His divinity.

Chapter IX.

In the sermon on Saint Anthimus.

Legitur quia «Salomoni fuerunt uxores quasi reginae septingentae et concubinae trecentae (III Reg. XI).» Quid autem mihi cum gynaeceo Salomonis? Sed, excussa palea verborum, invenitur in medulla mysterium. Quid enim per septingentas, quae uxores simul et reginae memorantur, nisi illae intelliguntur animae, quae et septiformis habent gratiae Spiritum et super resultantium vitiorum motus quasi regalem obtinent principatum? Quid autem per trecentas easdemque concubinas, nisi illae animae figurantur, quae per solam S. Trinitatis fidem thalamum quidem regis ingressae sunt, sed castae conversationis et quodammodo matronalis pudicitiae munditiam non habentes, dotales uxorum tabulas non merentur? Hae nimirum et Salomoni per commercium junctae sunt, quia Salvatoris nostri veri pacifici sacramenta percipiunt, et tamen per degenerem lenocinantis vitae torporem, nec habentes uni viro pudoris affectum, ad nuptialis foederis dotalitium non assurgunt. Enimvero illae animae uxorio ac regali nomine dignae sunt, quae in solo coelestis sponsi desiderio requiescunt, quae infoederabiliter contra malignorum spirituum tentamenta confligunt. Sic de eodem Salomone Scriptura testatur, quia «alienigenas quoque tributarios fecit; de filiis autem Israel non constituit rex servire quemquam; sed erant viri bellatores, et ministri ejus, et principes, et duces, et praefecti curruum et equorum (III Reg. IX),» ubi patenter ostenditur quae inter concubinas distantia sit et reginas; quid differat inter eos qui servi peccati durae exactionis tributa persolvunt, et eos qui per sedata bella certaminum principatuum infulas sortiuntur.

Caput X.

In sermone de inventione S. crucis.

«Ait Sareptana mulier ad Eliam, ad quam ille pascendus fuerat missus a Domino: En colligo duo ligna, ut ingrediar et faciam mihi et filio meo paululum farinae atque olei quod habeo, ut comedamus et moriamur (III Reg. XVII).» Haec mulier duo liqna colligebat, quibus posset inopem sibi cibum et filio providere; sed hujus viduae farina et oleum ad proventus abundantiam benedicitur, ut charitatis fructus et hilaritatis jam tunc in sacramento Ecclesiae commendetur: «Hilarem enim datorem diligit Deus (II Cor. III).»

Vidua haec sancta erat Ecclesia, de qua dicitur: «Viduam ejus benedicens benedicam (Psal. CXXXI).» Cui licebat cuicunque vellet mortuo viro conjungi, quia, desinente lege, mox Christo, qui finis legis est, ad justitiam omni credenti (Rom. X), meruit Ecclesia copulari. Illa cibum anhelabat, qui duobus esset lignis excoctus, et sancta Ecclesia panem de coelo viventem esurit, qui in ara crucis est torridus.

It is read that "Solomon had wives as it were seven hundred queens and three hundred concubines (III Kings XI)." But what is the harem of Solomon to me? Yet, once the chaff of words is shaken off, a mystery is found in the marrow. For what is understood by the seven hundred who are mentioned as both wives and queens, but those souls which both have the Spirit of sevenfold grace and obtain a kind of royal principality over the motions of the resulting vices? But what is figured by those three hundred concubines, but those souls which through the faith of the Holy Trinity alone have indeed entered the bedchamber of the King, but not having the purity of chaste conversation and, as it were, matronly modesty, do not merit the dotal tablets of wives? For these are indeed joined to Solomon through commerce, because they receive the sacraments of our Savior, the true Peaceful One, and yet through the degenerate torpor of a pandering life, not having the affection of modesty for one husband, they do not rise to the dowry of the nuptial covenant. Indeed, those souls are worthy of the wifely and royal name which rest in the desire of the heavenly bridegroom alone, which fight irreconcilably against the temptations of malignant spirits. Thus Scripture testifies concerning the same Solomon, that "he also made the foreigners tributaries; but of the children of Israel the king did not appoint anyone to serve; but they were men of war, and his ministers, and princes, and leaders, and captains of chariots and horsemen (III Kings IX)," where it is clearly shown what distance there is between concubines and queens; what difference there is between those who as servants of sin pay the tributes of harsh exaction, and those who through the stilled wars of conflicts obtain the fillets of principalities.

Chapter X.

In the sermon on the finding of the Holy Cross.

"The woman of Zarephath said to Elijah, to whom he had been sent by the Lord to be fed: Behold, I am gathering two sticks, that I may go in and make for myself and my son a little meal and oil that I have, that we may eat and die (III Kings XVII)." This woman was gathering two sticks, with which she might provide a meager meal for herself and her son; but the meal and oil of this widow is blessed unto an abundance of produce, so that the fruits of charity and cheerfulness might already then be commended in the sacrament of the Church: "For God loves a cheerful giver (II Cor. III)."

This widow was the holy Church, of whom it is said: "Blessing I will bless her widow (Psal. CXXXI)." Who was permitted to be joined to whomever she wished when her husband was dead, because, the law ceasing, soon the Church merited to be coupled to Christ, who is the end of the law for justice to everyone who believes (Rom. X). She was panting for food which was cooked with two sticks, and the holy Church hungers for the living bread from heaven, which is roasted on the altar of the cross.

Caput XI.

In sermone de inventione S. crucis.

«Ecce nubecula parva quasi vestigium hominis ascendebat de mari (III Reg. XVIII).» Quia enim non quasi homo, sed quasi vestigium hominis dicitur, recte per hoc crux, quae membris est apta Dominicis, designatur. Et bene crux vestigium hominis dicitur, quia per eam Deus homo transitum fecit, cum ad Patrem rediit. Sicut per Joannem dicitur: «Sciens Jesus quia venit ejus hora ut transeat ex hoc mundo ad Patrem (Joan. XIII).» Pascha quidem transitus dicitur. Et hic transitus per crucem factus est, sicut dicit Apostolus: «Pascha nostrum immolatus est Christus (I Cor. V).» Sicut ergo per Virginem descendit ad nostra, sic per crucem est reversus ad propria. Quod congruenter expressit illud factum sub Eliseo miraculum. Nam cum juxta Jordanem ligna caederentur, repente securis cujusdam materiam succidentis in aquam cecidit (IV Reg. VI).

Expliciunt testimonia libri tertii Regum.

213 214 INCIPIUNT CAPITULA LIBRI QUARTI REGUM. 1. Quod Eliseus aquas Jericho salis admistione sanavit. 2. De eo quod Eliseo ascendenti ad Bethel pueri illudebant dicentes: Ascende, calve, ascende, calve. 3. Obsecro, inquit Naaman Eliseo, concede mihi servo tuo, ut tollam onus duorum burdonum de terra. 4. De eo quod dum Eliseus lignum in aquam misisset, securis, quae ceciderat, ad manubrium rediit. 5. De eo quod Ezechias decem lineis per gradus horologii umbram reverti postulavit, ut esset sibi signum recuperandae salutis. Expliciunt capitula. INCIPIUNT TESTIMONIA LIBRI QUARTI REGUM.

Caput Primum.

In sermone de exaltatione S. Crucis.

Cum viri Jericho Eliseo conquererentur quod aquae essent pessimae, et terra sterilis: Afferte, inquit, mihi vas novum, et mittite in illud sal; deinde aquarum fonti sal illud immersit sicque aquas ab omni morte et sterilitate sanavit (IV Reg. II).» Quod nimirum, ut totum brevi sermone concludam, nihil aliud insinuat, nisi quod Verbum caro fieret et habitaret in nobis (Joan. I). Quid enim aquae nisi mundani sunt populi? quid vas novum nisi corpus Dominicum, nulla scilicet praevaricationis iniquae labe nigratum, nulla veteris hominis abusione detritum? Quid porro sal, nisi coelestis est sapientia?

Chapter XI.

In the sermon on the finding of the Holy Cross.

"Behold, a little cloud as it were the footprint of a man was ascending from the sea (III Kings XVIII)." For because it is said not as a man, but as the footprint of a man, rightly by this is designated the cross, which is fitted to the members of the Lord. And well is the cross called the footprint of a man, because through it the God-man made His passage when He returned to the Father. As it is said by John: "Jesus knowing that his hour was come that he should pass out of this world to the Father (John XIII)." Passover indeed is called "passage." And this passage was made through the cross, as the Apostle says: "Christ our Passover is sacrificed (I Cor. V)." Therefore, just as He descended to our things through the Virgin, so through the cross He returned to His own. Which was fittingly expressed by that miracle performed under Elisha. For when wood was being cut near the Jordan, suddenly the axe-head of someone cutting wood fell into the water (IV Kings VI).

The testimonies of the third book of Kings end.

213 214 HERE BEGIN THE CHAPTERS OF THE FOURTH BOOK OF KINGS. 1. That Elisha healed the waters of Jericho by the addition of salt. 2. Concerning the fact that boys mocked Elisha as he was ascending to Bethel, saying: Go up, baldhead, go up, baldhead. 3. I beseech you, said Naaman to Elisha, grant me your servant, that I may take the burden of two mules of earth. 4. Concerning the fact that while Elisha had sent wood into the water, the axe-head, which had fallen, returned to the handle. 5. Concerning the fact that Hezekiah asked that the shadow return by ten lines through the degrees of the sundial, so that it might be a sign for him of recovering health. The chapters end. HERE BEGIN THE TESTIMONIES OF THE FOURTH BOOK OF KINGS.

CHAPTER ONE. In the sermon on the exaltation of the Holy Cross.

When the men of Jericho were complaining to Elisha that the waters were very bad, and the land sterile: "Bring me," he said, "a new vessel, and put salt into it;" then he immersed that salt into the spring of the waters, and thus he healed the waters from all death and sterility (IV Kings II)." Which indeed, to conclude all in a brief speech, insinuates nothing else but that the Word was made flesh and dwelt among us (John I). For what are the waters but the worldly peoples? what is the new vessel but the Lord's body, namely blackened by no stain of wicked prevarication, worn down by no misuse of the old man? What furthermore is the salt, but heavenly wisdom?

Sapientia igitur Patris in corpus descendit humanum, et sic ad fertilitatem et vitalis intelligentiae dulcedinem omnium convertit fidelium mentes. Quae nimirum dulcedo tandiu latuit usque dum sal mergeretur in aquam, id est, usque dum ille penderet in cruce, qui dicit: «Salvum me fac, Deus, quoniam intraverunt aquae usque ad animam meam (Psal. LXVIII).» Ex tunc enim homo didicit quid deberet appetere, quid vitare.

Caput II.

In sermone de S. Cassiano.

Cum Eliseus ascenderet viam quae ducit Bethel, pueri parvuli egressi de civitate illudebant ei, dicentes: «Ascende, calve, ascende, calve. Qui cum respexisset, vidit eos, et maledixit eis in nomine Domini.» Moxque Scriptura subjunxit: «Quia egressi sunt duo ursi de saltu et laceraverunt ex eis quadraginta duos pueros (IV Reg. II).»

Sane quid per Eliseum, nisi Mediator Dei et hominum debet intelligi? Quid vero per Bethel, quae domus Dei interpretatur, nisi beatitudo coelestis exprimitur? Per viam ergo quae ducit Bethel, Redemptor noster ascendebat, quando passioni appropinquabat; sicut jam in ipsa sacrosancta et mystica coena dicit discipulis: «Vado ad eum qui misit me (Joan. XVI).» Sed dum ascendit Bethel, id est, dum per sanctissimae passionis suae mysterium redire contendit ad Patrem, pueri parvi egressi de civitate illudunt ei, dicentes: «Ascende, calve, ascende, calve,» quia Judaei omni gravitatis et sapientiae pondere vacui, illaque pueritia parvuli, de qua dicitur: «Maledictus puer centum annorum (Isa. LXV),» eum ad locum, qui dicitur Calvariae, pertrahunt, atque adversus eum viperinis irrisionum et opprobriorum furiis inardescunt. Calvariae autem locus ille dicebatur a calvitiis amputatis, quia illic damnatitii decollari consueverant. Et notandum quia pueri egressi de civitate dicuntur, quoniam, sicut Apostolus ait: «Ut sanctificaret per suum sanguinem populum, extra portam passus est Dominus (Hebr. XIII).» Porro quod sequitur: «Quoniam egressi sunt duo ursi de saltu et dilaceraverunt ex eis quadraginta duos pueros,» per numerum puerorum, numerus signatur annorum; quadragesimo secundo quippe anno post Domini passionem, sicut historiae tradunt, Titus et Vespasianus, duo reges, de silvis gentium tanquam duo feroces ursi de saltu ferarum, dilaceraverunt pueros, quia venientes ad excidium Hierusalem debellaverunt in furore Judaeos.

The Wisdom of the Father, therefore, descended into a human body, and thus turned the minds of all the faithful to fertility and the sweetness of vital intelligence. Which sweetness indeed lay hidden for so long until the salt was merged into the water, that is, until He should hang on the cross, who says: "Save me, O God, for the waters have entered even unto my soul (Psal. LXVIII)." For from then on man learned what he ought to desire, what to avoid.

Chapter II.

In the sermon on Saint Cassian.

When Elisha was ascending the way which leads to Bethel, little boys having gone out from the city mocked him, saying: "Go up, baldhead, go up, baldhead. And when he had looked back, he saw them, and cursed them in the name of the Lord." And soon Scripture subjoined: "Because two bears went out from the forest and tore forty-two of the boys (IV Kings II)."

Indeed, what must be understood by Elisha but the Mediator of God and men? And what by Bethel, which is interpreted as the house of God, but heavenly beatitude expressed? Through the way, therefore, which leads to Bethel, our Redeemer was ascending when He was approaching His passion; as even in that most holy and mystical supper He says to the disciples: "I go to him who sent me (John XVI)." But while He ascends to Bethel, that is, while through the mystery of His most holy passion He strives to return to the Father, little boys having gone out from the city mock Him, saying: "Go up, baldhead, go up, baldhead," because the Jews, void of all weight of gravity and wisdom, and little in that childhood of which it is said: "The boy of a hundred years shall be cursed (Isa. LXV)," drag Him to the place which is called Calvary, and burn against Him with the viperous furies of mockings and reproaches. Now that place was called Calvary from the shaved baldnesses, because there the condemned were accustomed to be beheaded. And it is to be noted that they are called boys having gone out of the city, because, as the Apostle says: "That he might sanctify the people through his own blood, the Lord suffered outside the gate (Hebr. XIII)." Furthermore, as to what follows: "Because two bears went out from the forest and tore forty-two of the boys," by the number of boys, the number of years is signified; for in the forty-second year after the Lord's passion, as the histories hand down, Titus and Vespasian, two kings, from the woods of the gentiles as it were two fierce bears from a forest of wild beasts, tore the boys, because coming to the destruction of Jerusalem they overcame the Jews in fury.

Caput III.

In epistola ad Hildebrandum et Stephanum, ubi dicitur quomodo rationalis anima ad perfectionem veniat.

«Obsecro, inquit Naaman, concede mihi servo tuo, ut tollam onus duorum burdonum de terra (IV Reg. V).» Quid autem per allegoriam Naaman Syrus, nisi genus designat humanum? Sicut enim Naaman ante leprosus, mox ut septies aqua Jordanis abluitur, ab omni leprae squalore purgatur; ita mundanus populus septem charismata illius columbae percipiens, quae super Dominum in Jordane descendit (Matth. III; Marc. I; Luc. III; Joan. I), per sacri baptismatis lavacrum contagia deposuit peccatorum. Quid vero terra, quam Naaman postulat, nisi incarnationem significat Redemptoris? Haec est per mysterium illa repromissionis terra, quae lac et mel fluere dicitur. Lac enim 215 de carne fluit, mel de superioribus venit. Quia igitur in uno Mediatore Dei et hominum et humanitatis lac et mel divinitatis inesse cognoscitur, recte per terram lac et mel emanantem incarnationis ejus mysterium figuratur. Quod autem ex hac terra onus duorum burdonum petit, quid aliud quam duorum Apostolorum, Petri scilicet et Pauli, documenta deposcit? Unde et unus eorum dicit: «Qui operatus est Petro in apostolatum circumcisionis, operatus est et mihi inter gentes (Gal. II).» Et quia non modo apostolos, sed omnes praedicatores scientiam et operationem habere necesse est, duos in castellum, quod contra se erat, Dominus discipulos misit; atque, sicut Lucas testatur, in omnem civitatem et locum quo erat ipse venturus, geminos destinavit (Luc. X). Quod ergo Naaman in terra sancta duorum burdonum expetit sarcinam super incarnationem Dominicam genus humanum apostolicam videtur efflagitare doctrinam, ut hi sagmarii mundo terram invehant, ex qua ad offerenda sacrificia altare in conspectu Conditoris fiat. Unde filiis Israel praecipit, dicens: «Altare de terra facietis mihi (Exod. XX).» Quod autem Naaman non ob aliud terram prophetae poposcisset, nisi ut ex ea Domino altare construeret, in suis ipse verbis ostendit, cum illic praesto subjungit: «Non enim ultra faciet servus tuus holocaustum, et victimam diis alienis, nisi Domino (IV Reg. V).»

Caput IV.

In sermone de inventione S. Crucis.

Chapter III.

In the letter to Hildebrand and Stephen, where it is told how the rational soul comes to perfection.

"I beseech you," said Naaman, "grant to me your servant, that I may take the burden of two mules of earth (IV Kings V)." Now what does Naaman the Syrian designate through allegory but the human race? For just as Naaman, previously a leper, as soon as he is washed seven times in the water of the Jordan, is purged from all the filth of leprosy; so the worldly people, receiving the seven charisms of that dove which descended upon the Lord in the Jordan (Matth. III; Mark I; Luke III; John I), laid aside the contagions of sins through the washing of sacred baptism. But what does the earth, which Naaman requests, signify but the incarnation of the Redeemer? This is, through a mystery, that land of promise which is said to flow with milk and honey. For milk flows from the flesh, honey comes from the things above. Therefore, because in the one Mediator of God and men both the milk of humanity and the honey of divinity are known to be present, rightly is the mystery of His incarnation figured by the land flowing with milk and honey. Moreover, in that he seeks from this earth the burden of two mules, what else does he demand but the teachings of the two Apostles, namely Peter and Paul? Whence also one of them says: "He who worked in Peter for the apostleship of the circumcision, worked also in me among the gentiles (Gal. II)." And because it is necessary for not only the apostles, but all preachers to have knowledge and operation, the Lord sent two disciples into the village which was opposite them; and, as Luke testifies, He destined pairs into every city and place where He himself was about to come (Luke X). Therefore, in that Naaman seeks the load of two mules in the holy land, the human race seems to demand the apostolic doctrine upon the Lord's incarnation, so that these pack-animals may carry into the world the earth from which an altar may be made in the sight of the Creator for offering sacrifices. Whence He commands the children of Israel, saying: "You shall make an altar of earth for me (Exod. XX)." But that Naaman had asked for the earth of the prophet for no other reason than to construct an altar to the Lord from it, he shows in his own words, when he immediately subjoins there: "For your servant will no longer make a holocaust and victim to alien gods, but only to the Lord (IV Kings V)."

Chapter IV.

In the sermon on the finding of the Holy Cross.

«Cum filii prophetarum juxta Jordanem ligna caederent, repente securis cujusdam materiam succidentis in aquam cecidit; tunc propheta lignum in aquam misit, et mox ferrum natavit atque ad manubrium rediit (IV Reg. VI).» Quid est autem securis, nisi sapientia Dei operata per corpus? quid ferrum, nisi divinitas? quid lignum, nisi humanitas? Et recte corpus Christi lignum dicitur, quod in ligno pependit. Securis igitur juxta Jordanem arbores succidebat, quia Dei sapientia juxta fluidum mortalitatis nostrae decursum, dignata est impios Judaeos suae praedicationis austeritate corripere et velut infructuosas arbores a statu rigidae superbiae desecare. Unde et Joannes dicit: «Jam securis ad radicem arborum posita est. Omnis arbor quae non facit fructum bonum excidetur et in ignem mittetur (Matth. III; Luc. III).» Itaque dum ligna caeduntur, ferrum in aquas de manubrio cecidit, quia dum silvestres Judaeorum mentes Veritas corripit, divinitas carnem tamen non deserens ad inferni profunda cum spiritu comitante descendit. Sed lignum in aquam mittitur et ferrum redit, quia corpus Domini, quod in ligno pependerat, in sepulcro ponitur deinde ex profundis inferni spiritu redeunte surrexit. Unde notandum est et diligentissime perpendendum quia ipse Redemptor noster ante per crucem transiit, et sic humanitatem suam in paternae dexterae gloriam sublimavit. Exemplum quippe nobis exhibuit, ut unde caput praecessisse cognoscitur, per eamdem viam et membra subsequentia gradiantur.

Caput V.

In sermone de S. Bonifacio.

«Petivit rex Ezechias ut umbra decem linearum gradibus reverteretur, quibus jam in horologio descenderat (IV Reg. XX).» Quid isti gradus illius horologii, in quo rex Ezechias umbram reverti decem lineis petiit, mystice innuunt, nisi quia totidem Salvator noster gradibus ad nostrae mortalitatis ima descendit, cum ad redimendum genus humanum venit? Quasi quosdam enim gradus exhibuit, cum de coelo venit in uterum Virginis, de utero venit in praesepe, de praesepe transiit ad circumcisionem, de circumcisione ad templum, de templo ad baptismum, de baptismo ad crucem, de cruce ad mortem, de morte ad sepulcrum; postremo descendit ad infernum, ut inde sanctos erueret, quos ad coelestem gloriam calcato mortis imperio revocaret. Plane ut nos post se currere faceret, istos pro nobis gradus manifestata per carnem Veritas ad nos descendendo disposuit;

"When the sons of the prophets were cutting wood near the Jordan, suddenly the axe of someone cutting timber fell into the water; then the prophet sent wood into the water, and soon the iron floated and returned to the handle (IV Kings VI)." Now what is the axe but the wisdom of God worked through the body? what is the iron but the divinity? what is the wood but the humanity? And rightly is the body of Christ called wood, because it hung upon wood. Therefore the axe was cutting down trees near the Jordan, because the wisdom of God, near the fluid course of our mortality, deigned to rebuke the impious Jews by the austerity of His preaching and to cut them down like unfruitful trees from the state of rigid pride. Whence also John says: "Now the axe is laid to the root of the trees. Every tree that does not produce good fruit shall be cut down and cast into the fire (Matth. III; Luke III)." And so while the wood is being cut, the iron fell from the handle into the waters, because while Truth rebukes the wild minds of the Jews, the divinity, nevertheless not deserting the flesh, descended to the depths of hell with the accompanying spirit. But the wood is sent into the water and the iron returns, because the body of the Lord, which had hung upon the wood, is placed in the tomb and then rose from the depths of hell as the spirit returned. Whence it is to be noted and most diligently weighed that our Redeemer himself passed through the cross before, and thus sublimated His humanity into the glory of the Father's right hand. Indeed, He showed an example to us, so that where the head is known to have preceded, the following members may walk through the same way.

Chapter V.

In the sermon on Saint Boniface.

"King Hezekiah asked that the shadow should return by ten degrees of lines, by which it had already descended in the sundial (IV Kings XX)." What do these degrees of that sundial, in which King Hezekiah asked the shadow to return by ten lines, mystically hint at, but that our Savior descended to the depths of our mortality by just as many degrees when He came to redeem the human race? For He exhibited certain degrees, as it were, when He came from heaven into the womb of the Virgin, from the womb He came into the manger, from the manger He passed to the circumcision, from the circumcision to the temple, from the temple to baptism, from baptism to the cross, from the cross to death, from death to the tomb; finally He descended to hell, so that He might rescue the saints from there, whom He would recall to heavenly glory, having trampled the empire of death. Plainly, so that He might make us run after Him, Truth manifested through the flesh arranged these degrees for us by descending to us;

et quodammodo cujusdam mystici horologii sol justitiae, Christus haec ad nos se inclinando momenta distinxit. «Qui nimirum exsultavit ut gigas ad currendam viam (Psal. XVIII);» ut nos ei ex corde diceremus: «Trahe me post te, curremus in odorem unguentorum tuorum (Cant. I).» Descenderat itaque sol emensis jam decem gradibus horologii, sed per eosdem gradus iterum rediit; quod videlicet signum esset, per quod se rex Ezechias saluti pristinae restituendum esse confideret. Enimvero nec genus humanum ad incolumitatem, quam amiserat, de sui languoris erogatione convaluit, cum dici lux vera Christus decem eos, quos enumeravimus, mystici horologii gradus ad occasum nostrum se humiliando percurrit, quanquam per umbram decem graduum et aliter supernae dispensationis possumus intelligere sacramentum. Diversitates quippe temporum quasi quaedam distinctiones sunt in horologio linearum. Soli namque justitiae, Christo, primus ad nos descensionis gradus fuit de Deo in Angelum. Unde est quod per Isaiam dicitur: «Magni consilii Angelus (Isa. IX).» Et qui cum Jacob loquebatur Deus angelus nuncupatur. Hinc est quod per eumdem Jacob dicitur: «Dixit angelus Domini ad me in somnis: Ego sum Dominus Bethel, ubi unxisti lapidem et votum vovisti mihi (Gen. III);» nimirum ut idem ipse qui loquitur et Deus simul et angelus ostendatur. Secundus descensionis gradus fuit in patriarchis, per quos scilicet ipse Dominus unius Dei cultum ac verae fidei fundamenta constituit. Tertius in promulgatione legis, quam et ipse prius audiente populo protulit, et postmodum in lapideis tabulis proprio digito exarante descripsit. Quartus in Jesu Nave, in quo, sicut nomine, sic et opere degens, in terram repromissionis populum introduxit. Quintus fuit gradus in judicibus, per quos nimirum Israeliticam plebem et ipse regebat. Sextus in regibus Judaeorum, quia in eis principaliter ipse regnabat. Septimus in prophetis, quia per eos ipse et annuntiatus est et locutus. Octavus in pontificibus, 217 in quibus ipse, qui summus est Pontifex, veri et aeterni sui sacerdotii mysterium figuravit. Nonus autem gradus designatus est in homine. Decimus in passione. Per hos itaque decem gradus, quasi per umbram veteris testamenti, Sol justitiae, Christus, in nostrae mortalitatis descendit occasum; et per eos iter post resurrectionem suam in coelum victor ascendit omnemque illam vetustae legis umbram veritatis suae ac novae gratiae radiis illustravit, obscura revelans, clausa referans et omnia sub vel mine litterae recta denudans. Et sicut tunc sol lineatim quidem ac morose processerat, repente autem ad ortus sui est reversus originem; sic nimirum, sic signaverat Redemptor noster ea quae de incarnationis suae mysterio per longa temporum intervalla in sola resurrectionis atque ascensionis suae gloria subito patefecit.

and in a certain way, the Sun of Justice, Christ, distinguished these moments by inclining Himself to us upon a certain mystical sundial. "Who indeed exulted as a giant to run the way (Psal. XVIII);" so that we might say to Him from the heart: "Draw me after you, we will run in the odor of your ointments (Cant. I)." Thus the sun had descended, having already traversed ten degrees of the sundial, but it returned again through the same degrees; which was clearly a sign through which King Hezekiah might trust that he was to be restored to his former health. Indeed, the human race did not recover to the soundness which it had lost by the expenditure of its own weakness, until Christ, called the true light, traversed those ten degrees of the mystical sundial which we have enumerated, by humbling Himself toward our sunset, although we can understand the sacrament of the supernal dispensation in another way through the shadow of the ten degrees. For the diversities of times are like certain distinctions of lines in the sundial. For the first degree of descent for the Sun of Justice, Christ, to us was from God into an Angel. Whence it is said through Isaiah: "The Angel of great counsel (Isa. IX)." And God who spoke with Jacob is called an angel. Hence it is said through the same Jacob: "The angel of the Lord said to me in a dream: I am the Lord of Bethel, where you anointed the stone and vowed a vow to me (Gen. III);" surely so that the very same one who speaks may be shown as both God and angel at once. The second degree of descent was in the patriarchs, through whom clearly the Lord himself established the worship of one God and the foundations of the true faith. The third was in the promulgation of the law, which He himself first brought forth while the people heard, and afterwards described on stone tablets with His own finger writing. The fourth was in Joshua, in whom, living as much in name as in work, He introduced the people into the land of promise. The fifth degree was in the judges, through whom He himself ruled the Israelite people. The sixth was in the kings of the Jews, because in them He himself reigned principally. The seventh was in the prophets, because through them He was both announced and spoke. The eighth was in the high priests, 217 in whom He himself, who is the High Priest, figured the mystery of His true and eternal priesthood. Now the ninth degree was designated in man. The tenth in the passion. Through these ten degrees, therefore, as if through the shadow of the old testament, the Sun of Justice, Christ, descended into the sunset of our mortality; and through them He ascended as victor into heaven after His resurrection and illustrated all that shadow of the ancient law with the rays of His truth and new grace, revealing obscure things, reopening closed things, and laying bare right things under the veil of the letter. And just as then the sun had proceeded line by line and slowly, but suddenly returned to the origin of its rising; so indeed, so had our Redeemer marked those things which He suddenly laid open concerning the mystery of His incarnation through long intervals of time in the glory of His resurrection and ascension alone.

Expliciunt testimonia de libro IV Regum.

DE LIBRO ESDRAE.

In epistola ad Cunibertum, episcopum Taurinensem.

«Quod quidam sacerdotes quaesierunt scripturam genealogiae suae. Unde, cum non invenirent, ejecti sunt de sacerdotio.»

Pium enim est credere quia quisquis, nunc peccata propria recognoscens ac deserens, a suo se ministerio humiliter reprimit, in die judicii eumdem, quo se sponte privaverat, ordinem obtinebit. Quod in libro Esdrae significari videtur, ubi sacerdotum genealogia describitur. Ibi quippe sacra narrat historia quia «quidam sacerdotum quaesierunt scripturam genealogiae suae, et quoniam reperire non potuerunt, ejecti sunt de sacerdotio (II Esdr. II).» Illi plane veraciter sacerdotes sunt qui sacerdotaliter vivunt. Hi sacerdotalis generis lineam servant qui vitam suam Domino sacrificium offerunt ac de sacerdotali se prodire prosapia religiose vivendo testantur, dum sanctorum sacerdotum imitantur exempla, quae legunt, tunc in sacris eloquiis sacerdotum se filios recognoscunt. At hi qui carnaliter vivunt, et pravorum sequendo vestigia quasi de saecularium generatione descendunt, merito de sacerdotum projiciuntur ordine, quorum se per vitam reprobam nequeunt filios invenire. Et notandum quod illic sequitur: «Dixit Athersatha eis ut non comederent de sanctis sanctorum, donec surgeret sacerdos Dei doctus atque perfectus (Ibid.).» In qua nimirum prohibitione quid aliud per allegoriae mysterium debet intelligi, nisi ut is qui dignus est sacerdotio, percipiendis se sacramentis et sacerdotalis ordinis administratione compescat, donec Christus in judicio, qui vere Sacerdos est doctus atque perfectus exsurgat? Sicut per Psalmistam dicitur: «Terra tremuit et quievit, dum exsurgeret in judicio Deus (Psal. LXXV),» ut is, cujus terroris instinctu quilibet lapsus hic sua se dignitate sponte privaverat, eum in 218 judicio grata vice restituens ad amissi ordinis culmen attollat, dicens: «Amice, ascende superius, et tunc sit tibi gloria coram simul discumbentibus (Luc. XIV).» Sed sunt nonnulli, quod praetereundum non est, qui, juxta Apostolum, «desperantes semetipsos immunditiae tradiderunt (Ephes. IV);» nam continentiam funditus desperantes a suscepti ordinis administratione se reprimunt;

The testimonies from the fourth book of Kings end.

FROM THE BOOK OF EZRA.

In the letter to Cunibert, bishop of Turin.

"That certain priests sought the writing of their genealogy. Whence, when they did not find it, they were cast out of the priesthood."

For it is pious to believe that whoever, now recognizing and deserting his own sins, humbly restrains himself from his ministry, will obtain in the day of judgment the same order of which he had spontaneously deprived himself. Which seems to be signified in the book of Ezra, where the genealogy of the priests is described. For there sacred history tells that "certain of the priests sought the writing of their genealogy, and because they could not find it, they were cast out of the priesthood (II Esdr. II)." Those are plainly truly priests who live priest-like. These preserve the line of the priestly race who offer their life as a sacrifice to the Lord and testify by living religiously that they proceed from priestly stock, while they imitate the examples of the holy priests which they read; then in the sacred utterances they recognize themselves as sons of priests. But those who live carnally, and by following the tracks of the wicked descend as it were from a generation of worldlings, are deservedly cast out of the order of priests, whose sons they cannot find themselves to be through a reprobate life. And it is to be noted what follows there: "The Tirshatha said to them that they should not eat of the holy of holies, until a priest of God should rise learned and perfect (Ibid.)." In which prohibition, surely, what else should be understood through the mystery of allegory, but that he who is [un]worthy of the priesthood should restrain himself from receiving the sacraments and from the administration of the priestly order, until Christ, who is truly the learned and perfect Priest, should rise in judgment? As it is said by the Psalmist: "The earth trembled and was still, while God rose in judgment (Psal. LXXV)," so that He, by the instinct of whose terror anyone who had fallen here had spontaneously deprived himself of his dignity, restoring him in 218 judgment by a grateful turn, may lift him up to the summit of the lost order, saying: "Friend, go up higher, and then there shall be glory to you before those sitting at table with you (Luke XIV)." But there are some, which must not be passed over, who, according to the Apostle, "despairing have given themselves up to uncleanness (Ephes. IV);" for utterly despairing of continence they restrain themselves from the administration of the order they have undertaken;

sicque se delinquere velut impune confidunt, ac si servus domino suo dicat: Quia quod praecipis implere non valeo, ad hostium tuorum castra transfugio illisque me ad pugnandum contra te dedititium trado; tanquam possit dominum suum placare, quod fugit, et non possit irritare, quod adversus eum in arma consurgit. Quibus ego constanter et sine ulla prorsus ambiguitate denuntio quoniam cassa se ac frivola pollicitatione decipiunt, si non exsequentes officium officio se exutos esse confidunt. Licet enim a frequentatione, vel exsecutione cesset ordo cujuslibet, vel officium in ordinato tamen nihilominus permanet ordinis sacramentum. Et sicut vir quispiam etsi cesset ab opere conjugali, nullo modo tamen absolvitur copulatione conjugii; ita clericus, etsi sui ordinis non fungatur officio, ejusdem tamen ordinis non exuitur sacramento. Cavendum est ergo illis ne super eos veniat formidolosa illa sententia, qua per Apostolum dicitur: «Impossibile est, inquit, eos, qui semel sunt illuminati, gustaverunt etiam donum coelestes, et participes sunt facti Spiritus sancti, gustaverunt nihilominus bonum Dei verbum virtutesque saeculi venturi et prolapsi sunt, rursus renovari ad poenitentiam, rursum crucifigentes in sibimetipsis Filium Dei et ostentui habentes (Hebr. VI).» Ita plane videntur agere ac si Israelitarum quispiam, volens fornicari cum idolis, dicat: quia nequeo observare duram ac rigidam Dei legem, ad ritum transibo gentilem tanquam recedens a lege, non sit debitor legi et hoc modo quanquam de servata lege non sit praemio dignus, ultioni tamen de contempta non teneatur obnoxius. Sed audiamus quid talibus divina severitas in Deuteronomio dicat: «Cumque audierit quisquam verba juramenti hujus, benedicat sibi in corde suo dicens: Pax erit mihi et ambulabo in pravitate cordis mei, et assumat ebrius sitientem et Dominus ignoscat ei; sed tunc quam maxime fumus ejus fumet et zelus contra hominem illum, et sedeant supra eum omnia maledicta, quae scripta sunt in hoc volumine, et deleat nomen ejus sub coelo, et consumat eum in perditionem ex omnibus tribubus Israel juxta maledictiones, quae in libro legis hujus ac foederis continentur (Deut. XXIX).» Sed et Psalmista dicit, «Maledicti, qui declinant a mandatis tuis (Psal. CXVIII).» Et per Ezechielem Dominus ait: «Neque cogitatio mentis vestrae fiet dicentium: Erimus sicut gentes et sicut cognationes terrae, ut colamus ligna et lapides. Vivo ego, dicit Dominus Deus, quoniam in manu forti et brachio extento et in furore effuso regnabo super vos et educam vos de populis, et congregabo vos de terris in quibus dispersi estis, et subjiciam vos in sceptro meo (Ezech. XX).»

219 DE LIBRO TOBIAE.

and thus they trust that they sin as if with impunity, as if a servant should say to his lord: Because I am not able to fulfill what you command, I flee to the camps of your enemies and hand myself over to them as a captive to fight against you; as if he could appease his lord, whom he flees, and not rather provoke him, in that he rises up in arms against him. To whom I declare constantly and without any ambiguity whatsoever that they deceive themselves with a vain and frivolous promise, if not executing the office they trust that they are stripped of the office. For although the order of anyone may cease from frequentation or execution, nevertheless the sacrament of the order remains none the less in the ordained. And just as a certain man, even if he ceases from the conjugal work, is nevertheless by no means absolved from the bond of marriage; so a cleric, even if he does not perform the office of his order, is nevertheless not stripped of the sacrament of that same order. They must beware, therefore, lest that formidable sentence come upon them, which is said by the Apostle: "It is impossible, he says, for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Spirit, have nevertheless tasted the good word of God and the powers of the world to come and have fallen away, to be renewed again to penance, again crucifying in themselves the Son of God and making him a mockery (Hebr. VI)." Thus they plainly seem to act as if any of the Israelites, wishing to fornicate with idols, should say: because I cannot observe the hard and rigid law of God, I will pass over to the gentile rite, so that by receding from the law, I may not be a debtor to the law, and in this way, although I am not worthy of a reward for the law observed, nevertheless I may not be held liable to vengeance for the law despised. But let us hear what divine severity says to such in Deuteronomy: "And when anyone shall hear the words of this oath, let him bless himself in his heart saying: There shall be peace to me and I will walk in the wickedness of my heart, and let the drunken take the thirsty, and the Lord forgive him; but then especially His smoke shall smoke and zeal against that man, and all the curses shall sit upon him which are written in this volume, and He shall blot out his name under heaven, and consume him into perdition from all the tribes of Israel according to the curses which are contained in the book of this law and covenant (Deut. XXIX)." But also the Psalmist says, "Cursed are they who decline from your commandments (Psal. CXVIII)." And through Ezekiel the Lord says: "Neither shall the thought of your mind be done of those saying: We will be as the gentiles and as the kindreds of the earth, that we may worship wood and stones. As I live, says the Lord God, because with a strong hand and a stretched out arm and in fury poured out I will reign over you and I will lead you out from the peoples, and I will gather you from the lands in which you were dispersed, and I will subject you under my scepter (Ezech. XX)."

219 FROM THE BOOK OF TOBIT.

Illud ad memoriam revoca, quod de Tobia viro justo Scriptura testatur: «Contigit, inquiens, cum una die fatigatus a sepultura, veniens domum, jactasset se juxta parietem et obdormisset, atque ex nido hirundinum dormienti illi calida stercora insiderent super oculos ejus fieretque caecus (Tob. II).» Fatigatus a sepultura, dum se velut effractis viribus projicit, lumen amittit. Illaesum quippe cordis oculum servat, quisquis in bonis operibus infatigabilis perseverat, cum vero pusillanimiter frangitur, non immerito luce privatur. Hinc enim scriptum est: «Vae his qui perdiderunt sustinentiam (Eccli. II).» Hinc Paulus ait: «Vigilate, state in fide, viriliter agite (I Cor. XVI).» Quid vero leviter volantes hirundines, nisi leves adulantium et blanda loquentium significant mores? qui dum blandiloqui sua suavitate demulcent, dum adulationis oleo caput audientis impinguant, interiores oculos, ne solita luce fruantur, excaecant. «Corripiet me, inquit, justus in misericordia et increpabit me; oleum autem peccatoris non impinguet caput me m (Psal. CXL).» Et tanquam stercus oculis ingeritur, dum lenocinantis eloquia quemlibet blanda verbositate perungunt a quibus scilicet haec saepe dicuntur: Vive, dum vivis, recrea corpus eduliis, ne si se districtius atterat, tot oppressa laboribus caro fragilis mox succumbat; persona tua excellentioribus excolatur induviis, ut ejus, quam tenes, servetur genium dignitatis; agglomeretur lateribus tuis turba clientium, ut dum te commeantium multitudo condecorat, honoris officio tunc vilescat. Sed si nobis haec diabolicae malignitatis amaritudo detegitur, tentationis ingestae caligines funditus evanescunt. Unde et illic dicitur: «Tunc sumens Tobias de felle piscis linivit oculos patri suo, moxque coepit albugo ex oculis ejus quasi membrana ovi egredi, statimque visum recepit (Tob. XI).» Fel etenim piscis est malitia Behemot, qui caput est et initium totius iniquitatis. Caecus itaque felle piscis oblinitur et protinus caecitas effugatur, quia cum amaritudo diabolicae versutiae nostris oculis ostensa proponitur, tenebrarum mox caligo 220 propellitur, et lux interior, quae velut eclipsim passa fuerat, reformatur. Et notandum quod dicitur quia prius albugo de oculis est illius egressa et sic lux illico reparata. Ille quippe in oculis gerit albuginem qui de se sanctitatis habet opinionem. Quisquis ergo recuperare vult lucem amputet a se prius affectatae aestimationis albuginem, ut se non abneget peccatorem, qui peccati vult evadere caecitatem. «Beati mundo corde, quoniam ipsi Deum videbunt (Matth. V).» Isti sunt oculi, de quibus in Canticis dicitur: «Oculi tui columbarum, absque eo quod intrinsecus latet (Cant. IV).

Recall to memory that which Scripture testifies concerning the just man Tobit: "It happened," it says, "when one day, fatigued from burial, coming home, he had thrown himself near a wall and fallen asleep, and hot dung from a nest of swallows settled upon his eyes while he slept, and he became blind (Tob. II)." Fatigued from burial, while he throws himself down as if with broken strength, he loses the light. For he keeps the eye of the heart unhurt, whoever perseveres indefatigably in good works; but when he is broken pusillanimously, he is not undeservedly deprived of light. For hence it is written: "Woe to those who have lost endurance (Eccli. II)." Hence Paul says: "Watch, stand in the faith, act manfully (I Cor. XVI)." Now what do the lightly flying swallows signify but the light manners of those flattering and speaking smooth things? Who while the smooth-talkers soothe with their sweetness, while they fatten the head of the listener with the oil of flattery, they blind the interior eyes lest they enjoy the accustomed light. "The just man shall rebuke me in mercy," he says, "and shall reprove me; but let not the oil of the sinner fatten my head (Psal. CXL)." And as if dung is thrust into the eyes, while the eloquence of the enticer anoints anyone with smooth verbosity, by whom these things are often said: Live while you live, refresh the body with foods, lest if it wear itself down too strictly, the fragile flesh, oppressed by so many labors, soon succumb; let your person be adorned with more excellent garments, so that the character of the dignity which you hold may be preserved; let a crowd of clients be gathered at your sides, so that while the multitude of those passing through honors you, it may not then become cheap through the office of honor. But if this bitterness of diabolical malignity is detected by us, the mists of the thrust-in temptation vanish utterly. Whence it is also said there: "Then Tobit, taking of the gall of the fish, anointed his father's eyes, and soon the white spot began to go out of his eyes like the membrane of an egg, and immediately he received sight (Tob. XI)." For the gall of the fish is the malice of Behemoth, who is the head and beginning of all iniquity. Thus the blind man is smeared with the gall of the fish and immediately the blindness is put to flight, because when the bitterness of diabolical craftiness is shown and set before our eyes, the mist of darkness 220 is soon propelled away, and the interior light, which had suffered as if an eclipse, is reformed. And it is to be noted that it is said because the white spot first went out from his eyes and thus light was immediately repaired. For he carries a white spot in his eyes who has an opinion of holiness concerning himself. Whoever therefore wishes to recover light, let him first cut away from himself the white spot of affected estimation, so that he may not deny himself to be a sinner, he who wishes to escape the blindness of sin. "Blessed are the clean of heart, for they shall see God (Matth. V)." These are the eyes of which it is said in the Canticles: "Your eyes are of doves, besides that which is hidden within (Cant. IV)."

DE LIBRO JOB.

Ex sermone de S. Georgio.

«Quis conclusit ostiis mare, quando erumpebat quasi de vulva procedens?» Et paulo post: «Circumdedi illud terminis meis, et posui vectem et ostia, et dixi: Usque huc venies et non procedes amplius, et hic confringes tumentes fluctus tuos (Job XXXVIII).» Enimvero recte per mare cor pravi hominis designatur, quod videlicet furore est turbidum, rixis amarum, elatione superbiae tumidum, caligine malitiosae fraudis obscurum. Separavit ergo tunc Deus mare et minaces fluctus ab inundatione terrae compescuit, ut terra virentes herbas et ligna pomifera germinaret ac deinde segetum fructus afferret. Separat etiam nunc ab electis suis reproborum turbines persequentium et quasi furentes coercet impetus tempestatum; quod etsi furere usque ad infigenda corporibus tormenta concedit, ne tamen animas, laedant invicta eos atque pervigili brachii sui protectione custodit quodammodo dicens mari: «Hucusque venies, et non procedes amplius, et hic confringes tumentes fluctus tuos.» Ac si patenter dicat: Usque ad inferenda corporibus te tormenta relaxo; ne autem usque ad animam cumulis intumescentibus profluas, legis meae tibi littus oppono, ut dum furori fluctuum tuorum littus objicitur, terra cordis ad proferenda fructuum germina libera relinquatur.

INCIPIUNT CAPITULA DE LIBRO PSALMORUM.

1. De impio exaltato et depresso. 2. De impiis positis sicut oves in inferno. 3. Deus meus, ostende mihi bona super inimicos meos; ne occidas eos, ne obliviscantur legis tuae. 4. De holocaustis medullatis. 5. Non me demergat tempestas aquae, etc. 6. De reproborum exaltatione. 7. Filii Ephrem intendentes arcum. 8. Montes excelsi cervis, petra refugium herinaciis. 9. De eo quod dicitur: Ego dixi in excessu mentis meae: Omnis homo mendax. 10. De eo quod dicitur: Fiat manus tua, ut salvum me faciat. 11. Sicut unguentum in capite quod descendit, etc. 12. Non declines cor meum in verbum malum.

Expliciunt capitula.

FROM THE BOOK OF JOB.

From the sermon on Saint George.

"Who shut up the sea with doors, when it broke forth as if proceeding from the womb?" And a little after: "I surrounded it with my boundaries, and set a bar and doors, and said: Until here you shall come and shall not proceed further, and here you shall break your swelling waves (Job XXXVIII)." Indeed, the heart of a wicked man is rightly designated by the sea, which is clearly turbid with fury, bitter with strifes, swollen with the elation of pride, obscure with the mist of malicious fraud. Therefore God then separated the sea and restrained the threatening waves from the inundation of the land, so that the land might germinate green herbs and fruit-bearing trees and then bring forth the fruits of the crops. He also now separates the whirlwinds of those persecuting reprobates from His elect and coerces the impulses of the tempests as if they were raging; which even if He allows to rage as far as to the inflicting of torments on bodies, nevertheless lest they harm souls He guards them by the unconquered and ever-watchful protection of His arm, saying in a certain way to the sea: "Until here you shall come, and shall not proceed further, and here you shall break your swelling waves." As if He should say plainly: I relax you as far as to the inflicting of torments on bodies; but lest you flow forth with swelling heaps as far as to the soul, I oppose the shore of my law to you, so that while the shore is placed against the fury of your waves, the land of the heart may be left free for bringing forth the germs of fruits.

HERE BEGIN THE CHAPTERS ON THE BOOK OF PSALMS.

1. Concerning the wicked man exalted and cast down. 2. Concerning the wicked placed like sheep in hell. 3. My God, show me good things over my enemies; do not kill them, lest they forget your law. 4. Concerning the marrowy holocausts. 5. Let not the tempest of water drown me, etc. 6. Concerning the exaltation of the reprobate. 7. The sons of Ephraim bending the bow. 8. The high mountains for the stags, the rock a refuge for the hedgehogs. 9. Concerning that which is said: I said in the excess of my mind: Every man is a liar. 10. Concerning that which is said: Let your hand be made, that it may save me. 11. Like the ointment on the head which descends, etc. 12. Do not incline my heart to an evil word.

The chapters end.

221 222 INCIPIUNT TESTIMONIA LIBRI PSALMORUM.

CAPUT PRIMUM. In epistola ad Desiderium abbatem, ubi super Dei omnipotentia disputatur.

«Vidi impium superexaltatum, et elevatum super cedros Libani; transivi, et ecce non erat (Psal. XXXVI).» Adhuc fortassis epulabatur ille splendide, fulciebatur cuneis obsequentium, ambiebatur agminibus bellatorum, quem Propheta superexaltatum et elevatum vidit; moxque ad contemplandum summa pertransiens, quem magnum aliquid forte crediderat, nihil esse cognovit tunc gestum. Tunc enim et cum divitiis intumescunt, cum se super alios arroganter extollunt, cum denique inferiores per tyrannidis violentiam opprimunt, tunc, inquam, eo verius nihil sunt, quo ab eo qui vere et summe est procul sunt.

Caput II.

In epistola ad Hermisindim.

«Sicut oves in inferno positi sunt, et mors depascet eos (Psal. XLVIII).» Oves habet Christus, quas ad amoena virentia caulis coelestibus introducat; oves habet et ille leo rugiens, quas insatiabili cruentus ore deglutiat. Qui bene mors dicitur, quia, cum sit auctor mortis, ad inferendum nobis interitum crudeliter efferatur: unde Joannes: «Et ecce equus pallidus, et qui sedebat super eum, nomen illi Mors (Apoc. VI).»

Caput III.

In epistola ad Desiderium abbatem, ubi dicit quod majori sit dignus honore qui dignitatem projicit quam qui in ea manet.

«Deus, Deus meus, ostende mihi bona super inimicos meos; ne occidas eos, ne obliviscantur legis tuae (Psal. LVIII).» Provida quippe Redemptoris nostri dispensatione divinitus agitur, ut quasi ad servandam legis domum Judaeorum reliquiae reserventur; ut ipsi quodammodo nostri sint scriniarii et libros coelestis eloquii in eadem, in qua conditi sunt lingua, ubique terrarum ferant, quatenus ipsi, qui nobis inimici sunt, si quando scrupulus dubietatis emerserit, omne nobis ambiguum tollant. Unde per Psalmistam dicitur: Deus meus, ostende mihi bona inter inimicos meos, ne obliviscantur legis tuae.»

221 222 HERE BEGIN THE TESTIMONIES OF THE BOOK OF PSALMS.

CHAPTER I. In the letter to Abbot Desiderius, where the omnipotence of God is discussed.

"I saw the wicked man superexalted, and elevated above the cedars of Lebanon; I passed by, and behold, he was not (Psal. XXXVI)." Perhaps he was still feasting splendidly, supported by wedges of followers, surrounded by ranks of warriors, whom the Prophet saw superexalted and elevated; and soon passing through to contemplating the highest things, he recognized that what he had perhaps believed to be something great was then nothing in reality. For then also when they swell with riches, when they arrogantly extol themselves above others, when finally they oppress inferiors through the violence of tyranny, then, I say, they are the more truly nothing, the further they are from Him who truly and supremely IS.

Chapter II.

In the letter to Hermisindis.

"Like sheep they are placed in hell, and death shall feed upon them (Psal. XLVIII)." Christ has sheep, which He may introduce into the pleasant green pastures in celestial sheepfolds; and that roaring lion also has sheep, which he, bloody, may swallow with insatiable mouth. He is rightly called death, because, since he is the author of death, he is cruelly maddened to bring destruction upon us: whence John says: "And behold a pale horse, and he who sat upon him, his name was Death (Apoc. VI)."

Chapter III.

In the letter to Abbot Desiderius, where he says that he is worthy of greater honor who casts away a dignity than he who remains in it.

"God, my God, show me good things over my enemies; do not kill them, lest they forget your law (Psal. LVIII)." Indeed, it is divine action by the provident dispensation of our Redeemer that the remnants of the Jews are reserved as if to guard the house of the law; so that they themselves in a certain way may be our librarians (scriniarii) and carry the books of celestial eloquence in the same language in which they were established, everywhere in the world, so that they themselves, who are enemies to us, if ever a scruple of doubt should emerge, may remove all ambiguity for us. Whence it is said through the Psalmist: My God, show me good things among my enemies, lest they forget your law."

Hebraica quippe lingua, quae toto orbe dispergitur, multum Christianae fidei auctoritas adjuvatur. Nam nisi illud accederet testimonium quod apud nos scribitur, quodammodo putari posset esse figmentum. Sed cum illud testimonium adhibetur, illico dubietas tollitur. Unde et illic apte subjungitur: «Disperge illos (Psal. LVIII);» dissemina per toutum mundum eos qui superfuerint de populo Judaeorum, ut ipsi de veteribus libris testimonium perhibeant novae fidei veritati.

Caput IV.

In libro de contemptu saeculi.

«Holocausta medullata offeram tibi cum incenso et arietibus (Psal. LXV).» David autem pro magno munere medullata se Deo sacrificia oblaturum esse pollicetur, dicens: «Holocausta medullata offeram tibi cum incenso et arietibus.» Imprimis itaque sciendum quia nequaquam Deus hostiarum pelles, sed interiora potius viscerum cum ipsis quoque medullis in sacrificio sibimet mandat offerri. Unde in ostendendo ipso sacrificiorum ritu, Moyses praecipit, dicens: «Subtracta pelle hostiae artus in frusta concidat (Levit. I).» Quisquis sane semper negotiorum saecularium exercitia delectabiliter fundit, holocausti sui medullas cum visceribus subtrahit et solam victimae pellem Deo, cui offerri prohibetur, adolere contendit. Qui vero suave Deo sacrificium offerre desiderat, recessus petat, interiora sectetur, animam suam integram illibatamque in propria virginitate custodiat, ne discurrendo per lupanaria saeculi immundis corruptoribus, prostibuli more, substernat. Ut ergo interni Sponsi conspectui placeat, non se fucis pompae saecularis obducat, sed omnes mentis suae sensus immortalis unguine castitatis obliniat, ne in mortem per incontinentiam corruens in fetore luxuriae computrescat. In conclavi igitur sanctae Ecclesiae anima se pudica concludat sicque in aeterni Regis thalamo jugiter requiescat.

Caput V.

Ad Alexandrum papam, de canonicis.

Indeed, by the Hebrew language, which is dispersed through the whole world, the authority of the Christian faith is much assisted. For unless that testimony which is written among us were added, it could in a certain way be thought to be a fiction. But when that testimony is applied, doubt is immediately removed. Whence also it is aptly added there: "Scatter them (Psal. LVIII);" disseminate throughout the whole world those who remain of the people of the Jews, so that they themselves may bear testimony from the ancient books to the truth of the new faith.

Chapter IV.

In the book on contempt of the world.

"I will offer to you marrowy holocausts with incense and rams (Psal. LXV)." Now David promises that he will offer marrowy sacrifices to God as a great gift, saying: "I will offer to you marrowy holocausts with incense and rams." And so it is to be known in the first place that God by no means commands the skins of the victims, but rather the inner parts of the viscera with the marrows themselves also to be offered to Him in sacrifice. Whence in showing the rite of the sacrifices itself, Moses commands, saying: "Having withdrawn the skin of the victim, let him cut the limbs into pieces (Levit. I)." Whoever indeed always delightfully pours out the exercises of secular affairs, withdraws the marrows of his holocaust with the viscera and strives to burn only the skin of the victim to God, to whom it is forbidden to be offered. But he who desires to offer a sweet sacrifice to God, let him seek retreats, let him pursue internal things, let him guard his soul whole and unimpaired in its own virginity, lest by running through the brothels of the world, in the manner of a prostitute, he should subject it to unclean corrupters. Therefore, that he may please the sight of the internal Spouse, let him not cover himself with the dyes of secular pomp, but let him anoint all the senses of his mind with the ointment of immortal chastity, lest falling into death through incontinence he should rot in the stench of luxury. Therefore, let the modest soul shut itself in the chamber of the holy Church and so rest continually in the bedchamber of the eternal King.

Chapter V.

To Pope Alexander, concerning canons.

«Non me demergat tempestas aquae, neque absorbeat me puteus, neque urgeat super me puteus os suum (Psal. LXVIII).» Cum peccat homo, quasi in puteum labitur; cum vero peccata defendit, os putei super eum, ne pateat egressus, urgetur. Corruit ergo in puteum homo, cum peccat; claudit vero sibimet os putei, dum excusat. Ex hac porro defensione, vel excusatione crimen haeresis nascitur. Haeresis enim interpretatur electio, et dum quod elegit quis defendere nititur relicto veritatis tramite, quia per abrupta perversi dogmatis rapitur, in haeresim necesse est prolabatur. Hoc autem inter peccatorem et haereticum distat, quia peccator est qui delinquit, haereticus autem qui peccatum per pravum dogma defendit.

Caput VI.

Ad Desiderium abbatem, ubi de Dei omnipotentia disputatur.

«Dejecistis eos, dum allevarentur (Psal. LXXII).» Dum de reproborum sese extollentium dejectione Propheta narraret, non ait: Postquam allevati sunt, dejecisti eos, Domine; sed, «dum allevarentur,» quia per hoc inanescunt, per quod intumescunt; inde corruunt, unde sublimes fiunt.

Caput VII.

In sermone de S. Anastasio.

De quibusdam magna praedicantibus, sed desidiose viventibus per Prophetam dicitur: «Filii Ephrem, intendentes arcum et mittentes sagittas suas, conversi sunt in die belli (Psal. LXXVII).» Qui enim adversus vitiorum tentationes ad conflictum alios provocant, sed confligere ipsi sub ignobili desidiae languore detrectant, hi nimirum sagittas quidem dirigunt, sed post terga conversi consummatae victoryae titulos non merentur, nec eis prodest quod bene coeperant, quia non usque ad finem magnanimiter perseverant. Unde et de illis protinus sequitur: «Non custodierunt testamentum Dei, et in lege ejus noluerunt ambulare (Ibid.).» Ac si diceret: Susceperunt quidem testamentum, sed non custodierunt; posuerunt in lege pedem per initium sed non tenuerunt perseverantiae egressum. Quisquis ergo ad spirituale certamen alios provocat, quisquis ad fortiter agendum proximorum mentes instigat, debet utique vita concordare cum lingua, ne, dum aliis proponit excelsa, ipse contentus imis prematur inertia. Hinc est quod in lege praecipitur: «Non habebis in sacculo diversa pondera, majus et minus; nec erit in domo tua modius major et minor; pondus habebis justum, et modius aequalis et verus erit tibi (Deut. XXV).»

"Let not the tempest of water drown me, nor the pit swallow me up, nor the pit press its mouth upon me (Psal. LXVIII)." When a man sins, he slips as if into a pit; but when he defends his sins, the mouth of the pit is pressed upon him, lest an exit be open. Therefore, a man falls into the pit when he sins; but he closes the mouth of the pit for himself while he excuses. Furthermore, from this defense or excuse the crime of heresy is born. For heresy is interpreted as choice (electio), and while one strives to defend what he has chosen, having left the path of truth, because he is snatched through the precipices of perverse dogma, it is necessary that he fall into heresy. Now this is the difference between a sinner and a heretic: because a sinner is he who offends, but a heretic is he who defends sin through a wicked dogma.

Chapter VI.

To Abbot Desiderius, where the omnipotence of God is discussed.

"You cast them down, while they were being uplifted (Psal. LXXII)." While the Prophet was telling of the casting down of the reprobates extolling themselves, he did not say: After they were uplifted, you cast them down, O Lord; but, "while they were being uplifted," because by that they become empty by which they swell; from there they fall, from where they become sublime.

Chapter VII.

In the sermon on Saint Anastasius.

Concerning certain ones preaching great things, but living idly, it is said through the Prophet: "The sons of Ephraim, bending the bow and sending their arrows, turned back in the day of battle (Psal. LXXVII)." For those who provoke others to conflict against the temptations of vices, but refuse to fight themselves under the ignoble languor of idleness, these indeed direct arrows, but having turned their backs they do not deserve the titles of consummate victory, nor does it profit them that they had begun well, because they do not magnanimously persevere until the end. Whence also it follows immediately concerning them: "They kept not the covenant of God, and in His law they would not walk (Ibid.)." As if he should say: They indeed received the covenant, but they did not keep it; they set foot in the law through the beginning but they did not hold the path of perseverance. Whoever therefore provokes others to spiritual combat, whoever instigates the minds of neighbors to acting bravely, his life ought by all means to agree with his tongue, lest, while he proposes lofty things to others, he himself, content with the lowest things, be pressed down by inertia. Hence it is that it is commanded in the law: "You shall not have in your bag diverse weights, a greater and a less; nor shall there be in your house a greater and a less bushel; you shall have a just weight, and the bushel shall be equal and true for you (Deut. XXV)."

Caput VIII.

In epistola ad Blancam comitissam.

«Montes excelsi cervis, petra refugium herinaciis (Psal. CIII).» Quid enim hoc loco per montes, nisi altae Scripturarum intelligendae sunt profunditates? Hi nimirum qui jam dare contemplationis saltus noverunt, altos sententiarum divinarum vertices quasi cacumina montana conscendunt, ad quae profecto cacumina quia infirmi pertingere nequeunt, recte illic subditur: «Petra refugium herinaciis:» quia videlicet invalidos quosque non intelligentia sublimis exercet, sed sola in Christo fides humiliter continet.

Caput IX.

Ad Desiderium abbatem, ubi excessum suum excusat.

«Ego dixi in excessu mentis meae: Omnis homo mendax (Psal. CXV).» Cui nimirum responderi potest: Si omnis, et tu; falsaque jam erit sententia, quam mendax ipse protulisti. Si vero ipse non mendax, vera jam sententia non erit, quia, dum tu es verax, non omnis homo cognoscitur esse mendax. Verum ne ad instar gentilium scripturarum, sacra quoque Scriptura calumniae pateat, sed ipsa se propria potius auctoritate defendat, notandum est quod praemittitur: «Ego dixi in excessu mentis meae.» Per excessum igitur mentis et semetipsum transiit, cum de qualitate hominis definivit, ac si perspicue dicat: De falsitate omnium hominum inde veram sententiam protuli, unde ego ipse super hominem fui. In tantum vero et ipse mendax, in quantum homo; in tantum autem omnino non mendax, in quantum excessum mentis super hominem ad summa contemplanda conscendi.

Caput X.

In sermo de S. Columba.

«Fiat manus tua, ut salvet me (Psal. CXVIII),» ac si diceret: Fiat ille, per quem facta sunt omnia, ut dum ille creatur, creatura a reatus sui contagio liberetur.

Caput XI.

In sermone de S. Christophoro.

Chapter VIII.

In the letter to Countess Blanca.

"The high mountains for the stags, the rock a refuge for the hedgehogs (Psal. CIII)." For what are to be understood in this place by mountains, except the high depths of the Scriptures? These indeed who already know how to give the leaps of contemplation, ascend the high peaks of divine sentences as if they were mountain tops, to which peaks because the weak cannot reach, it is rightly added there: "The rock a refuge for the hedgehogs:" because clearly the sublime intelligence does not exercise any of the weak, but faith in Christ alone humbly contains them.

Chapter IX.

To Abbot Desiderius, where he excuses his excess.

"I said in the excess of my mind: Every man is a liar (Psal. CXV)." To which indeed it can be answered: If every man, you also; and the sentence which you yourself, a liar, brought forth will now be false. But if you yourself are not a liar, the sentence will not now be true, because, while you are truthful, not every man is known to be a liar. But lest sacred Scripture also lie open to calumny like the likeness of gentile writings, but rather defend itself by its own authority, it is to be noted what is set before: "I said in the excess of my mind." Therefore, by the excess of mind he also passed over himself when he defined concerning the quality of man, as if he should say clearly: I brought forth a true sentence concerning the falsehood of all men from where I myself was above man. For in so much and he himself is a liar, in as much as a man; but in so much is he entirely not a liar, in as much as I ascended the excess of mind above man to contemplating the highest things.

Chapter X.

In the sermon on St. Columba.

“Let thy hand be made, that it may save me (Psal. CXVIII),” as if he were to say: Let Him be made, through whom all things were made, so that while He is created, the creature may be freed from the contagion of its own guilt.

Chapter XI.

In the sermon on St. Christopher.

«Sicut unguentum in capite, quod descendit in barbam, barbam Aaron; quod descendit in oram vestimenti ejus (Psal. CXXXII).» Unguentum scilicet in capite, Spiritus sanctus est in Salvatore, qui nimirum per Aaron mystice designatur, qui mons fortitudinis dicitur. Cum igitur Aaron mons sit fortitudinis, barba quoque signum est virilitatis. Hujus ergo Aaron barba sancti apostoli sunt, qui virilitatis suae robore, quod de sancti Spiritus unctione conceperant, omnia furentium persecutorum bella vicerunt et mundi principem tanquam leonem adversus oves Christi immaniter rugientem cum gloria triumpharunt. Unde Petrus: «Cui resistite, inquit, fortes in fide (I Petr. V).» Paulus etiam dicit: «Arma militiae nostrae non carnalia, sed potentia Deo sunt, ad destructionem munitionum consilia corporis destruentes et omnem altitudinem extollentem se adversum scientiam Dei, et in captivitatem redigentes omnem intellectum in obsequium Christi (II Cor. X).» Ab hac ergo barba summi pontificis Aaron unguentum in ora vestimenti ejus instillat, quia per beatos apostolos, consequenter et sanctos martyres ac deinceps totam simul Ecclesiam fluentum sancti Spiritus irrigat.

Caput XII.

In epistola ad Alexandrum papam, de auferenda proprietate canonicis.

Quantum ad nostrae intelligentiae modulum, nullum in humano genere malum perniciosioris est criminis quam defensio pravitatis. Unde David ait: «Non declines cor meum in verbum malum, ad excusandas excusationes in peccatis (Psal. CXL).» Offensio quippe Dei meretur iram; excusatio provocat ad vindictam. Hoc plane vitium, sicut ex radice humani generis prodiit, quotidie pullulat et tanquam erumpentes arboris ramos germinare non cessat. Consultus enim Adam cur ex interdicto pomo comederit: «Mulier, inquit, quam dedisti mihi sociam, dedit mihi de ligno, et comedi (Gen. III);» mulier etiam cur hoc fecerit, inquisita: «Serpens, ait, decepit me, et comedi (Ibid.).» Ac si 225 uterque in Conditorem oblique crimen intorqueat eumque, a quo redarguuntur, incessant, dicentes: Non nobis, sed tibi procul dubio debet hic reatus ascribi, qui et conjugem viro junxisti et serpentem in paradiso inter homines 226 vivere decrevisti. Quorum utriusque tanquam primischolus ille discipulus erat, qui de Abel Domino requirenti respondit: «Nunquid custos fratris mei sum ego?» (Gen. IV.)

Expliciunt testimonia de Psalterio.

"Like the ointment upon the head, that ran down upon the beard, the beard of Aaron; that ran down to the skirt of his garment (Psal. CXXXII)." The ointment upon the head, that is, the Holy Spirit is in the Savior, who indeed is mystically designated through Aaron, who is called the mountain of strength. Since therefore Aaron is the mountain of strength, the beard also is a sign of manliness (*virilitatis*). The beard of this Aaron, therefore, are the holy apostles, who by the strength of their manliness, which they had conceived from the anointing of the Holy Spirit, conquered all the wars of raging persecutors and triumphed with glory over the prince of the world like a lion roaring monstrously against the sheep of Christ. Hence Peter: "Whom resist," he says, "strong in faith (I Pet. V)." Paul also says: "The weapons of our warfare are not carnal, but powerful to God, for the destruction of fortifications, destroying the counsels of the body and every height exalting itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ (II Cor. X)." From this beard of the high priest Aaron, therefore, the ointment drips onto the skirt of his garment, because through the blessed apostles, and consequently the holy martyrs and then the whole Church together, the stream of the Holy Spirit flows.

Chapter XII.

In the letter to Pope Alexander, on removing property from canons.

As far as the measure of our understanding goes, no evil in the human race is of a more pernicious crime than the defense of depravity (*pravitatis*). Hence David says: "Incline not my heart to an evil word, to make excuses in sins (Psal. CXL)." For an offense against God deserves anger; an excuse provokes to vengeance. This vice clearly, as it came forth from the root of the human race, daily buds and does not cease to sprout like breaking-out branches of a tree. For Adam, being asked why he ate of the forbidden fruit: "The woman," he said, "whom thou gavest me as a companion, gave me of the tree, and I did eat (Gen. III);" also the woman, being questioned why she did this: "The serpent," she said, "deceived me, and I did eat (Ibid.)." As if both obliquely twisted the crime upon the Creator and attacked Him by whom they are refuted, saying: Not to us, but without a doubt this guilt ought to be ascribed to Thee, who both joined the spouse to the husband and decreed that the serpent should live among men in paradise. Of both of whom that disciple was like a head-scholar (*primischolus*), who answered to the Lord inquiring about Abel: "Am I my brother's keeper?" (Gen. IV.)

The testimonies from the Psalter end.

INCIPIUNT CAPITULA DE LIBRO PROVERBIORUM. 1. De muliere, quae dicitur aliena. 2. De muliere bona. 3. Sapientia immolavit victimas suas, miscuit vinum et proposuit mensam. 4. De utriusque mulieris differentia. 5. Diligenter exerce agrum tuum, ut postea aedifices domum tuam. 6. De malis praedicatoribus. 7. Sicut qui mittit lapidem in acervum Mercurii, ita qui tribuit insipienti honorem. 8. Sanguisugae duae sunt filiae, dicentes: Affer, affer.

Expliciunt capitula.

INCIPIUNT TESTIMONIA PROVERBIORUM.

CAPUT PRIMUM. In epistola ad Cincium praefectum.

«Prudentia servabit te, ut eruaris a muliere aliena, et ab extranea quae mollit sermones suos.» Et post pauca: «Omnes qui ingrediuntur ad eam non revertentur, nec apprehendent semitas vitae (Prov. II).» Quae est autem meretrix, vel mulier aliena, cujus nobis prohibetur accessus, nisi vita saecularis, vita carnalis atque terrena, in cujus miseri homines se oblectamenta projiciunt, in cujus se captiosa jucunditate resolvunt ac adulterinis in eam, ut ita fatear, amplexibus immergunt?

Caput II.

In eadem epistola.

De bona vero muliere audi quid idem Salomon dicat: «Sit vena tua benedicta, et laetare cum muliere adolescentiae tuae (Prov. V).» Mulier enim adolescentiae nostrae, sancta procul dubio est vita, cui scilicet ex tunc jam quasi per arrham et sponsionem conjuncti sumus, cum abrenuntiaturos nos diabolo et omnibus pompis ejus in baptismo promisimus. Ubi mox subditur: «Cerva charissima et gratissimus hinnulus, ubera ejus inebrient te omni tempore et in amore illius delectare jugiter (Ibid.).» Quid per cervam, quae montium celsa conscendit, nisi sancta designatur Ecclesia, quae sese in amore coelestis patriae attollit? Quid cervae istius ubera, nisi duo significant Testamenta? His uberibus inebriamur, cum de sacrae Scripturae fluentis infundimur et spiritualis sapientiae potum sitientes haurimus. In hac igitur muliere delectari praecipimur, ut eloquiorum coelestium pinguedine saginemur. Sequitur: «Quare seduceris, fili mi, ab aliena et foveris in sinu alterius?» (Proverb. V.) Ab aliena quippe muliere seducitur, qui carnalis vitae illecebris delectatur.

THE CHAPTERS FROM THE BOOK OF PROVERBS BEGIN. 1. Of the woman, who is called a stranger. 2. Of the good woman. 3. Wisdom hath killed her victims, hath mingled her wine and set forth her table. 4. Of the difference of both women. 5. Diligently till thy field, that afterwards thou mayest build thy house. 6. Of bad preachers. 7. As he that casteth a stone into the heap of Mercury, so is he that giveth honor to a fool. 8. The horse-leech hath two daughters, saying: Bring, bring.

The chapters end.

THE TESTIMONIES OF PROVERBS BEGIN.

CHAPTER ONE. In the letter to Cincio the prefect.

"Prudence shall preserve thee, that thou mayest be delivered from the strange woman, and from the stranger who softeneth her words." And after a few words: "All they that go in to her shall not return, neither shall they take hold of the paths of life (Prov. II)." But who is the harlot, or strange woman, whose approach is forbidden to us, unless it be the secular life, the carnal and earthly life, into whose delights wretched men cast themselves, in whose deceitful pleasantness they dissolve and immerse themselves in adulterous embraces with her, so to speak?

Chapter II.

In the same letter.

Concerning the good woman indeed, hear what the same Solomon says: "Let thy fountain be blessed, and rejoice with the wife of thy youth (Prov. V)." For the woman of our youth is without doubt the holy life, to which indeed we have been joined already as if by an earnest (*arrham*) and a promise, when we promised in baptism that we would renounce the devil and all his pomps. Where presently it is added: "A most dear hind and most grateful fawn, let her breasts inebriate thee at all times and be thou delighted continually in her love (Ibid.)." What is designated by the hind, which climbs the heights of the mountains, unless it be the holy Church, which raises herself in the love of the heavenly country? What are the breasts of this hind, unless they signify the two Testaments? By these breasts we are inebriated when we are poured from the streams of sacred Scripture and draw the drink of spiritual wisdom while thirsting. In this woman, therefore, we are commanded to be delighted, so that we may be fattened by the richness of the heavenly utterances. It follows: "Why art thou seduced, my son, by a strange woman and art cherished in the bosom of another? (Prov. V.)" For he is seduced by a strange woman who is delighted by the allurements of the carnal life.

Nec immerito dicitur aliena, quia nobis ex divinae legis est sanctione prohibita. Rursus super utraque muliere loquitur, dicens: «Dic sapientiae: Soror mea es, et prudentiam voca amicam tuam, et custodi te a muliere extranea et ab aliena, quae verba sua dulcia fecit.» Moxque subjungit: «De fenestra domus meae per cancellos prospexi, et video parvulos; considero vecordem juvenem, qui transit per plateas juxta angulum, et prope viam domus illius graditur (Prov. VII).» Ubi notandum quia vita carnalis, quae meretrix dicitur, non alios nisi parvulos et vecordes decipere posse perhibetur. Unde et alibi idem Salomon ait: «Mulier stulta et clamosa, plenaque illecebris et nihil omnino sciens, sedit in foribus domus suae super sellam in excelso urbis loco, et vocat transeuntes viam et pergentes in itinere suo: Quis est parvulus, declinet ad me, et vecordi locuta est (Prov. IX).» Nam qui perfectus est vir et mentis sanae nequaquam per hanc seduci posse cognoscitur.

Caput III.

In sermone de S. Bartholomaeo.

Audiamus itaque per os Salomonis Sapientiam nos ad mensam spiritualis alimoniae claris vocibus invitantem: «Sapientia, inquit, immolavit victimas suas, miscuit vinum et proposuit mensam suam; misit ancillas suas, ut vocarent ad arcem et ad moenia civitatis: Si quis est parvulus, veniat ad me. Venite, comedite panem meum et bibite vinum quod miscui vobis (Prov. IX).» Christus enim, qui Sapientia Patris est, victimas immolavit, cum ad nostrae imitationis exemplum beatos martyres permisit occidi; miscuit vinum, quia propinavit credentibus Spiritum sanctum; proposuit mensam, quia coelestem paravit hominibus gloriam; misit ancillas suas, id est sanctos verbi ministros, qui se infirmos et fragiles asseverant. Quid ergo jam restat, nisi ut relicta fame saeculi properemus ad mensam Dei? Sed ad hanc ingrediendi aditum reperire non possumus, nisi per sanctos apostolos, quibus claves commissae sunt regni coelorum (Matth. XVI). Unde scriptum est: «Sapientia foris praedicat, in plateis dat vocem suam, in capite turbarum, clamitat in foribus portarum (Prov. I).» Ipsi quoque 228 sunt caput turbarum foresque portarum, quia ipsi sunt populorum principes ac supremae Hierusalem per sublimioris excellentiae privilegium janitores.

Caput IV.

In epistola ad Cincium praefectum, super cohortatione ad castitatem.

Nor is she undeservedly called strange, because she is forbidden to us by the sanction of divine law. Again he speaks concerning both women, saying: "Say to wisdom: Thou art my sister, and call prudence thy friend, and keep thee from the strange woman and from the stranger, who made her words sweet." And presently he adds: "From the window of my house I looked through the lattices, and I see little ones; I consider a foolish young man, who passeth through the streets near the corner, and goeth near the way of her house (Prov. VII)." Where it is to be noted that the carnal life, which is called a harlot, is held to be able to deceive none others but the little ones and the foolish. Hence also elsewhere the same Solomon says: "A foolish and clamorous woman, and full of allurements and knowing nothing at all, sat at the door of her house upon a seat in a high place of the city, and calleth them that pass by the way and go on their journey: He that is a little one, let him turn to me, and to the foolish one she spoke (Prov. IX)." For he who is a perfect man and of a sound mind is known by no means to be able to be seduced by her.

Chapter III.

In the sermon on St. Bartholomew.

Let us therefore hear through the mouth of Solomon, Wisdom inviting us with clear voices to the table of spiritual nourishment: "Wisdom," she says, "hath killed her victims, hath mingled her wine and set forth her table; she hath sent her maids, that they might call to the tower and to the walls of the city: If any one is a little one, let him come to me. Come, eat my bread and drink the wine which I have mingled for you (Prov. IX)." For Christ, who is the Wisdom of the Father, killed victims when He permitted the blessed martyrs to be slain for the example of our imitation; He mingled wine because He gave the Holy Spirit to the believers to drink; He set forth a table because He prepared heavenly glory for men; He sent His maids, that is, the holy ministers of the word, who assert themselves to be weak and fragile. What therefore now remains, unless that, having left the hunger of the world, we hasten to the table of God? But we cannot find the way of entering into this unless through the holy apostles, to whom the keys of the kingdom of heaven were committed (Matth. XVI). Hence it is written: "Wisdom preacheth abroad, she giveth her voice in the streets, at the head of the crowds, she crieth out at the doors of the gates (Prov. I)." They also are the head of the crowds and the doors of the gates, because they are the princes of the peoples and the doorkeepers of the supreme Jerusalem through the privilege of higher excellence.

Chapter IV.

In the letter to Cincio the prefect, on the exhortation to debt.

Audi rursus sub mulierum specie, quid inter spiritualem vitam distet atque carnalem: «Mulier, inquit, diligens corona est viro suo, et putredo in ossibus ejus quae confusione res dignas gerit (Prov. XII).» In hujus itaque mulieris ossibus est putredo, quia dum quilibet carnali vitae conjunctus superare alios nititur, dum forte quid, quod ossa significant, agere gloriatur, foeda per populum fama diffunditur et quasi fetor olidae putredinis exhalatur. De quibus utique mulieribus et alius Sapiens dicit: «Mulier si est tibi secundum animam tuam, ne projicias illam, et odibili non credas te in toto corde (Eccli. VII).» Mulier quippe secundum animam, est vita virtutum, conversatio sancta; mulier vero odibilis, carnalis est vita, quae certe odio est habenda, cui profecto si in toto corde nos credimus, necesse jam erit ut sicut Samson per Dalilam (Jud. XVI), ita et nos per istam in manus hostium incidamus. De qua videlicet odibili muliere in Deuteronomio scriptum est: «Si acceperit homo uxorem, et habuerit eam et non invenerit gratiam ante oculos ejus propter aliquam foeditatem, scribat libellum repudii, et dabit in manu ejus et dimittat eam de domo sua (Deut. XXIV).»

Caput V.

In epistola ad fratres Gamugnii, ubi de transgressione suorum mandatorum agit.

Qui virtutum lapidibus festinat atrium sublime construere, prius eum necesse est inhorrescentia carnalium delectationum dumeta purgare. Unde recte per Salomonem dicitur: «Diligenter exerce agrum tuum, ut postea aedifices domum tuam (Prov. XXIV).» Ille quippe bene domum mentis aedificat, qui prius agrum corporis spinis vitiorum purgat; alioquin si desideriorum passionumque carnalium sentes in carnis agro pullulare sinuntur, fame boni crescente tota intus virtutum structura collabitur. Hinc rursus ait: «Per agrum hominis pigri transivi et per vineam viri stulti, et ecce totum repleverant urticae, operuerunt superficiem ejus spinae et maceria lapidum destructa erat (Ibid.).» Quid enim ager, vel vinea pigri hominis, nisi caro cujuslibet otiosi in spiritualis agriculturae laboribus desudare nolentis? Quid autem urticae, nisi gulae prurigines et carnales illecebrae? Quid denique spinae sunt, nisi passionum carnalium punctiones? Quid postremo maceria lapidum, nisi charitate media cum permista cohaerentium structura virtutum?

Hear again under the appearance of women, what is the difference between the spiritual life and the carnal: "A diligent woman," he says, "is a crown to her husband, and she that doth things worthy of confusion is rottenness in his bones (Prov. XII)." In the bones of this woman, therefore, there is rottenness, because while anyone joined to the carnal life strives to overcome others, while perhaps he glories in doing something which the bones signify, a foul fame is spread through the people and is exhaled like the stench of a smelling rot. Concerning which women certainly another Wise Man says: "If thou hast a wife according to thy soul, cast her not off, and do not trust thyself with thy whole heart to a hateful one (Ecclus. VII)." For the woman according to the soul is the life of virtues, a holy conversation; but the hateful woman is the carnal life, which certainly is to be held in hatred, to whom truly if we trust ourselves with our whole heart, it will now be necessary that just as Samson through Delilah (Jud. XVI), so also we through her fall into the hands of the enemies. Concerning which hateful woman indeed it is written in Deuteronomy: "If a man take a wife, and have her, and she find not favor before his eyes for some foulness, he shall write a bill of divorce, and shall give it in her hand and dismiss her from his house (Deut. XXIV)."

Chapter V.

In the letter to the brothers of Gamugno, where he treats of the transgression of his commands.

He who hastens to build a sublime court with the stones of virtues, it is necessary that he first clear away the bristling thickets of carnal delights. Hence it is rightly said through Solomon: "Diligently till thy field, that afterwards thou mayest build thy house (Prov. XXIV)." For he builds the house of the mind well, who first clears the field of the body from the thorns of vices; otherwise if the briars of carnal desires and passions are allowed to bud in the field of the flesh, as the hunger for good increases, the whole structure of virtues within collapses. Hence again he says: "I passed by the field of a slothful man and by the vineyard of a foolish man, and behold, nettles had filled it all, thorns covered the face thereof and the stone wall was destroyed (Ibid.)." For what is the field, or the vineyard of a slothful man, unless the flesh of any idle person unwilling to sweat in the labors of spiritual agriculture? And what are the nettles, unless the itchings of gluttony and carnal allurements? What finally are the thorns, unless the prickings of carnal passions? What lastly is the stone wall, unless the structure of virtues cohering with charity mixed in the middle?

Ager ergo pigri et stulti hominis urticis spinisque repletur, cum caro cujuspiam otiose viventis non per disciplinam 229 continui laboris excolitur sed in voluptatis atque lasciviae mollitur desiderio et enutritur. Lapidum quoque materia labefactata diruitur, quia tota virtutum fabrica, velut impactis incontinentiae arietibus dissipatur. «Princeps enim coquorum destruxit muros Hierusalem (IV Reg. XXV).» Coquorum autem princeps jure asseritur venter, cui nimirum a coquis laborioso opere servitur. Quisquis ergo desiderat spiritualium segetum ubertate ditescere, desudet nunc agrum sui corporis disciplinae ac continentiae vomere continuo labore sulcare, et, tanquam novalium suorum glebas, sarculo sapiente confringat, dum quidquid durum, dum quidquid infecundum in se reprehenderit, jugis poenitentiae contusionibus terat; nec desinat gulae prurientis urticas atque inhorrescentes carnalium desideriorum vepres radicitus exstirpare, quo uberes proventus spiritualis messis valeat adunare.

Caput VI.

In epistola ad Alexandrum papam de canonicis.

«Claudus pedibus et iniquitatem bibens qui mittit verba per nuntium stultum (Prov. XXVI).» Quibus nimirum verbis quid aliud videtur expressum, nisi ut carnaliter sapienti ac per hoc stulto cuilibet non committatur praedicationis officium? De sanctis enim praedicatoribus dicitur: «Quam speciosi pedes evangelizantium pacem, evangelizantium bona!» (Isa. LII; Rom. X.) Itaque quilibet ordinator Ecclesiae, si dignos et idoneos in dignitate constituit, quasi pedibus rectis incedit. Per eos enim verbum spargendo circumquaque discurrit, et quod per semetipsum non valet agere, per illos satagit efficaciter adimplere. Sin autem carnales quosque ac reprobos ordinare praesumat, hic claudus pedibus ambulat. Qui etiam iniquitatem bibere dicitur, quia, dum verba sanctae praedicationis per stultum nuntium mittit et, contra Apostolum, cito manus imponit (I Tim. V) peccatis communicat alienis. Nam etsi prudenter quisque loquatur, si tamen non agit ipse quod loquitur, in spirituali claudus itinere non immerito judicatur. Unde et illic apte subjungitur: «Quomodo pulchras frustra habet claudus tibias, sic indecens est in ore stultorum parabola (Prov. XX).» Pulchris plane innititur tibiis qui luculenti nitet claritate sermonis. Sed, dum sine bonis operibus accuratum depromit eloquium, velut sine gressu promovet recta crura verborum. Quasi pulchras ergo habet tibias ad videndum, sed non utiles ad gradiendum, qui, podagricis vitiorum laqueis innodatus, ipse quidem turpiter claudicat, dum alios ut agiliter gradiantur invitat.

The field of the slothful and foolish man, therefore, is filled with nettles and thorns when the flesh of anyone living idly is not tilled through the discipline of continual labor but is softened and nourished in the desire for pleasure and lasciviousness. The material of the stones also, being weakened, is demolished, because the whole fabric of virtues is dissipated as if by the driven-in rams of incontinency. "For the prince of the cooks destroyed the walls of Jerusalem (IV Kings XXV)." But the belly is rightly asserted to be the prince of the cooks, to which indeed it is served by the cooks with laborious work. Whosoever therefore desires to grow rich with the abundance of spiritual crops, let him now sweat to furrow the field of his body with the plow of discipline and continency by continual labor, and, like the clods of his fallow lands, let him break them with the wise hoe, while whatever hard, whatever unfruitful he shall have found in himself, let him rub it away with the bruisings of continual penance; nor let him cease to root out the nettles of a prurient gluttony and the bristling briars of carnal desires, that he may be able to gather the abundant yields of the spiritual harvest.

Chapter VI.

In the letter to Pope Alexander on canons.

"He is lame in the feet and drinketh iniquity, who sendeth words by a foolish messenger (Prov. XXVI)." By which words indeed what else seems expressed, unless that the office of preaching should not be committed to anyone who is carnally wise and for this reason foolish? For it is said of the holy preachers: "How beautiful are the feet of them that preach peace, of them that preach good things!" (Isa. LII; Rom. X.) Therefore any ordainer of the Church, if he appoints worthy and fit men in dignity, walks as if with straight feet. For through them the word runs about by being scattered everywhere, and what he is not able to do through himself, he strives to fulfill effectively through them. But if he presumes to ordain any carnal and reprobate men, he walks here lame in the feet. Who is also said to drink iniquity, because while he sends the words of holy preaching through a foolish messenger and, against the Apostle, imposes hands lightly (I Tim. V), he communicates with the sins of others. For even if anyone speaks prudently, if nevertheless he himself does not do what he speaks, he is judged not undeservedly lame in the spiritual journey. Hence also there it is aptly added: "As the lame man hath fair legs in vain, so a parable is unseemly in the mouth of fools (Prov. XX)." He clearly leans upon fair legs who shines with the clarity of a brilliant speech. But, while he brings forth a careful eloquence without good works, he moves forward the straight legs of words as if without a step. Therefore he has legs as if fair to see, but not useful for walking, who, entangled in the gouty snares of vices, himself indeed limps basely, while he invites others that they may walk nimbly.

In istorum ergo stultorum ore indecens est parabola, quia, dum spiritualiter sonant et carnaliter victitant, eorum vita cum labiis non concordat; quos nimirum honesta loquentes, sed inhoneste viventes, praedicatio recta non liberat sed mordax conscientia vehementer accusat. Unde illic non incongrue subdit: «Quomodo si spina nascatur in manu temulenti, 230 sic parabola in ore stultorum (Ibid).» Spina quippe in manu temulenti nascitur, cum illi qui hujus vitae amore est ebrius reprehensionis in mente aculeus generatur. In ore itaque stultorum parabola quasi spina est, quia dum aliud loquuntur, aliud agunt, mens eorum in semetipsa aliquando redarguitur et quodam quasi spinae pungentis aculeo perforatur; velut spina certe male viventis et bene dicentis conscientia pungit, dum in eo quod extrinsecus loquitur quodam pudoris atque formidinis stimulo intrinsecus sauciatur.

Caput VII.

In eadem epistola.

«Sicut qui mittit lapidem in acervum Mercurii, ita qui tribuit insipienti honorem (Prov. XXVI).» Nam qui apud gentiles Mercurius deus Sacelli [f., Lucelli], sive pecuniae dicebatur, acervus Mercurii, cumulus atque congeries est nummorum. Et quia nummo regula monetalis imprimitur, quid per nummorum designatur acervum, nisi regularium ac verae sanctitatis imaginem praeferentium concio clericorum? Quid vero per lapidem, nisi duram, stolidam et insensibilem illius mentem accepimus, qui dum Deum esse indubitata fide non credit, spem suam in terrena qualibet possessione constituit. De quo per Prophetam dicitur: «Dixit insipiens in corde suo: Non est Deus (Psal. XIII).» Huic autem insipienti tunc honor tribuitur, cum ad ecclesiastici gradus apicem quispiam non Deo, sed pecuniae deditus promovetur. Sed sicut nummorum dissipatur acervus, si desuper lapis immittitur, ita per indigni, sive lapidei pastoris accessum quasi constipatus ordo destruitur regulariter gradientium et in charitate obedientium clericorum; gravatur enim mali pastoris umbraculo et, tanquam nummorum coelestium cumulus, tartarei lapidis mole diruitur. Stulto igitur et insipienti denegandus est honor ecclesiasticus, ne sanctorum clericorum tanquam nummorum spiritualium mergatur acervus. De quo videlicet stulto paulo superius idem Salomon ait: «Claudus pedibus et iniquitatem bibens, qui mittit verba per nuntium stultum (Prov. XXVI).»

Caput VIII.

In epistola ad Alexandrum papam, super insolentia malorum hominum.

In the mouth of these fools, therefore, a parable is unseemly, because while they sound spiritually and live carnally, their life does not agree with their lips; whom indeed speaking honest things, but living dishonestly, a right preaching does not deliver but a biting conscience vehemently accuses. Hence there it not incongruously adds: "As if a thorn should grow in the hand of a drunkard, so is a parable in the mouth of fools (Ibid)." For a thorn grows in the hand of a drunkard when a sting of reproach is generated in the mind of him who is drunk with the love of this life. Therefore a parable in the mouth of fools is as if a thorn, because while they speak one thing and do another, their mind is sometimes refuted within itself and is pierced as if by a certain sting of a pricking thorn; surely like a thorn the conscience of one living badly and speaking well pricks, while in that which he speaks outwardly he is wounded inwardly by a certain stimulus of shame and dread.

Chapter VII.

In the same letter.

"As he that casteth a stone into the heap of Mercury, so is he that giveth honour to a fool (Prov. XXVI)." For he who among the gentiles was called Mercury, the god of the purse [f., of lucre], or of money; the heap of Mercury is a pile and collection of coins. And because the monetary rule is impressed upon a coin, what is designated by the heap of coins, if not the assembly of clerics displaying the image of regulars and of true holiness? But what do we understand by the stone, if not the hard, dull, and insensible mind of him who, while he does not believe with indubitable faith that God exists, places his hope in any earthly possession. Of whom it is said through the Prophet: "The fool hath said in his heart: There is no God (Psal. XIII)." Moreover, honor is then given to this fool when someone devoted not to God, but to money, is promoted to the summit of an ecclesiastical grade. But just as a heap of coins is scattered if a stone is cast upon it from above, so by the arrival of an unworthy or stony pastor, the as-it-were crowded order of those walking regularly and obeying in charity is destroyed; for it is burdened by the shadow of a bad pastor and, like a pile of heavenly coins, is demolished by the mass of a Tartarean stone. Therefore ecclesiastical honor must be denied to the stupid and the fool, lest the heap of holy clerics be sunk like spiritual coins. Of which fool indeed a little above the same Solomon says: "He is lame in the feet and drinketh iniquity, who sendeth words by a foolish messenger (Prov. XXVI)."

Chapter VIII.

In the letter to Pope Alexander, on the insolence of evil men.

«Sanguisugae duae sunt filiae, dicentes: Affer, affer (Prov. XXX).» Nam quo quisque immoderatius vescitur, eo necesse est ut ad potum aestuantius accendatur. Et dum congesta sibi moles fervescente stomachi lebete decoquitur, crebris necesse est haustibus irrigetur. Sed cum cibis venter ac potibus intumescat, consequens est ut, alterius utrinque meatibus, et faeces per podicem in cuniculos egerat et humorem de genitali conceptaculo per pudenda profundat. Sicut enim in torcularibus vinarium a vino, sic in ilibus stercus separatur a viru. Sanguisugae ergo, quae edacitas est, duae sunt filiae, ebrietas et libido, quia dum una pestis delectabiliter 231 concipit, geminam necessario sobolem parit; quae nimirum dicunt: «Affer, affer,» quia, 232 cum sint insatiabiles, violentae quoque sunt exactrices.

Expliciunt testimonia de libro Proverbiorum.

INCIPIUNT CAPITULA DE ECCLESIASTE.

1. Quod omnia flumina intrant in mare et mare non redundat. 2. Muscae morientes perdunt suavitatem unguenti. 3. De Spiritu potestatem habente. 4. De eo quod dicitur: Da partem septem, nec non et octo. 5. Finem loquendi omnes pariter audiamus.

Expliciunt capitula.

INCIPIUNT TESTIMONIA DE ECCLESIASTE.

CAPUT PRIMUM. In libro GRATISSIMO.

«Omnia flumina intrant in mare et mare non redundat; ad locum unde exeunt flumina revertuntur, ut iterum fluant (Eccle. I).» Hunc excursum atque recursum spiritualium fluminum mystice Lucas evangelista describit, cum ait: «Quia convocatus Jesus duodecim apostolis, dedit illis virtutem et potestatem super omnia daemonia, et ut languores curarent; et misit illos praedicare regnum Dei (Luc. IX).» Ecce egressus fluminum; ac postmodum subdit: «Et reversi apostoli narraverunt illi quaecunque fecerunt (Ibid.).» Ecce reditum fluminum.

"The leech hath two daughters, saying: Bring, bring (Prov. XXX)." For by how much more immoderately anyone feeds, by so much more is it necessary that he be more burningly kindled for drink. And while the mass collected for himself is cooked in the boiling cauldron of the stomach, it must be watered by frequent draughts. But when the belly swells with foods and drinks, it follows that, through the passages of each side, it both casts out feces through the anus into the channels and pours forth moisture from the genital receptacle through the private parts. For as in the wine-presses the refuse is separated from the wine, so in the bowels the dung is separated from the juice. Therefore, of the leech, which is gluttony, there are two daughters, drunkenness and lust, because while one pest conceives delightfully, she necessarily bears a twin offspring; which indeed say: "Bring, bring," because, since they are insatiable, they are also violent exactors.

Thus end the testimonies from the Book of Proverbs.

HERE BEGIN THE CHAPTERS ON ECCLESIASTES.

1. That all rivers enter into the sea and the sea doth not overflow. 2. Dying flies lose the sweetness of the ointment. 3. On the Spirit having power. 4. On that which is said: Give a portion to seven, and also to eight. 5. Let us all together hear the end of speaking.

The chapters end.

HERE BEGIN THE TESTIMONIES ON ECCLESIASTES.

CHAPTER I. In the book GRATISSIMUS.

"All the rivers run into the sea, yet the sea doth not overflow; unto the place from whence the rivers come, thither they return, to flow again (Eccles. I)." Luke the Evangelist mystically describes this outgoing and returning of spiritual rivers, when he says: "Then having called together the twelve apostles, Jesus gave them power and authority over all devils, and to cure diseases; and he sent them to preach the kingdom of God (Luke IX)." Behold the departure of the rivers; and afterwards he adds: "And the apostles, when they were returned, told him all they had done (Ibid.)." Behold the return of the rivers.

Ad locum ergo unde exeunt flumina revertuntur, quia electi quique illi se debitores esse non ambigunt, a quo videlicet hauserant omne quod spiritualiter fluit. Unde et Paulus ait: «Divisiones gratiarum sunt, idem autem Dominus; et divisiones ministrationum sunt, idem autem Dominus; et divisiones operationum sunt, idem vero Deus, qui operatur omnia in omnibus (I Cor. XII).» Nempe cum primum ponat Spiritum, deinde subjungat Dominum, postremo Deum, ostendit sanctam Trinitatem, unum scilicet Deum omnium gratiarum esse indubitanter auctorem. Ipse enim sua dona distribuit, qui singulorum merita et operum diversitates occulta provisione discernit.

Caput II.

G. G.

«Muscae morientes perdunt suavitatem unguenti (Eccle. X);» quia cogitationes superfluae, quae assidue in animo carnalia cogitante nascuntur atque deficiunt, eam suavitatem, qua unusquisque intrinsecus per Spiritum unctus est, perdunt. Unde cum miro pietatis opere ad cor Veritas venit, prius ab eo cogitationum carnalium aestus ejicit, et post in eo virtutum dona disponit. Quod bene nobis innuitur, ubi de Domino ad filiam principis resuscitandam deducto in Evangelio dicitur: «Et cum ejecta esset turba, intravit, et tenuit manum ejus et surrexit puella (Matth. IX).» Foras ergo turba ejicitur, ut puella suscitetur, quia nisi prius a secretioribus cordis expellatur importuna saecularium multitudo curarum, anima, quae intrinsecus jacet mortua, non resurgit. Nam dum se per innumeras terrenorum desideriorum cogitationes spargit, ad considerationem sui sese nullatenus colligit. Nullus quippe sapientiam, quae Deus est, plene percipit, nisi qui ab omni se abstrahere actionum carnalium fluctuatione contendit. Unde alias dicitur: «Sapientiam scriba in tempore otii, et qui minoratur actu, ipse percipit eam (Eccle. XXXVIII).»

Caput III.

Ad Mainardum abbatem.

«Si spiritus potestatem habentis ascendit super te, locum tuum ne dimiseris (Eccle. X).» Ac si aperte dicat: Si tentatoris spiritum in aliquo praevalere consideras, humilitatem poenitentiae non relinquas. Et alibi scriptum est: «Noli altum sapere, sed time et ultimum in spiritualibus nuptiis accubitum pete (Rom. XI).»

Therefore, unto the place from whence the rivers come, thither they return, because all the elect do not doubt that they are debtors to Him from whom indeed they had drawn everything that flows spiritually. Whence also Paul says: "Now there are diversities of graces, but the same Lord; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but it is the same God, who worketh all in all (I Cor. XII)." For indeed since he first places the Spirit, then subjoins the Lord, and finally God, he shows the Holy Trinity, that is, that the one God is undoubtedly the author of all graces. For He Himself distributes His gifts, who discerns the merits of individuals and the diversities of works by a hidden provision.

Chapter II.

G. G.

"Dying flies spoil the sweetness of the ointment (Eccles. X);" because superfluous thoughts, which are continually born and fail in a mind thinking carnal things, spoil that sweetness with which each one is anointed inwardly by the Spirit. Whence when Truth comes to the heart by a wondrous work of piety, He first casts out from it the heat of carnal thoughts, and afterwards disposes in it the gifts of virtues. Which is well hinted to us, where it is said in the Gospel concerning the Lord being led to raise the daughter of the ruler: "And when the multitude was put forth, he went in, and took her by the hand, and the maid arose (Matth. IX)." Therefore the multitude is cast out, that the maid may be raised, because unless the importunate multitude of worldly cares be first expelled from the more secret parts of the heart, the soul, which lies dead within, does not rise again. For while it scatters itself through innumerable thoughts of earthly desires, it by no means collects itself for the consideration of itself. For no one fully perceives wisdom, which is God, except he who strives to abstract himself from all fluctuation of carnal actions. Whence it is said elsewhere: "The wisdom of a scribe cometh by his time of leisure: and he that hath little business shall attain to it (Eccles. XXXVIII)."

Chapter III.

To Abbot Mainard.

"If the spirit of him that hath power ascend upon thee, leave not thy place (Eccles. X)." As if he should say openly: If thou considerest the spirit of the tempter to prevail in anything, do not leave the humility of penance. And elsewhere it is written: "Be not highminded, but fear, and seek the last seat in the spiritual nuptials (Rom. XI)."

Caput IV.

In epistola ad Bonifacium Causidicum, ut exteriori prudentiae spiritualis sapientia praeferatur.

«Da partem septem, nec non et octo (Eccle. XI).» Sic praesentem vitam, quae per septenarium numerum designatur, excurre, ut jam in amore futurae, quae per octonarium resurrectionis exprimit gloriam, totis studeas visceribus habitare. Illi perfunctoriam atque volaticam exhibe curam; in hac perseverantem atque perpetuam, sicut aeterna est, indeficuae illectionis fige sententiam.

Caput V.

In epistola ad Alexandrum papam, contra papam ne dijudicet.

«Finem loquendi pariter omnes audiamus: Deum time et mandata ejus observa, hoc est enim omnis homo (Eccle. XII).» Quis est autem finis loquendi, nisi ille, de quo dicit Apostolus: «Finis enim legis ad justitiam, Christus, omni credenti?» (Rom. X.) Finis quippe legis ad justitiam, Christus est, quia quidquid sive vetus, sive nova lex loquitur, ad illum sine dubitatione refertur. Ad justitiam vero non otiose dicitur quia divinae legis sermo justificat et animam a sordibus mundat. Sicut discipulis Veritas ait: «Jam vos mundi estis propter sermonem quem locutus sum vobis (Joan. XV).» Deum vero timere, est cuncta quae Deus prohibet exsecrando et abominando contemnere. Mandata illius observare, est omnia quae praecipit operibus exercere. Ille ergo Deum timet qui satagit cavere quod prohibet; ille mandata ejus observat qui studet implere quod imperat. «Deum ergo time et mandata illius observa; hoc est enim omnis homo.» Ac si perspicue dicat: Qui non studuerit cavere prohibita, qui neglexerit implere praecepta, quia ratione caret, vocabulum quidem hominis habet, sed hominis esse non habet, quia non veraciter utitur virtute nominis quo censetur. Ille nimirum se credat veraciter hominem qui hominum recognoscit Auctorem; alioqui, «qui ignorat, ignorabitur (I Cor. XIV).» Quid autem sine his sit homo, perspicue definit Scriptura, cum dicit: «Stellae non sunt mundae in conspectu ejus, quanto magis homo putredo et filius hominis vermis?» (Job XXV.)

Chapter IV.

In the letter to Boniface the Advocate, that spiritual wisdom be preferred to outward prudence.

"Give a portion to seven, and also to eight (Eccles. XI)." So run through the present life, which is designated by the sevenfold number, that thou mayest already strive to dwell with all thy bowels in the love of the future life, which expresses the glory of the resurrection by the eightfold number. To that one exhibit a perfunctory and fleeting care; in this one fix the purpose of an unfailing attraction, persistent and perpetual, even as it is eternal.

Chapter V.

In the letter to Pope Alexander, against judging the Pope.

"Let us all hear together the end of speaking: Fear God, and keep his commandments, for this is all man (Eccles. XII)." Moreover, what is the end of speaking, if not He of whom the Apostle says: "For the end of the law is Christ, unto justice to every one that believeth (Rom. X)?" For the end of the law unto justice is Christ, because whatever either the old or the new law speaks, it is referred to Him without doubt. And it is not said unto justice idly, because the word of the divine law justifies and cleanses the soul from the filths of the world. As Truth says to the disciples: "Now you are clean by reason of the word, which I have spoken to you (John XV)." Moreover, to fear God is to despise all the things which God forbids by execrating and abominating them. To keep His commandments is to exercise in works all the things which He prescribes. Therefore he fears God who strives to beware of what He forbids; he keeps His commandments who studies to fulfill what He commands. "Fear God therefore and keep his commandments; for this is all man." As if he should say clearly: He who does not study to beware of forbidden things, he who neglects to fulfill precepts, because he lacks reason, he has indeed the name of man, but he has not the being of a man, because he does not truly use the virtue of the name by which he is reckoned. Let him indeed believe himself truly a man who recognizes the Author of men; otherwise, "if any man be ignorant, he shall be ignored (I Cor. XIV)." Moreover, what man is without these things, the Scripture clearly defines when it says: "The stars are not clean in his sight, how much more is man rottenness and the son of man a worm? (Job XXV)"

Unde et Abraham cum ad summae collocutionis culmen attollitur, cum divinae 234 familiaritatis gratiam peculiariter promeretur, hujus humilitatis recordatione deprimitur, cum dicit: «Loquar ad Dominum meum cum sim pulvis et cinis (Gen. XVIII).» Nam et apud Graecos haec teneri consuetudo perhibetur, ut cum imperator quis in dignitate creatur, mox ut imperialibus fuerit infulis redimitus, coronae simul ac sceptri gloria decoratur, cum denique procerum vallatur obsequiis, cum excipitur modulantibus psallentium choris; quidam sibi praesto fit obvius, qui videlicet una manu vasculum plenum mortuorum ossibus ac pulveribus offerat, in alia vero stupam lini subtiliter pexam ac pilis pensilibus molliter demolitam, cui protinus ignis adhibetur et repente in ictu oculi flamma subito vorante consumitur: ut in altero debeat considerare quod est, in altero valeat considerare quod habet. In cineribus siquidem se cinerem recognoscit, in stupa jam colligit in die judicii quam subito mundus ardebit, quatenus dum se simul ac sua tam vana, tam floccipendenda considerat, de imperialis culminis ascenso fastigio nullatenus insolescat; et dum possessor atque possessio subjacere communi omnium casui non ambigitur, jam quasi de singulari dignitatis apice, qui ad summa provectus est, non inflетur. Pulchrum ergo mundanae conditionis ordinem homo consideret, et dum suis usibus omnia cernit attribui, non sibi, sed suo referat gratias Conditori; lenocinantem mundi gloriam sub judicii sui calcibus deprimat: virorem carnis aridum jam pulverem credat, diem suae vocationis tanquam speculum suis semper obtutibus anteponat, districtum ultimae discussionis judicium contremiscat, quatenus dum nunc Creatoris sui legibus subditur qui inter creaturas, quae terrenae sunt, videtur insignis, in coelesti quoque gloria veraciter sit sublimis.

Expliciunt testimonia de Ecclesiaste.

INCIPIUNT CAPITULA DE CANTICIS CANTICORUM.

1. De oleo effuso. 2. De nigredine sponsae. 3. De fasciculo myrrhae.

Whence also Abraham, when he is raised to the height of the supreme colloquy, when he peculiarly merits the grace of divine familiarity, is pressed down by the record of this humility, when he says: "I will speak to my Lord, whereas I am dust and ashes (Gen. XVIII)." For also among the Greeks this custom is said to be held, that when any emperor is created in dignity, as soon as he has been wreathed with the imperial fillets, he is decorated with the glory of the crown as well as the scepter, when finally he is surrounded by the services of the nobles, when he is received by the modulating choirs of those singing psalms; someone meets him and presents himself, who indeed in one hand offers a small vessel full of the bones of the dead and of dust, but in the other a tow of flax finely combed and softly demolished with hanging hairs, to which fire is immediately applied and suddenly in the twinkling of an eye it is consumed by a suddenly devouring flame: so that in the one he ought to consider what he is, in the other he may be able to consider what he has. In the ashes indeed he recognizes himself as ash, in the tow he already gathers in how suddenly the world will burn on the day of judgment, so that while he considers himself and his things so vain, so to be set at naught, he may by no means become insolent from the lofty summit of the imperial peak; and while it is not doubted that both the possessor and the possession are subject to the common fall of all, he may not now be puffed up as if from a singular apex of dignity, who has been advanced to the highest things. Therefore let man consider the beautiful order of the worldly condition, and while he sees all things attributed to his uses, let him return thanks not to himself, but to his Creator; let him trample the seductive glory of the world under the heels of his judgment: let him believe the greenness of the flesh to be already dry dust, let him always set the day of his calling before his eyes like a mirror, let him tremble at the strict judgment of the final discussion, so that while he is now subject to the laws of his Creator who seems distinguished among the creatures which are earthly, he may also be truly sublime in heavenly glory.

Thus end the testimonies from Ecclesiastes.

HERE BEGIN THE CHAPTERS ON THE SONG OF SONGS.

1. On the oil poured out. 2. On the blackness of the bride. 3. On the bundle of myrrh.

4. De lilio convallium. 5. De ordinata charitate. 6. De utraque vita. 7. De foraminibus petrae. 8. De lectulo Salomonis. 9. De oculis columbarum. 10. De dentibus Ecclesiae. 11. De duobus uberibus. 12. De pulchritudine amicae. 13. De corona animae, vel sanctae Ecclesiae. 14. De aquilone et austro. 15. De eo quod dicit Ecclesia: Ego dormio, et cor meum vigilat. 16. Quod dilectus dicitur candidus et rubicundus. 17. De sanctis doctoribus. 18. De ventre Christi eburneo. 19. De gutture Christi. 20. De malo punico. 235-236 21. De quadrigis Aminadab. 22. De umbilico Christi. 23. De comis capitis Christi. 24. De pulchritudine sponsae. 25. De fructu crucis. 26. De arbore malo. 27. De signaculo cordis et brachii.

Expliciunt capitula de Canticis canticorum.

INCIPIUNT TESTIMONIA DE CANTICIS CANTICORUM.

CAPUT PRIMUM. Ex sermone in natali virginum.

«Oleum effusum nomen tuum (Cant. I).» Chrisma Graece, Latine dicitur unctio. A chrismate ergo Christus, et a Christo dicitur Christianus. Per oleum autem Spiritus sanctus debet intelligi, sicut per Psalmistam Salvatori nostro dicitur: «Unxit te Deus tuus oleo laetitiae prae consortibus tuis (Psal. XLIV).» Oleum ergo effusum est nomen Christi, quia in tot Spiritus sancti gratia propagatur quot sunt qui Christi vocabulum veraciter sortiuntur.

CAPUT II.

«Nigra sum, sed formosa, filiae Hierusalem, sicut tabernacula Cedar, sicut pellis Salomonis (Cant. I).» Cedar interpretatur tenebrae; hi sunt infideles lucem fidei non habentes. Nigra sum, inquit, propter persecutionis aestum propter adversa, quae patior a filiis tenebrarum; sed intrinsecus formosa sum, quia concupivit rex speciem meam, et omnis gloria mea ab intus. Formosa sum, inquit, sicut pellis, hoc est, tabernaculum Salomonis. Sicut enim tabernaculum ex mortuorum fit pellibus animalium, ita duntaxat illi sunt habitaculum Dei (Ephes. II), qui Christo commortui, vitiis quoque carnisque concupiscentiis sunt exstincti (Ephes. II).

4. On the lily of the valleys. 5. On ordered charity. 6. On each life. 7. On the clefts of the rock. 8. On the bed of Solomon. 9. On the eyes of doves. 10. On the teeth of the Church. 11. On the two breasts. 12. On the beauty of the friend. 13. On the crown of the soul, or of the holy Church. 14. On the north and the south. 15. On that which the Church says: I sleep, and my heart watcheth. 16. That the beloved is called white and ruddy. 17. On the holy doctors. 18. On the ivory belly of Christ. 19. On the throat of Christ. 20. On the pomegranate. 235-236 21. On the four-horse chariots of Aminadab. 22. On the navel of Christ. 23. On the hairs of Christ's head. 24. On the beauty of the bride. 25. On the fruit of the cross. 26. On the apple tree. 27. On the seal of the heart and the arm.

The chapters on the Song of Songs end.

HERE BEGIN THE TESTIMONIES ON THE SONG OF SONGS.

CHAPTER I. From the sermon on the birthday of virgins.

"Thy name is as oil poured out (Cant. I)." Chrism in Greek is called unction in Latin. Therefore from chrism comes Christ, and from Christ is called Christian. Moreover, by oil the Holy Spirit ought to be understood, as it is said by the Psalmist to our Savior: "Thy God hath anointed thee with the oil of gladness above thy fellows (Psal. XLIV)." Therefore the name of Christ is as oil poured out, because the grace of the Holy Spirit is propagated into as many as there are who truly obtain the name of Christ.

CHAPTER II.

"I am black but beautiful, O ye daughters of Jerusalem, as the tents of Kedar, as the skins of Solomon (Cant. I)." Kedar is interpreted as darkness; these are the infidels not having the light of faith. I am black, she says, because of the heat of persecution, because of the adversities which I suffer from the sons of darkness; but inwardly I am beautiful, because the king hath desired my beauty, and all my glory is from within. I am beautiful, she says, as a skin, that is, the tabernacle of Solomon. For as a tent is made from the skins of dead animals, so only they are the dwelling place of God (Ephes. II) who, having died together with Christ, are also extinct to vices and the lusts of the flesh (Ephes. II).

Sequitur: «Nolite, inquit, me considerare quod fusca sim, quia decoloravit me sol, o filiae Hierusalem (Cant. I).» Idem et fideles animae, in illa jam coelesti gloria per desiderium constitutae: Nolite me considerare, quod fusca sim, id est, nolite desperare, vel nimis expavescere, quod me tribulationes opprimunt, quod persecutiones afficiunt, quod in hoc tempestatis procellarumque naufragio intumescentes me fluctus illidunt; quia decoloravit me sol, quoniam super me persecutionis aestus incanduit decoremque meae venustatis ac pulchritudinis offuscavit. Ac si dicat: Nolite tam ea, quibus intrinsecus affligor, attendere, quam vernantem interioris venustatis speciem cogitare. Tale est quod Apostolus dicit: «Nolite deficere in tribulationibus meis pro vobis, quae est gloria vestra. Non enim condignae sunt passiones hujus temporis ad futuram gloriam, quae revelabitur in nobis (Rom. VIII).» Hanc autem interiorem pulchritudinem exterioremque nigredinem breviter Jeremias comprehendit, dicens: «Candidiores Nazaraei ejus nive, nitidiores lacte, rubicundiores ebore antiquo, sapphiro pulchriores (Thren. IV).» Ecce pulchritudo; sed audi nigredinem, nam illico sequitur: «Denigrata est super carbones facies eorum, et non sunt cogniti in plateis; adhaesit cutis eorum ossibus: aruit et facta est quasi lignum (Ibid.).» Sed aspiciamus exteriorem nigredinem, aperiat ipsa, unde sit interior pulchritudo: «Indica mihi, inquit, quem diligit anima mea, ubi pascas, ubi cubes in meridie (Cant. I).» Ac si dicat: O sponse coelestis, quem anima mea inenarrabiliter diligit, in quo per desiderium jugiter requiescit, quem ulnis intimae dilectionis amplectitur, in quo totis visceribus delectatur; dic mihi ubi pascas; hoc est: Tu qui pastor bonus es, ubi oves tuas pascere facias; ipse etiam ubi cubes, id est ubi requiescas in aestu persecutionis et fervore tentationis nostrae, ubi scilicet, nisi in his, qui furenti vesaniae cedere nesciunt, et grassantis malitiae conatibus enerviter non succumbunt? Non ergo immerito formosam se sponsa ista dicebat, quia ille in ipso persecutionis articulo in ea delectabiliter quiescebat, qui serenitate vultus sui cuncta clarificat.

Caput III.

In sermone de SS. Flora et Lucilla.

It follows: "Look not upon me," she says, "because I am brown, because the sun hath discolored me, O ye daughters of Jerusalem (Cant. I)." The same also the faithful souls, established by desire in that already heavenly glory: Look not upon me, because I am brown, that is, do not despair, or be too terrified, because tribulations oppress me, because persecutions affect me, because in this shipwreck of tempest and storms the swelling waves dash against me; because the sun hath discolored me, for the heat of persecution has burned upon me and overshadowed the decorum of my grace and beauty. As if she should say: Do not so much attend to those things by which I am afflicted inwardly, as think upon the blooming appearance of interior grace. Such is that which the Apostle says: "Faint not in my tribulations for you, which is your glory. For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us (Rom. VIII)." Moreover, Jeremiah briefly comprehended this interior beauty and exterior blackness, saying: "Her Nazirites were whiter than snow, purer than milk, more ruddy than ancient ivory, more beautiful than the sapphire (Lam. IV)." Behold the beauty; but hear the blackness, for there follows immediately: "Their face is now become blacker than coals, and they are not known in the streets; their skin hath stuck to their bones: it is withered and is become like wood (Ibid.)." But let us look at the exterior blackness, let it open itself, whence is the interior beauty: "Show me," she says, "thou whom my soul loveth, where thou feedest, where thou liest in the midday (Cant. I)." As if she should say: O heavenly spouse, whom my soul loveth ineffably, in whom it continually rests by desire, whom it embraces with the arms of intimate love, in whom it is delighted with all its bowels; tell me where thou feedest; that is: Thou who art the good shepherd, where thou makest thy sheep to feed; also where thou liest, that is where thou restest in the heat of persecution and the fervor of our temptation, where indeed, unless in those who know not how to yield to raging madness, and do not weakly succumb to the attempts of prowling malice? Therefore not undeservedly did this bride call herself beautiful, because He was resting delightfully in her in the very moment of persecution, who clarifies all things by the serenity of His countenance.

Chapter III.

In the sermon on SS. Flora and Lucilla.

«Fasciculus myrrhae dilectus meus mihi: inter ubera mea commorabitur (Cant. I).» Myrrha plane species est aromatica, nimiae amaritudinis, qua mortuorum cadavera condiuntur, ne facile computrescant. Hinc est quod et ipsius Sponsi corpus a Nicodemo et Joseph de cruce depositum myrrha et aloe conditur, et linteis involutum sepulturae committitur (Joan. XIX). Quid ergo per myrrhae fasciculum, nisi multiplex mortificatio designatur? Non enim dicit: Surculus myrrhae, sed, fasciculus, inquit, myrrhae dilectus meus mihi. Ac si dicat: Quia in omni mea conversatione me mortifico et nullis jam propriae voluntatis operibus vivo, dilectus meus non mihi simplex factus est ramus, sed myrrhae fasciculus. Unde et praedicator eximius: «Ego, inquit, stigmata Jesu in corpore meo porto (Gal. VI).» Ad quam videlicet multiplicem mortificationem et nos secum hortatur, dicens: «Semper mortificationem Jesu in corpore nostro circumferentes, ut vita Jesu manifestetur in carne nostra mortali (II Cor. IV).» Ab eo namque quod corpore nostro circumferimus, nullam corporis partem vacuam reservamus. Ille ergo mortificationem Jesu in corpore suo circumfert qui de se sibi nihil relinquit, 237 qui non sibi, sed Christo in omnibus vivit cui certe se a voluntatibus propriis undique crucifigit. Hic itaque dilectus myrrhae fasciculus fit, quia in cunctis suis actionibus se velut exstinctum praebens, multiplicem quoddammodo mortificationis Christi manipulum colligit. Ubi et apte subjungitur: «Inter ubera mea commorabitur.» Nemo dubitat inter ubera pectoris esse locum cordis. Dilectus ergo inter sponsae ubera commorabitur, quia indeficiens ejus amor ac desiderium ex ejus memoria non deletur. Inter ubera mea commorabitur, tanquam diceret: Qui mihi fasciculus myrrhae factus est per amaritudinem passionis, inter ubera mea jugiter commorabitur per dulcedinem cordis: et qui extrinsecus per exemplum susceptae mortis exasperat, per infusam gratiam me intimae suavitatis obdulcat.

Caput IV.

Ex sermone in natali virginum.

«Ego sum lilium convallium (Cant. II).» Lilium plane se sponsus nominat propter niveum candorem mundissimae castitatis. Lilium non montium, sed convallium, quia pias eligit mentes humilium, non scopulos inhabitat superborum.

CAPUT V.

"A bundle of myrrh is my beloved to me: he shall abide between my breasts (Cant. I)." Myrrh clearly is an aromatic species, of excessive bitterness, by which the corpses of the dead are preserved, lest they easily rot. Hence it is that the body of the Bridegroom itself, taken down from the cross by Nicodemus and Joseph, is preserved with myrrh and aloes, and wrapped in linens is committed to burial (John XIX). What therefore is designated by the bundle of myrrh, if not manifold mortification? For she does not say: A sprig of myrrh, but, a bundle, she says, of myrrh is my beloved to me. As if she should say: Because in all my conversation I mortify myself and live no longer by any works of my own will, my beloved has not become to me a simple branch, but a bundle of myrrh. Whence also the excellent preacher: "I," he says, "bear the marks of Jesus in my body (Gal. VI)." To which manifold mortification indeed he also exhorts us with himself, saying: "Always bearing about in our body the mortification of Jesus, that the life of Jesus may be manifested in our mortal flesh (II Cor. IV)." For from that which we bear about in our body, we reserve no part of the body empty. He therefore bears about the mortification of Jesus in his body who leaves nothing of himself to himself, who lives not for himself but for Christ in all things, to whom certainly he crucifies himself from his own wills on every side. Here therefore the beloved becomes a bundle of myrrh, because in all his actions offering himself as if extinct, he gathers in a certain way a manifold handful of the mortification of Christ. Where also it is aptly added: "He shall abide between my breasts." No one doubts that the place of the heart is between the breasts of the chest. Therefore the beloved shall abide between the breasts of the bride, because His unfailing love and desire is not deleted from her memory. He shall abide between my breasts, as if she were saying: He who has become to me a bundle of myrrh through the bitterness of the passion, shall abide continually between my breasts through the sweetness of the heart: and He who outwardly exasperates through the example of the death undergone, through infused grace sweetens me with intimate sweetness.

Chapter IV.

From a sermon on the birthday of virgins.

"I am the lily of the valleys (Cant. II)." Plainly the Bridegroom names Himself a lily on account of the snowy whiteness of most pure chastity. A lily not of the mountains, but of the valleys, because He chooses the pious minds of the humble, He does not inhabit the rocky crags of the proud.

CHAPTER V.

«Introduxit me rex in cellam vinariam, ordinavit in me charitatem (Cant. II).» Non ait: Dedit quam non reperit, sed «ordinavit,» quam inordinatam invenit. Nonnulli namque in principali cordis sui loco habent uxores, filios, praedia, vel honores: in secundo autem quodammodo Deum ponunt, dum eum minus diligunt. Hi nimirum videntur quidem habere charitatem, sed inordinatam; nec illum servant ordinem charitatis quem Veritas ipsa disposuit, cum dicit: «Diliges Deum ex toto corde, hoc est maximum primumque mandatum, secundum autem simile est huic, ut diligas proximum (Matth. XXII).» Non ergo se jactet quis habere charitatem, si ordi nata non est; sicut nec etiam fidem, si sine operibus, ac per hoc otiosa est.

CAPUT VI.

«Laeva ejus sub capite meo et dextera illius amplexabitur me (Can. II).» Leva quippe subesse capiti dicitur, cum praesens vita a mente, quae cogitationum caput est, despecta calcatur. Dextrae vero amplexibus stringitur, quia solius aeternae vitae desideriis undique delectatur.

CAPUT VII.

«Surge, amica mea, sponsa mea, et veni, columba mea, in foraminibus petrae, et in caverna maceriae; ostende mihi faciem tuam, sonet vox tua in auribus meis. Vox enim tua dulcis, et facies tua decora (Cant. II).» Anima quippe sancta jure Christi amica et sponsa vocatur; quia illi per fidem dilectionemque conjungitur. Sed haec sponsa quasi adhuc jacet, dum in mundanis actionibus implicatur; tunc surgit, cum 238 ad procinctum divinae servitutis erigitur. Ac si dicat: Quae in saecularis vitae mollitie jaces, jam surge, atque ad familiare contubernium meae contemplationis erige. «Columba mea, in foraminibus petrae.» Si, juxta Apostolum, «petra Christus est (I Cor. X),» foramina petrae vulnera sunt Redemptoris; quae profecto non casu quinque sunt, lanceae scilicet et clavorum; sed quia nos fueramus quinque sensuum vulneribus sauciati, per has quinque plagas saluti sumus perpetuae restituti. Istae siquidem portae erant, per quas die Sabbati propheta ne inferrentur onera gravia prohibebat. In his ergo foraminibus Dei columba consistit, quia sancta quaelibet anima totam propriae salutis spem in sui Redemptoris passione constituit.

"The king introduced me into the wine cellar, he ordained charity in me (Cant. II)." He does not say: He gave what he did not find, but "he ordained" what he found inordinate. For some hold in the principal place of their heart wives, children, estates, or honors: but in the second place, as it were, they put God, while they love Him less. These indeed seem to have charity, but inordinate; nor do they preserve that order of charity which Truth itself disposed, when it says: "Thou shalt love God with all thy heart, this is the greatest and first commandment, and the second is like unto this, that thou shalt love thy neighbor (Matth. XXII)." Therefore let no one boast of having charity, if it is not ordained; just as neither of faith, if it is without works, and thereby is idle.

CHAPTER VI.

"His left hand is under my head, and his right hand shall embrace me (Cant. II)." For the left hand is said to be under the head, when this present life is trodden down, being despised by the mind, which is the head of thoughts. But she is bound by the embraces of the right hand, because she is delighted on all sides by the desires of eternal life alone.

CHAPTER VII.

"Arise, my love, my spouse, and come, my dove, in the clefts of the rock, and in the hollow of the wall; show me thy face, let thy voice sound in my ears. For thy voice is sweet, and thy face comely (Cant. II)." For a holy soul is rightly called the friend and spouse of Christ; because she is joined to Him through faith and love. But this spouse, as it were, still lies down, while she is entangled in worldly actions; she rises then, when she is raised to the readiness of divine service. As if He were saying: Thou who liest in the softness of secular life, now arise, and raise thyself to the familiar fellowship of my contemplation. "My dove, in the clefts of the rock." If, according to the Apostle, "the rock is Christ (I Cor. X)," the clefts of the rock are the wounds of the Redeemer; which indeed are not five by chance, namely of the spear and the nails; but because we had been wounded by the wounds of the five senses, through these five wounds we are restored to perpetual salvation. These were indeed the gates, through which on the Sabbath day the prophet forbade heavy burdens to be brought in. In these clefts, therefore, the dove of God stays, because every holy soul places the whole hope of her own salvation in the passion of her Redeemer.

Ibi velut ab accipitris incursu defenditur, quia a cunctis malignorum spirituum insidiis custoditur. Ibi plane nidificat, quia illic fetus bonorum operum coacervat. De hac petra per Psalmistam dicitur: «Montes excelsi cervis, petra refugium herinaciis (Psal. CIII).» Quod autem additur: «In caverna maceriae,» solent ex lapidibus maceriae fieri ad custodiam vinearum; sicut per Isaiam dicitur: «Vinea facta est dilecto in cornu in loco uberi, et maceria circumdedit et circumfodit eam (Isa. V).» Quid ergo per maceriam lapidum, nisi praesidium et excubias intelligimus angelorum, quibus videlicet anima in certamine posita, dum vallatur atque circumdatur, a cunctis adversantium spirituum tentationibus custoditur? Porro quod sequitur: «Ostende mihi faciem tuam,» tunc anima coelesti sponso faciem suam ostendere dicitur, cum ejus speciem internis obtutibus quasi revelata facie contemplatur: «Sonet, inquit, vox tua in auribus meis: vox enim tua dulcis et facies tua decora.» O quam suave commercium! imo quam inenarrabilis dulcedo in humanis visceribus oritur, cum Creator et creatura alternis in se invicem affectibus delectantur, sicut per Prophetam dicitur: «Suavis sit ei laudatio mea, Ego vero delectabor in Domino!» (Psal. CIII.)

CAPUT VIII.

«En lectulum Salomonis, sexaginta fortes ambiunt ex fortissimis Israel (Cant. III).» Fortes enim lectulum Salomonis ambiunt, dum intimam pacifice Redemptoris nostri requiem sancti quique indefessa desiderii sedulitate custodiunt.

CAPUT IX.

«Oculi tui columbarum, absque eo quod intrinsecus latet (Cant. IV).» Isti sunt oculi de quibus Dominus in Evangelio: «Beati, inquit, mundo corde, quoniam ipsi Deum videbunt (Matth. V).» Absque eo quod intrinsecus latet. Quia licet sancti doctores nunc Creatorem suum per contemplationis gratiam aspiciunt, latet tamen adhuc magnum aliquid, ad quod in hac corruptibili carne humanae mentis acies non aspirat. Ubi mox sequitur: «Capilli tui sicut greges caprarum, quae ascenderunt de Galaad (Cant. IV).»

There she is defended, as if from the attack of a hawk, because she is guarded from all the snares of malignant spirits. There she plainly nests, because there she heaps up the offspring of good works. Of this rock it is said by the Psalmist: "The high mountains for the harts, the rock is a refuge for the hedgehogs (Psal. CIII)." But what is added: "In the hollow of the wall," walls are usually made of stones for the guarding of vineyards; as it is said through Isaiah: "A vineyard was made for my beloved in a horn in a fruitful place, and a wall surrounded and dug it about (Isa. V)." What then do we understand by the stone wall, except the protection and watches of the angels, by which namely the soul placed in the struggle, while she is walled and surrounded, is guarded from all the temptations of opposing spirits? Furthermore, what follows: "Show me thy face," then the soul is said to show her face to the heavenly bridegroom, when she contemplates His beauty with internal gazes, as with a revealed face: "Let thy voice, He says, sound in my ears: for thy voice is sweet and thy face comely." O what sweet commerce! nay, what inexpressible sweetness arises in human bowels, when the Creator and the creature are delighted in each other by alternate affections, as it is said through the Prophet: "Let my praise be sweet to Him, but I will be delighted in the Lord!" (Psal. CIII.)

CHAPTER VIII.

"Behold the bed of Solomon, sixty valiant ones surround it of the most valiant of Israel (Cant. III)." For the valiant surround the bed of Solomon, while all the saints guard the intimate rest of our Redeemer peacefully with unwearied diligence of desire.

CHAPTER IX.

"Thy eyes are as of doves, besides that which is hidden within (Cant. IV)." These are the eyes of which the Lord says in the Gospel: "Blessed are the pure in heart, for they shall see God (Matth. V)." Besides that which is hidden within. Because although the holy doctors now behold their Creator through the grace of contemplation, yet something great still lies hidden, to which in this corruptible flesh the sharp sight of the human mind does not aspire. Where it follows immediately: "Thy hair is as flocks of goats, which have ascended from Gilead (Cant. IV)."

Sicut enim per oculos, Ecclesiae doctores intelliguntur, qui ad videnda in inferioribus membris summa, ac specialia sunt praelati, sic etiam per capillos gregesque caprarum designantur simplices et subjecti; 239 qui nimirum, etsi prae simplicitate mystica quaeque ac summa non penetrant, multitudine tamen et comparatione sua sanctam Ecclesiam velut capilli caput exornant, quia plerumque pro peccato aufertur figura peccati. Galaad, acervus est testimonii. Per Galaad ergo Christum, cui sanctorum omnium multitudo perhibet testimonium. Per capillos vero, vel caprarum greges, multitudinem intelligimus subjectorum. Greges ergo caprarum ascendunt de monte Galaad, quia sanctorum omnium multitudo de Christo, quem sibimet faciunt fundamentum, conscendere satagunt excelsa virtutum. Unde colligere possumus quia quantum distat inter oculos et capillos, tantum fere in contemplationis studio inter praelatos distare debeat et subjectos, quatenus eorum qui sibi sunt commissi, spiritualibus studiis sint intenti, et videant non modo sibi, sed et illis.

CAPUT X.

«Dentes tui sicut grex tonsarum, quae ascenderunt de lavacro (Cant. IV).» Porro dentes Ecclesiae sancti noscuntur esse doctores; quorum primo dictum est: «Macta et manduca (Act. II).» Ac si diceret: Ab eo quod sunt, gladio Spiritus, hoc est, verbo praedicationis occide et in corpus transfer Ecclesiae. Dentes igitur sponsae, sunt doctores sancti, qui quoniam simplices per innocentiam sunt, et omnia relinquentes facultatum suarum velleribus sunt exuti, ac sacri baptismatis unda purificati, sicut grex tonsarum sunt, quae ascenderunt de lavacro.

CAPUT XI.

«Duo ubera tua sicut duo hinnuli capreae gemelli (Cant. IV).» Sicut enim duo ubera duo sunt Testamenta; ita duo hinnuli, duo populi sunt, Ecclesiae filii Judaicus scilicet et gentilis.

Caput XII.

Ex sermone in natali virginum.

«Tota pulchra es, amica mea; tota pulchra (Cant. IV),» interius scilicet et exterius. Foris in perfectione clari operis, intrinsecus in munditia purissimae cogitationis.

For just as by the eyes, the doctors of the Church are understood, who are set over the lower members to see the highest and special things, so also by the hair and the flocks of goats the simple and the subjects are designated; who indeed, although because of simplicity they do not penetrate all mystical and highest things, yet by their multitude and comparison they adorn the holy Church like hair adorns the head, because for the most part the figure of sin is taken away for sin. Gilead is a heap of witness (acervus testimonii). By Gilead, therefore, we understand Christ, to whom the multitude of all the saints bears witness. By the hair, or the flocks of goats, we understand the multitude of subjects. Therefore the flocks of goats ascend from mount Gilead, because the multitude of all the saints strive to ascend the heights of virtues from Christ, whom they make a foundation for themselves. Whence we can gather that as much as there is distance between the eyes and the hair, so much almost in the study of contemplation should there be distance between the prelates and the subjects, so that they may be intent on the spiritual studies of those who are committed to them, and see not only for themselves, but also for them.

CHAPTER X.

"Thy teeth are as a flock of shorn sheep, which have ascended from the washing (Cant. IV)." Furthermore, the teeth of the Church are known to be the holy doctors; to whom it was first said: "Kill and eat (Act. II)." As if he were saying: From that which they are, kill them with the sword of the Spirit, that is, with the word of preaching, and transfer them into the body of the Church. Therefore the teeth of the bride are the holy doctors, who since they are simple through innocence, and leaving all things are stripped of the fleeces of their possessions, and purified by the water of sacred baptism, are like a flock of shorn sheep, which have ascended from the washing.

CHAPTER XI.

"Thy two breasts are like two young twin roes (Cant. IV)." For just as the two breasts are the two Testaments; so the two roes are the two peoples, the children of the Church, namely the Jewish and the Gentile.

Chapter XII.

From a sermon on the birthday of virgins.

"Thou art all fair, my love; all fair (Cant. IV)," namely interiorly and exteriorly. Outwardly in the perfection of bright work, inwardly in the cleanliness of most pure thought.

Caput XIII.

In sermone de SS. Flora et Lucilla.

«Coronaberis de vertice Sanir, de capite Amana et Hermon, de cubilibus leonum, de montibus pardorum (Cant. IV).» Amana siquidem mons est Ciliciae, qui et Taurus a compluribus appellatur. Sanir vero et Hermon, Judaicae terrae montes sunt, in quibus leones et pardi habitare creduntur. Per hos ergo montes, reges et principes diversaeque mundi hujus intelligendae sunt potestates; quae velut montes in superbiae se cacumen attollunt et malignis spiritibus tanquam pardis atque leonibus habitaculum ferunt. Perversi quippe spiritus, leones vocantur propter crudelitatem; 240 pardi autem, quia hoc animal varii coloris est, propter deceptionis ac fraudis multimodam varietatem. De hls ergo montibus vel quaeque fidelis anima, vel sancta coronatur Ecclesia, quando saeculi principes convertit ad fidem, vel ad sanctae conversationis dirigit rectitudinem. Coronaberis autem, vel quia pro apportato eorum lucro remuneratur a Christo, vel ab eisdem, quibus antea premebatur, honoratur in saeculo. Coronatur, inquam, de cubilibus leonum et montibus pardorum, quando superbos quosque atque dolosos a sua pravitate convertit, et pro correctis eorum moribus aeterna praemia recipit.

Caput XIV.

Ex sermone in natali virginum.

«Surge, Aquilo, et veni, auster, perfla hortum meum, et fluent aromata illius (Cant. IV).» Quid per Aquilonem, qui nimirum ventus est frigidus, nisi persecutionis asperitas? Quid per austri tempora, nisi male blandientium remissio designatur? Sed inter utriusque persecutionis genera, inter utraque maligni spiritus argumenta ecclesiastici horti fluere jubentur aromata, quia fortis animus inter haec certamina deprehensus aperit quidquid virium, quidquid fidei, quidquid invictae fortitudinis eatenus occultavit, et velut aromata foras profluunt, dum ad humanam notitiam virtutes prodeunt ac piae opinionis odores longe lateque diffundunt.

CAPUT XV.

«Ego dormio, et cor meum vigilat. Vox dilecti mei pulsantis: Aperi, soror mea, amica mea, columba mea, immaculata mea, quia caput meum plenum est rore et cincinni mei guttis noctium (Cant. V).»

Chapter XIII.

In a sermon on Saints Flora and Lucilla.

"Thou shalt be crowned from the top of Senir, from the head of Amana and Hermon, from the dens of lions, from the mountains of the leopards (Cant. IV)." Amana indeed is a mountain of Cilicia, which is also called Taurus by many. But Senir and Hermon are mountains of the Jewish land, in which lions and leopards are believed to dwell. By these mountains, therefore, kings and princes and the various powers of this world are to be understood; which like mountains raise themselves to the peak of pride and offer a dwelling place to malignant spirits as if to leopards and lions. For the perverse spirits are called lions on account of cruelty; but leopards, because this animal is of varied color, on account of the manifold variety of deception and fraud. From these mountains, therefore, either every faithful soul or the holy Church is crowned, when she converts the princes of the world to the faith, or directs them to the rectitude of holy conversation. But she shall be crowned, either because she is remunerated by Christ for the profit brought from them, or she is honored in the world by the same ones by whom she was previously oppressed. She is crowned, I say, from the dens of lions and the mountains of leopards, when she converts any proud and deceitful ones from their depravity, and receives eternal rewards for their corrected morals.

Chapter XIV.

From a sermon on the birthday of virgins.

"Arise, O north wind, and come, O south wind, blow through my garden, and let its aromatics flow (Cant. IV)." What is designated by the North wind, which is surely a cold wind, except the harshness of persecution? What by the times of the south wind, except the remission of those evilly flattering? But between the kinds of both persecutions, between both arguments of the malignant spirit, the aromatics of the ecclesiastical garden are ordered to flow, because a strong soul, caught between these struggles, reveals whatever strength, whatever faith, whatever unconquered fortitude it has hidden until then, and as aromatics they flow forth, while virtues come forth to human knowledge and diffuse the odors of a pious reputation far and wide.

CHAPTER XV.

"I sleep, and my heart watches. The voice of my beloved knocking: Open to me, my sister, my friend, my dove, my undefiled, for my head is full of dew, and my locks with the drops of the nights (Cant. V)."

Dicit Ecclesia: «Ego dormio, et cor meum vigilat;» quia videlicet sancta mens quo se a strepitu temporalis concupiscentiae comprimit, eo verius interna cognoscit; et tanto ad intima vigilat, quanto se ab exteriori inquietudine solerter occultat. Dormit itaque sponsa a negotiis et concupiscentia saeculi, sed apertos atque pervigiles tenet oculos in aestu amoris Dei. Sed quia non est hoc tempus plenae quietis, sed laboris potius atque certaminis, repente dilectus ostium pulsat, eamque ad procinctum conserendi belli suis exhortationibus excitat: «Vox inquit, dilecti mei pulsantis.» Pulsat dilectus, cum fideles suos provocat Christus aut ad suarum incrementa virtutum, aut certe ad lucrandas animas proximorum. «Aperi mihi, soror mea.» Soror utique, quia regni mei mihi cohaeres effecta, et in necessitudine mihi fraternae adoptionis ascita. «Amica mea,» quia de jugo servitutis erepta, cognovisti meae veritatis arcana. «Columba mea,» quia fellis amaritudine vacua, et Spiritus mei, qui in columba descendit, dono ditata. «Immaculata mea,» effusione mei sanguinis ab omni peccatorum tuorum labe purgata es. Aperi itaque mihi, hoc est, de quiete et otio dilectae tibi contemplationis egredere, et ad perhibendum veritati meae testimonium ferventissime te, et constanter impende «Quia caput meum plenum est rore, et cincinni mei guttis noctium.» Caput Christi Deus est, ut dicit Apostolus (I Cor. XI); cincinni vero intimae sanctorum cogitationes sunt; quae non laxae fluunt et dissolutae, sed timoris et amoris Dei sunt vinculo colligatae. Enimvero quid per rorem et guttas noctium, nisi tenebrosas et frigidas quorumdam reproborum mentes accipimus? Caput ergo sponsi in reprobis plenum est rore, cum saeculares quique a Dei charitate torpescunt et per voluptatum suarum lasciviam defluunt, juxta id quod Dominus dicit: «Abundabit iniquitas, et refrigescet charitas multorum (Matth. XXIV).» Hujusmodi plane cum sanctos Dei persequuntur et odiunt in illorum cordibus quasi cincinni sponsi guttis noctium pleni sunt; cumque tales multiplicantur et Ecclesiam persecutionibus aggravant, tunc Sponsus sponsam exhortatur ut surgat et studio praevaricationis valenter insistat. Et sponsa ad eum: «Exspoliavi me, inquit tunica mea, quomodo induam illam?» (Cant. V.) Ac si dicat: Exui me curis et occupationibus saeculi et in solo me tuae contemplationis amore constrinxi quomodo nunc discursionis iter arripiam? quomodo strepitus et luctamen obloquentium feram? Quod autem tunica curas sollicitudinesque significet, ostendit Dominus cum dicit: «Qui in tecto est, non descendat tollere tunicam suam (Matth. XXV),» quod est aperte dicere: Qui sublimi contemplationis arce subnititur nequaquam descendat, ut iterum saecularis negotii occupationibus implicetur.

The Church says: "I sleep, and my heart watches;" because, clearly, the holy mind, the more it restrains itself from the noise of temporal concupiscence, the more truly it knows internal things; and it watches the more for intimate things, the more it skillfully hides itself from exterior restlessness. Thus the bride sleeps from the business and concupiscence of the world, but keeps open and ever-watchful eyes in the heat of the love of God. But because this is not the time of full rest, but rather of labor and struggle, suddenly the beloved knocks at the door, and excites her to the preparation of joining battle by his exhortations: "The voice," she says, "of my beloved knocking." The beloved knocks when Christ provokes his faithful either to the increase of their virtues, or certainly to the winning of the souls of their neighbors. "Open to me, my sister." My sister, certainly, because you have been made a co-heir with me of my kingdom, and admitted into the necessity of my fraternal adoption. "My friend," because, snatched from the yoke of servitude, you have known the secrets of my truth. "My dove," because, empty of the bitterness of gall, and enriched by the gift of my Spirit, who descended in a dove. "My undefiled," by the shedding of my blood you have been purged from every stain of your sins. Open to me, therefore, that is, go forth from the rest and leisure of the contemplation beloved to you, and devote yourself most fervently and constantly to offering testimony to my truth. "For my head is full of dew, and my locks with the drops of the nights." The head of Christ is God, as the Apostle says (I Cor. XI); but the locks are the intimate thoughts of the saints; which do not flow loose and dissolved, but are bound together by the bond of the fear and love of God. Indeed, what do we receive by the dew and the drops of the nights, except the dark and cold minds of certain reprobates? The head of the bridegroom in the reprobates, therefore, is full of dew, when all worldly people grow numb from the charity of God and flow away through the lasciviousness of their pleasures, according to that which the Lord says: "Iniquity shall abound, and the charity of many shall grow cold (Matth. XXIV)." Of this kind clearly, when they persecute and hate the saints of God, in their hearts as if the locks of the bridegroom are full of the drops of the nights; and when such are multiplied and burden the Church with persecutions, then the Bridegroom exhorts the bride to arise and insist strongly in the zeal against transgression. And the bride to him: "I have put off," she says, "my coat, how shall I put it on?" (Cant. V.) As if she were to say: I have stripped myself of the cares and occupations of the world and have constrained myself in the love of your contemplation alone; how shall I now take up the journey of excursion? how shall I bear the noise and the struggle of those speaking against me? But that the coat signifies cares and solicitudes, the Lord shows when he says: "He who is on the roof, let him not come down to take his coat (Matth. XXV)," which is openly to say: He who is supported by the sublime citadel of contemplation, let him by no means come down to be entangled again in the occupations of secular business.

«Lavi pedes meos, quomodo inquinabo illos?» (Cant. V.) id est, gressus mei operis ab aspersione terreni pulveris dignis poenitentiae fletibus ablui, quo pacto jam potero, nisi quibus assueta sum, coelestia meditari? Verumtamen postponit contemplationis requiem et ad fervorem obedientiae intrinsecus accensa mox perhibet, dicens: «Dilectus meus misit manum suam per foramen et venter meus intremuit ad tactum ejus (Ibid.).» Dilectus plane manum per foramen mittit et ventrem tangit, cum occulta Conditor inspiratione cor visitat atque ad agonem certaminis et sancti laboris inflammat. Nam quod venter cor significet, ostendit propheta cum dicit: «Ventrem meum doleo (Jer. IV);» quod profecto quid esset aperit, cum subjungit: «Sensus cordis mei dissipati sunt. Surrexi, ut aperirem dilecto meo (Cant. V).» Surgit, ut aperiat, quia promptissimo animo humiliter obediens calcat propriam, ut totis viribus voluntatem impleat mens sancta divinam.

Caput XVI.

In epistola ad Blancam et in sermone de SS. Flora et Lucilla.

«Dilectus meus candidus et rubicundus, electus ex millibus; caput ejus aurum optimum (Cant. V).»

Dilectus siquidem candidus virginitate, rubicundus est passione. Candidus, quia dicit: «Ego lilium convallium (Cant. II);» rubicundus, de quo Joannes dicit: «Quia lavit nos a peccatis nostris in sanguine suo (Apoc. I).» Electus ex millibus, quia ex omnium sanctorum multitudine solus est, qui dignus fuit audire: «Hic est Filius meus dilectus, in quo mihi bene complacui (Matth. III, XII, XVII).» De quo et Salomon: «Virum inquit, de mille unum reperi (Eccl. VII).» Millenarius quippe numerus totius humani generis est intelligenda perfectio, in quo Salvator tanquam passer est unicus in aedificio: «Caput ejus aurum optimum;» quia «caput Christi Deus (I Cor. XI);» qui nimirum sicut aurum metallis, ita, licet incomparabiliter omnibus supereminei creaturis.

CAPUT XVII.

«Oculi ejus sicut columbae super rivos aquarum, quae lacte sunt lotae, et resident juxta fluenta plenissima (Cant. V).»

Sancti quippe doctores Ecclesiae juxta fluenta plenissima resident Scripturarum, ex quibus nimirum exuberantem ipsi verae sapientiae gurgitem hauriunt, et auditoribus suis mysterii coelestis arcana transfundunt.

"I have washed my feet, how shall I defile them?" (Cant. V.) that is, I have washed the steps of my work from the sprinkling of earthly dust with worthy tears of penance, in what way will I now be able to meditate on heavenly things except those to which I am accustomed? Nevertheless, she postpones the rest of contemplation and, inwardly kindled to the fervor of obedience, soon offers herself, saying: "My beloved put his hand through the opening and my belly trembled at his touch (Ibid.)." Clearly the beloved puts his hand through the opening and touches the belly, when the Creator visits the heart with hidden inspiration and inflames it to the agony of the struggle and of holy labor. For that the belly signifies the heart, the prophet shows when he says: "I am pained in my belly (Jer. IV);" which indeed he reveals what it was, when he subjoins: "The senses of my heart are dissipated. I arose that I might open to my beloved (Cant. V)." She arises that she might open, because the holy mind, humbly obedient with a most prompt soul, treads down its own will, so that it may fulfill the divine will with all its strength.

Chapter XVI.

In an epistle to Blanca and in a sermon on Saints Flora and Lucilla.

"My beloved is white and ruddy, chosen out of thousands; his head is the finest gold (Cant. V)."

The beloved is indeed white in virginity, ruddy in passion. White, because he says: "I am the lily of the valleys (Cant. II);" ruddy, of whom John says: "Because he has washed us from our sins in his blood (Apoc. I)." Chosen out of thousands, because from the multitude of all the saints he alone is the one who was worthy to hear: "This is my beloved Son, in whom I am well pleased (Matth. III, XII, XVII)." Of whom also Solomon: "One man," he says, "out of a thousand I have found (Eccl. VII)." The number one thousand is to be understood as the perfection of the whole human race, in which the Savior is as a unique sparrow in a building: "His head is the finest gold;" because "the head of Christ is God (I Cor. XI);" who indeed just as gold excels metals, so, although incomparably, he towers over all creatures.

CHAPTER XVII.

"His eyes are as doves upon the rivers of waters, which are washed with milk, and sit beside the fullest streams (Cant. V)."

Indeed the holy doctors of the Church sit beside the fullest streams of the Scriptures, from which clearly they themselves draw the exuberant whirlpool of true wisdom, and pour across the secrets of the heavenly mystery to their listeners.

Caput XVIII.

In sermone de S. Joanne apostolo et evangelista.

«Venter ejus eburneus, distinctus sapphiris (Cant. V).»

In membris nempe humani corporis, vix aliquid ventre fragilius sive tenerius invenitur; ideoque per ventrem, recte fragilitas in Christo assumptae humanitatis accipitur. Ebur autem os est elephantis, quod videlicet animal fertur esse castissimum frigidissimaeque naturae. Venter ergo sponsi eburneus est, quia suscepta Redemptoris humanitas ab omni peccatorum contagio casta prorsus et inviolata permansit. Siquidem «peccatum non fecit, nec dolus inventus est in ore ejus (I Petr. II).» Sapphirus autem lapis est sereni coeli colorem habens. Unde et in visione Domini dicitur: «Erat sub pedibus ejus quasi opus lapidis sapphiri, et quasi coelum cum serenum est (Exod. XXIV).» Per sapphiros ergo opera divinitatis intelliguntur, quae in carne Dominus ostendebat. Venter ergo sponsi distinctus erat sapphiris, quia Christi humanitas divinis virtutibus refulgebat. Nec plenus esse sapphiris dicitur, sed distinctus; ita videlicet ut inter sapphiros candor eboris appareret, quia sic Dominus ex parte assumpti hominis operabatur humana, ut aliquando nihilominus ex parte deitatis ostenderet et divina. Nam esurire, fleere, postremo crucifigi et mori, humanitatis erant opera; miracula vero facere, et non solum alios, sed semetipsum etiam a mortuis suscitare evidentissima erant divinitatis indicia.

CAPUT XIX.

«Guttur illius suavissimum (Cant. V),» quia suorum melliflua suavitate verborum mentes audientium obdulcantur. «Quam dulcia, inquit, faucibus meis eloquia tua; super mel et favum ori meo!» (Psal. CXVIII.) Totus etiam desiderabilis; quia in eo, testante Petro, desiderant angeli prospicere (I Petr. I):» vel quia humanitatis ejus omne mysterium, desiderium accendit in mentibus electorum; ut eos videlicet non modo resurrectionis gloria provocet, sed ad imitationis exemplum ipsa quoque ignominia passionis invitet. Desiderabilis est, quia praeclarus atque conspicuus est in singulari nativitate, in vivifica morte, in gloriosa resurrectione, in triumphali ascensione; desiderabilis est dum loquitur, dum mirabilia operetur.

Caput XX.

In homilia de nativitate B. virginis Mariae.

Chapter XVIII.

In a sermon on Saint John the apostle and evangelist.

"His belly is of ivory, distinguished with sapphires (Cant. V)."

Among the members of the human body, hardly anything more fragile or tender than the belly is found; and therefore, by the belly, the fragility of the assumed humanity in Christ is rightly received. But ivory is the bone of the elephant, which animal indeed is said to be most chaste and of a very cold nature. The belly of the bridegroom, therefore, is of ivory, because the assumed humanity of the Redeemer remained entirely chaste and inviolate from all contagion of sins. For "he did no sin, nor was deceit found in his mouth (I Pet. II)." But the sapphire is a stone having the color of a serene sky. Whence also in the vision of the Lord it is said: "There was under his feet as it were the work of a sapphire stone, and as the sky when it is serene (Exod. XXIV)." By the sapphires, therefore, the works of the divinity are understood, which the Lord showed in the flesh. The belly of the bridegroom, therefore, was distinguished with sapphires, because the humanity of Christ shone with divine virtues. Nor is it said to be full of sapphires, but distinguished; in such a way, clearly, that between the sapphires the whiteness of the ivory appeared, because thus the Lord, on the part of the assumed man, worked human things, so that at times he nevertheless showed divine things on the part of the deity. For to hunger, to weep, finally to be crucified and to die, were works of humanity; but to work miracles, and to raise from the dead not only others, but also himself, were most evident indications of divinity.

CHAPTER XIX.

"His throat is most sweet (Cant. V)," because by the mellifluous sweetness of his words the minds of the listeners are sweetened. "How sweet," he says, "are thy words to my jaws; more than honey and the honeycomb to my mouth!" (Psal. CXVIII.) Also altogether desirable; because into him, as Peter witnesses, the angels desire to look (I Pet. I):" or because every mystery of his humanity enkindles desire in the minds of the elect; so that, clearly, not only the glory of the resurrection may provoke them, but the very ignominy of the passion may invite them to the example of imitation. He is desirable, because he is distinguished and conspicuous in his singular birth, in his life-giving death, in his glorious resurrection, in his triumphal ascension; he is desirable while he speaks, while he works wonders.

Chapter XX.

In a homily on the birth of the Blessed Virgin Mary.

«Descendi in hortum nucum, ut viderem poma convallium, et inspicerem si floruisset vinea et germinassent mala punica (Cant. VI).»

Malum quippe punicum amaro quidem cortice tegitur, sed dulcis in ejus granulis suavitas occultatur. Sunt autem nonnulli, qui dum per afflictionis amaritudinem crucem Christi assidue patiuntur in corpore, dulcedine contemplationis intimae reficiuntur in mente. Mala ergo sponsi vinea germinat, quia tales parere sancta Ecclesia nunquam cessat. De hac eadem vinea in eisdem Canticis sponsa ad sponsum loquitur, dicens: «Mane surgamus ad vineam, videamus si floruit vinea, si flores fructus parturiunt, si floruerunt mala punica (Cant. VII).» Hujus vineae ille vindemiator exstitit, qui in torculari passionis suae pressus, mysticos nobis divini eloquii sensus aperuit, et vino nos evangelicae gratiae propinavit. De quo videlicet vino sponsae voce ad sponsum iterum dicitur: «Guttur tuum sicut vinum optimum, dignum dilecto meo ad potandum (Ibid.).»

Caput XXI.

In sermone de S. Marco evangelista.

«Nescivi; anima mea conturbavit me propter quadrigas Aminadab (Cant. VI).» Vox est Synagogae quae, videns tantam sanctae Ecclesiae gratiam esse collatam, dolet se tardius recepisse fidem, eo quod Evangelii non agnoverit veritatem. Aminadab autem abnepos Judae fuisse cognoscitur; qui in genealogia Domini cum patribus numeratur. Interpretatur autem Aminadab populi mei spontaneus; ideoque non incongrue significat Christum, qui populi sui spontaneus fuit, quia, cum Deus esset, sponte factus est homo; qui enim non necessitate, sed sola bonitate nos condidit propria nihilominus voluntate redemit. Unde et Jacobus ait: «Voluntarie genuit nos verbo veritatis (Jac. I).» Spontaneus ergo factus est populi sui, quia quem a se humana pravitas repulit, sola voluntas divinae gratiae redonavit. Quadriga vero Aminadab, Christi est Evangelium, concordissima quatuor evangelistarum diversitate compactum. Quam sane quadrigam Christus auriga disponit et quadrifidam mundi machinam agillima praedicationis celeritate percurrit, sicut per Psalmistam dicitur: «Qui emittit eloquium suum terrae, velociter currit sermo ejus (Psal. CXLVII).» Videns ergo Synagoga repente gratiam Evangelicae praedicationis erumpere cunctasque mundi provincias agiliter pervolare, subito turbata conqueritur quod sola in sua perfidia, conversis ad fidem gentibus, deseratur: «Nescivi, inquiens, turbavit me anima mea propter quadrigas Aminadad.»

"I went down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished and the pomegranates had budded (Cant. VI)."

Indeed the pomegranate is covered by a bitter rind, but a sweet pleasantness is hidden in its grains. There are some, however, who while they assiduously suffer the cross of Christ in the body through the bitterness of affliction, are refreshed in the mind by the sweetness of intimate contemplation. The vineyard of the bridegroom's pomegranates buds, therefore, because holy Church never ceases to bring forth such. Concerning this same vineyard, the bride speaks to the bridegroom in the same Songs, saying: "Let us arise early to the vineyard, let us see if the vineyard has flourished, if the flowers bring forth fruits, if the pomegranates have flourished (Cant. VII)." That one stood out as the grape-gatherer of this vineyard, who, pressed in the winepress of his passion, opened to us the mystical senses of the divine word, and gave us to drink the wine of evangelical grace. Concerning which wine, clearly, it is said again to the bridegroom in the voice of the bride: "Thy throat is like the best wine, worthy for my beloved to drink (Ibid.)."

Chapter XXI.

In a sermon on Saint Mark the evangelist.

"I knew not; my soul troubled me for the chariots of Amminadab (Cant. VI)." It is the voice of the Synagogue which, seeing so great grace of the holy Church to have been conferred, grieves that she has received the faith too late, because she did not recognize the truth of the Gospel. Now Amminadab is known to have been a great-great-grandson of Judah; who is numbered in the genealogy of the Lord with the fathers. But Amminadab is interpreted as "willing of my people;" and therefore not incongruously signifies Christ, who was willing for his people, because, since he was God, he was made man by his own will; for he who founded us not by necessity, but by goodness alone, likewise redeemed us by his own will. Whence also James says: "Of his own will begot he us with the word of truth (Jas. I)." Therefore he was made willing for his people, because [him] whom human depravity repelled from itself, the will of divine grace alone restored. But the chariot of Amminadab is the Gospel of Christ, compacted with the most concordant diversity of the four evangelists. Which chariot indeed Christ as the charioteer disposes and runs through the fourfold machine of the world with the most agile speed of preaching, as is said through the Psalmist: "Who sendeth forth his speech to the earth, his word runneth swiftly (Psal. CXLVII)." The Synagogue, therefore, seeing the grace of Evangelical preaching suddenly break forth and fly agilely through all the provinces of the world, suddenly troubled, complains that she alone is left in her perfidy, while the nations have turned to the faith: "I knew not," she says, "my soul troubled me for the chariots of Amminadab."

CAPUT XXII.

«Umbilicus tuus crater tornatilis nunquam indigens poculis (Cant. VII).» Umbilicus autem fragilissima pars corporis est. Quid ergo per Ecclesiae designatur umbilicum, nisi coetus infirmorum atque debilium? Quid vero per craterem, nisi praedicatorum intelligimus ordinem? Qui nimirum mentibus auditorum coelestis doctrinae vina propinant easque poculis sanctae praedicationis inebriant. Umbilicus ergo Ecclesiae crateri merito comparatur, quia plerumque debilis et infirmus quilibet vas doctrinae coelestis efficitur, qui non indiget poculis, quia coelestis eloquii non desinit irriguus esse fluentis. Unde bene crater hic tornatilis dicitur; torno siquidem quis facilius operatur. Expeditius enim saepe atque in offense in sancta praedicatione discurrunt, qui praedicationis gratiam non suo studio, sed divinitus acceperunt. Hanc praedicationis gratiam viris simplicibus, sive sanctis mulieribus tribuendam illa Samson victoria figuravit, qua videlicet mandibulam asini fervefactus arripiens, mille Philistinorum viros occidit.

CAPUT XXIII.

«Comae capitis tui, ut purpura regis juncta canalibus (Cant. VII).» Sicut per caput intelligimus mentem, ita per comas capitis non inconvenienter accipimus cogitationes. Sicut enim capilli de vertice prodeunt, ita cogitationes ex mente procedunt. Purpureus vero color, quia sanguinis habet speciem, quid per mysterium, nisi Dominicam innuit passionem. Quid vero canales, nisi sanctorum significant mentes? Sicut enim in canalibus conchiliorum sanguis effunditur, ut in purpureum colorem lana vertatur, sic in sanctorum mentibus Dominicae passionis cruor assidua meditatione recolitur, et ita quodammodo pia quaelibet anima sanguine tingitur, ut aeterni Regis purpuram imitetur. Hoc nimirum modo efficimur Salvatori nostro conformes, ut simus etiam merito postmodum cohaeredes.

CAPUT XXIV.

«Quam pulchra es et decora, charissima, in deliciis; statura tua assimilata est palmae (Cant. VII).»

CHAPTER XXII.

"Thy navel is a turned bowl, never needing cups (Cant. VII)." Now the navel is the most fragile part of the body. What therefore is designated by the navel of the Church, except the assembly of the infirm and the weak? But what by the bowl, unless we understand the order of preachers? Who indeed offer the wines of heavenly doctrine to the minds of the listeners and inebriate them with the cups of holy preaching. The navel of the Church, therefore, is deservedly compared to a bowl, because many times any weak and infirm person is made a vessel of heavenly doctrine, which does not need cups, because it does not cease to be watered by the streams of heavenly eloquence. Whence well is this bowl called "turned" (tornatilis); since one works more easily with a lathe. For often those run through holy preaching more expeditiously and without offense who have received the grace of preaching not by their own study, but divinely. That victory of Samson figured this grace of preaching to be granted to simple men, or to holy women, by which indeed, becoming fervent, snatching the jawbone of an ass, he slew a thousand Philistine men.

CHAPTER XXIII.

"The hairs of thy head, as the purple of the king joined to the conduits (Cant. VII)." Just as by the head we understand the mind, so by the hairs of the head we not inconveniently receive thoughts. For just as hairs come forth from the top [of the head], so thoughts proceed from the mind. Now the purple color, because it has the appearance of blood, what does it intimate by mystery, except the Lord's passion? But what do the conduits signify, except the minds of the saints? For just as in conduits the blood of shellfishes is poured out, so that wool may be turned into a purple color, so in the minds of the saints the blood of the Lord's passion is recollected by assiduous meditation, and thus in a certain way any pious soul is dyed with blood, so that it may imitate the purple of the eternal King. In this manner indeed we are made conformable to our Savior, so that we may also afterward be deservedly co-heirs.

CHAPTER XXIV.

"How beautiful art thou and how comely, my dearest, in delights; thy stature is likened to a palm tree (Cant. VII)."

Mens quippe sancta charissima in deliciis dicitur, quia, dum persecutionibus attrita foris affligitur, piis aestuans desideriis suavitatis intimae dulcedine recreatur. Cujus statura palmae similis dicitur, quia sicut non vitiorum titillantium flatibus, ita nec persecutionum quarumlibet terroribus inclinatur; dumque eam persequentium rabies, velut impactis minarum arietibus pulsat, illa fundamento invictae fidei constanter innixa, revera stans et supereminens, insuperabilis perseverat. Nequaquam illi similis, cui per prophetam de malignis spiritibus dicitur: Quia, «humiliaverunt te et dixerunt animae tuae: Incurvare ut transeam (Isa. LI);» sed illud potius servans, quod filiis Israel Dominus ait: «Ego sum Lord God, qui eripui vos de ergastulo Aegyptiorum, ut incederetis recti.» Et quoniam palma solet manum ornare victricem, recte sancta et insuperabilis anima palmae esse similis perhibetur, quia per omnem sui certaminis cursum peractae victoriae praemium meditatur, atque idcirco floccipendit omne quod in infirmis tolerat, quia erecta velut palma, id quod in coelestibus aspicit, firmiter sperat.

Caput XXV.

In sermone de inventione S. crucis.

«Dixi, inquit ad sponsam sponsus: Ascendam in palmam et apprehendam fructus ejus, et erunt ubera tua, sicut botri vineae; odores tui, sicut malorum; guttur tuum, sicut vinum optimum (Cant. VII).» Fructus nempe crucis omnes electi sunt. Ascendit igitur Dominus in palmam et apprehendit fructus ejus, quia mox ut in cruce pro nostra salute pependit, omnes electos ad semetipsum per amoris desiderium traxit. Et tunc sancta Ecclesia per duorum Testamentorum ubera spiritualis coepit laetitiae vina diffluere, atque odorem coelestis concupiscentiae humanarum mentium naribus inspirare; ut incitata ad sequendum, mens nostra sibi gratulans dicat: «Trahe me post te, curremus in odorem unguentorum tuorum (Cant. I).

CAPUT XXVI.

«Sub arbore malo suscitavi te (Cant. VIII).» Cum dilectae suae sponsus praemisisset: «Sub arbore malo suscitavi te:» consequenter adjunxit: «Pone me ut signaculum super cor tuum, ut signaculum super brachium tuum (Ibid.);» ac si dicat: Quia ego te in tantum dilexi, ut per mortem crucis te mortuam suscitarem, tu etiam me alterutrum dilige, meque interius non modo cogitationibus sed et operibus, velut integri atque perfecti amoris signaculum pone.

Indeed the holy mind is called dearest in delights, because, while it is afflicted outwardly, worn down by persecutions, burning with pious desires it is recreated by the sweetness of intimate pleasantness. Whose stature is called similar to a palm tree, because just as it is not inclined by the breaths of titillating vices, so neither by the terrors of any persecutions; and while the rage of those persecuting it knocks, as if with the rammed battering rams of threats, that [mind], constantly supported by the foundation of unconquered faith, truly standing and towering over, perseveres insuperable. By no means similar to that one, to whom it is said through the prophet concerning the malignant spirits: Because, "they have humbled thee and have said to thy soul: Bow down that I may pass over (Isa. LI);" but rather keeping that which the Lord said to the children of Israel: "I am the Lord God, who snatched you out of the prison of the Egyptians, that you might walk upright." And since the palm is accustomed to adorn the victorious hand, rightly is the holy and insuperable soul presented as being similar to a palm tree, because through the whole course of its struggle it meditates on the reward of the completed victory, and therefore accounts as nothing everything that it tolerates in the lower parts, because erect like a palm tree, it firmly hopes for that which it beholds in heavenly things.

Chapter XXV.

In the sermon on the finding of the Holy Cross.

"I said," says the bridegroom to the bride: "I will climb into the palm tree and I will grasp its fruits, and your breasts shall be like clusters of the vine; your scents like those of apples; your throat like the best wine (Cant. VII)." For all the elect are the fruits of the cross. Therefore, the Lord climbed into the palm tree and grasped its fruits, because as soon as He hung on the cross for our salvation, He drew all the elect to Himself through the desire of love. And then the holy Church, through the breasts of the two Testaments, began to overflow with the wines of spiritual joy, and to breathe the scent of heavenly desire into the nostrils of human minds; so that, incited to follow, our mind may say, congratulating itself: "Draw me after you, we will run in the scent of your ointments (Cant. I)."

CHAPTER XXVI.

"Under the apple tree I raised you up (Cant. VIII)." When the bridegroom had said to his beloved: "Under the apple tree I raised you up," he consequently added: "Place me as a seal upon your heart, as a seal upon your arm (Ibid.);" as if he were to say: Because I have loved you so much that through the death of the cross I raised you up from death, love me in return, and place me within you as a seal of whole and perfect love, not only in your thoughts but also in your works.

Nam arborem malum debemus Dominicam crucem accipere; cui videlicet arbori ipsum alibi Christum comparat, dicens: «Sicut malus inter ligna silvarum, sic dilectus meus inter filios (Cant. II).» Arbor ergo mali crux est Christi, per quam suscitata est anima, a mortis scilicet aeternae vinculis absoluta. «Pone me, inquit, ut signaculum super cor tuum, ut signaculum super brachium tuum (Cant. VIII).» 246 Quid per cor, nisi cogitationem? Quid per brachium, nisi operis debemus intelligere fortitudinem? Christum ergo tanquam signaculum cordi nostro debemus imprimere, ut nulla haec valeat hostilis irruptio violare. Christum etiam operibus nostris debemus insculpere, ut, per omne quod agimus, crucifixi nos praeceptoris discipulos demonstremus.

Caput XXVII.

In epistola ad Blancam, et in sermone de sancto Cassiano.

«Pone me ut signaculum super cor tuum, ut signaculum super brachium tuum (Cant. VIII).» Saepe nos ob rei memoriam, quam oblivioni tradere nolumus, digito nostro, vel brachio signum aliquod innodamus, ut, dum signum frequenter attenditur, res, quam intercidere potuisset oblivio, jugiter in memoria teneatur. Quisquis autem Christum quasi amat, sed operari bona dissimulat, jam quodammodo sponsum super cor signaculum posuit. Quisquis vero bonis operibus videtur intentus, sed a divini amoris torpet incendio frigidus, jam iste sanctitatis imaginem super brachium posuit, sed adhuc in corde Christi signaculum non expressit. Ut ergo sancta anima Christi charactere utrobique signetur, eum in corde suo signaculum ponat, ut amoris ejus facibus medullitus inardescat. Ponat etiam consequenter in brachio, ut piis operibus valenter insistat. Signaculum Paulus in corpore suo velut in brachio Jesum posuerat, cum dicebat: «Ego stigmata Jesu in corpore meo porto (Gal. VI).» Signaculum super cor posuerat, cum alibi gratulabundus aiebat: «Mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est et ego mundo (Ibid.).» Cujus sane stigmata expressa gerebat in corpore, ejus se signaculum habere gloriabatur in mente. Porro autem et ipse coelestis Sponsus electum quemque suum sibi signaculum ponit eumque grata vice tanquam ne de memoria deleatur, attendit: Juxta quod Zorobabel duci Judaeae pollicetur, dicens: «In illa die suscipiam te, Zorobabel serve meus, et ponam te sicut signaculum in conspectu meo (Agg. II).» Et contra de quodam reprobo rege Dominus dicit: «Si fuerit Jechonias annulus dexter in manu mea, inde evellam eum (Jer. XXII).»

Expliciunt testimonia de Canticis canticorum.

For we ought to take the apple tree to be the Lord's cross; to which tree he compares Christ Himself elsewhere, saying: "As the apple tree among the trees of the woods, so is my beloved among the sons (Cant. II)." Therefore, the apple tree is the cross of Christ, through which the soul was raised up, that is, released from the bonds of eternal death. "Place me," he says, "as a seal upon your heart, as a seal upon your arm (Cant. VIII)." 246 What should we understand by the heart, if not thought? What by the arm, if not the strength of work? Therefore, we ought to imprint Christ like a seal upon our heart, so that no hostile irruption may be able to violate it. We also ought to engrave Christ upon our works, so that, through everything we do, we may show ourselves to be disciples of the crucified Teacher.

Chapter XXVII.

In the letter to Blanca, and in the sermon on Saint Cassian.

"Place me as a seal upon your heart, as a seal upon your arm (Cant. VIII)." Often, for the sake of remembering a thing which we do not wish to give over to oblivion, we tie some sign upon our finger or arm, so that, while the sign is frequently noticed, the thing which oblivion could have cut off may be continually held in memory. Now, whoever loves Christ as it were, but neglects to perform good works, has already in a certain way placed the bridegroom as a seal upon the heart. But whoever seems intent on good works, but remains cold and numb to the fire of divine love, this one has already placed the image of holiness upon the arm, but has not yet impressed the seal of Christ in the heart. Therefore, so that the holy soul may be marked with the character of Christ on both sides, let it place Him as a seal in its heart, that it may be kindled to the marrow by the torches of His love. Let it also consequently place Him on the arm, that it may strongly persevere in pious works. Paul had placed Jesus as a seal in his body as if on his arm, when he said: "I bear the marks (*stigmata*) of Jesus in my body (Gal. VI)." He had placed the seal upon his heart, when elsewhere he said joyfully: "But far be it from me to glory, except in the cross of our Lord Jesus Christ, through whom the world is crucified to me and I to the world (Ibid.)." Truly, he whose marks he bore expressed in his body, he gloried to have His seal in his mind. Furthermore, the heavenly Bridegroom Himself places each of His elect as a seal for Himself and, in a grateful turn, as if so that they may not be deleted from memory, He watches over them: according to what is promised to Zerubbabel, the leader of Judea, saying: "In that day I will take you, Zerubbabel my servant, and I will place you as a seal in my sight (Hagg. II)." And on the contrary, concerning a certain reprobate king the Lord says: "If Jeconiah were a ring on my right hand, from there I would pluck him off (Jer. XXII)."

Here end the testimonies from the Song of Songs.

INCIPIUNT CAPITULA LIBRI SAPIENTIAE.

1. Quod benignus est spiritus sapientiae.
2. Dum medium silentium tenerent omnia.

Expliciunt capitula.

247 INCIPIUNT TESTIMONIA LIBRI SAPIENTIAE.

CAPUT PRIMUM. In libro GRATISSIMO.

«Benignus est enim Spiritus sapientiae, et non liberabit maledictum a labiis suis (Sap. I).» Benignus namque Spiritus sanctus congrue dicitur, quia mala merentibus bona retribuit, et dignis supplicio gratiae suae munus impertit. Quis autem hoc loco maledicti nomine, nisi Redemptor noster debet intelligi, qui ut nos a maledictionis vinculo solveret, ipse non respuit maledictionibus subjacere? Unde et Paulus dicit: «Christus, inquit, nos redemit de maledicto legis, factus pro nobis maledictum quia scriptum est: Maledictus omnis qui pendet in ligno (Gal. III), ut in gentibus benedictio Abrahae fieret in Christo Jesu, ut pollicitationem Spiritus accipiamus per fidem (Deut. XXI).» Benignus ergo Spiritus sanctus non liberavit maledictum a labiis suis, quia cuncta Dominicae passionis mortisque supplicia, quae de Christo per ora prophetarum ante praedixerat, congruo tempore per exhibitionem operum efficaciter adimplevit. Tunc enim quodammodo a suis cum labiis liberaret, si quod de illo propheticis enuntiaret oraculis, per rerum ordinem non implevisset. Ubi notandum quam profunde, quam mystice simul congruat doctoris utriusque sententia. Quod enim unus dixit quia Spiritus non liberabit maledictum a labiis suis, hoc est, quod alter asseruit, ut pollicitationem Spiritus accipiamus per fidem; atque ut ostendat vir Sapiens, de quo maledicto loqueretur, praemissa sententia protinus addidit: «Quoniam renum illius testis est Deus, et cordis illius scrutator est verus et linguae illius auditor (Sap. I).»

HERE BEGIN THE CHAPTER HEADINGS OF THE BOOK OF WISDOM.

1. That the spirit of wisdom is benign.
2. While all things were in the midst of silence.

Here end the chapter headings.

247 HERE BEGIN THE TESTIMONIES OF THE BOOK OF WISDOM.

*CHAPTER ONE. In the book *Gratissimus*.*

"For the Spirit of wisdom is benign, and will not release the cursed one (*maledictum*) from his lips (Wisd. I)." For the Holy Spirit is fittingly called benign, because He repays good to those deserving evil, and imparts the gift of His grace to those worthy of punishment. But who in this place should be understood by the name of the "cursed one," if not our Redeemer, who, that He might loosen us from the bond of the curse, did not Himself refuse to be subject to curses? Whence Paul also says: "Christ," he says, "redeemed us from the curse of the law, being made a curse for us; because it is written: Cursed is everyone who hangs on a tree (Gal. III), that in the Gentiles the blessing of Abraham might be made in Christ Jesus, so that we might receive the promise of the Spirit through faith (Deut. XXI)." Therefore, the benign Holy Spirit did not release the cursed one from His lips, because He effectively fulfilled in due time, through the manifestation of works, all the punishments of the Lord's passion and death, which He had previously predicted concerning Christ through the mouths of the prophets. For then He would have released him from His lips in a certain way, if He had not fulfilled in the order of things what He had announced concerning Him through prophetic oracles. Here it should be noted how profoundly and how mystically the sentiment of both doctors agrees at once. For what one said, that the Spirit will not release the cursed one from His lips, is what the other asserted, that we might receive the promise of the Spirit through faith; and so that the Wise man might show of which cursed one he was speaking, he immediately added to the previous sentence: "Because God is the witness of his reins, and the true searcher of his heart, and the hearer of his tongue (Wisd. I)."

Quia enim Patris et Filii inseparabilis et coessentialis est unitas, renum Filii testis et cordis ejus scrutator jure Pater asseritur, cujus nimirum virtus et sapientia ipse Filius nulla ab eo creditur inaequalitate diversus, nulla probatur adjunctione semotus. Linguae etiam illius auditor est, sicut ipse testatur: «Pater, inquit, gratias ago tibi, quoniam audisti me, ego autem sciebam, quia semper me audis (Joan. XI).» Idcirco igitur spiritus non liberabit maledictum a labiis suis, quia Deus testis atque scrutator est cordis illius et linguae auditor. Ac si patenter diceret: Ideo Dei Filius passionis supplicia pertulit, quia ipse Filius, cui cum Patre et eodem 248 Spiritu sancto una voluntas, una est providentia, id fieri pro humani generis salute decrevit. De quo nimirum Apostolus: «Qui dilexit me, inquit, tradidit semetipsum pro me (Gal. II).»

Caput II.

In sermone secundo de S. Bartholomaeo apostolo.

«Dum medium silentium tenerent omnia et nox in suo cursu medium iter haberet, omnis sermo tuus, Domine, de coelo a regalibus sedibus venit (Sap. XVIII).» In adventu quippe Domini medium silentium omnia continebant, quia jam prophetae cessaverant, et nondum apostoli ad praedicandum novae fidei gratiam veniebant. In quodam plane mundus meditullio consistebat, dum et prophetarum nequaquam oracula superessent et apostolica nondum praedicatio coruscaret. Quo autem hic per nox intelligitur, nisi diabolus, qui auctor est tenebrarum? Qui nimirum quodammodo tunc ambulat, cum non facile valet implere quod optat; tunc vero currit, cum malitiae suae vota absque ullo contradictionis obstaculo perficit, et non jam viae marginem, sed medium iter tenet, dum nihil sibi videt occurrere quod sui cursus impetum valeat retardare. Cum igitur sub tam noxio mundus silentio conticesceret, et haec ad perdendos homines occasio diabolum vocaret, ille non modo medium iter habebat, sed et currebat, quia quidquid nequitiae suae mente concepeperat efficaciter adimplebat. Nam et cuncta jam Romanum occupabat imperium, et necesse erat eos, qui legem Dei eatenus saltem utcunque tenuerant, jam subesse legibus paganorum. Sub hoc igitur pereuntis mundi silentio sermo Domini a regalibus sedibus venit, quia de pectoribus apostolicis, quae Regis aeterni veraciter sedes sunt, verbum evangelicae praedicationis erupit. Ipsi quippe regales sunt sedes quas Deus inhabitat, ipsi reges et Patres Ecclesiae, sicut dicitur: «Omnis gloria ejus filiae regum ab intus (Psal. XLIV).» Isti sane reges armati gladio spiritus, quod est verbum Dei (Ephes. VI), debellarunt principem mundi.

For because the unity of the Father and the Son is inseparable and coessential, the Father is rightly asserted as the witness of the Son's reins and the searcher of His heart, whose power and wisdom indeed is the Son Himself, believed to be different from Him by no inequality, and proved to be separated by no joining. He is also the hearer of His tongue, as He Himself testifies: "Father," He says, "I thank you that you have heard me, and I knew that you always hear me (John XI)." Therefore, for this reason the spirit did not release the cursed one from His lips, because God is the witness and searcher of His heart and the hearer of His tongue. As if he were to say openly: The Son of God bore the punishments of the passion for this reason, because the Son Himself, who has one will and one providence with the Father and the same 248 Holy Spirit, decreed that this be done for the salvation of the human race. Concerning whom indeed the Apostle says: "Who loved me," he says, "and gave himself up for me (Gal. II)."

Chapter II.

In the second sermon on Saint Bartholomew the apostle.

"While all things were in the midst of silence, and night was in the midst of its course, your omnipotent word, O Lord, came from heaven from your royal seats (Wisd. XVIII)." Indeed, in the coming of the Lord, all things were contained in the midst of silence, because already the prophets had ceased, and the apostles had not yet come to preach the grace of the new faith. Clearly, the world stood in a certain midpoint, while the oracles of the prophets were by no means remaining and the apostolic preaching was not yet flashing forth. But who is understood here by "night," if not the devil, who is the author of darkness? He indeed walks in a certain way when he is not easily able to fulfill what he desires; but then he runs, when he carries out the vows of his malice without any obstacle of contradiction, and holds no longer the edge of the way, but the middle path, while he sees nothing occur to him that might be able to retard the impetus of his course. Therefore, when the world was silent under such a harmful silence, and this occasion for destroying men called the devil, he not only held the middle path, but also ran, because he effectively fulfilled whatever wickedness he had conceived in his mind. For the Roman Empire already occupied all things, and it was necessary that those who had at least held the law of God in some way until then, should now be subject to the laws of the pagans. Therefore, under this silence of the perishing world, the word of the Lord came from the royal seats, because the word of evangelical preaching erupted from the apostolic breasts, which are truly the seats of the eternal King. For they themselves are the royal seats which God inhabits, they themselves are kings and Fathers of the Church, as it is said: "All the glory of the king's daughter is from within (Psal. XLIV)." These kings indeed, armed with the sword of the spirit, which is the word of God (Ephes. VI), vanquished the prince of this world.

De quo nimirum apostolorum gladio legitur: «Durus debellator in mediam exterminii terram prosilivit, gladius acutus insimulatum imperium tuum portans, et stans replevit omnia morte, et usque ad coelum attingebat stans in terra (Sap. XVIII).»

Expliciunt testimonia de libro Sapientiae.

INCIPIT CAPITULUM DE LIBRO ECCLESIASTICI.

CAPUT UNICUM. In sermone secundo de S. Matthaeo apostolo et evangelista.

«Legem mandavit Moyses in praeceptis justitiarum, et haereditatem domui Jacob et Israel promissiones (Eccli. XXIV).» Ut autem in his verbis non diutius immoremur, lex ista, quae haereditas promissionis dicitur sanctum est Evangelium, quod quidem antiquis Patribus est promissum, nobis autem haereditario jure, Christo veniente, collatum; ubi praesto subjungitur: «Posuit David puero suo excitare regem ex ipso fortissimum in throno honoris sedentem in sempiternum. Qui implet quasi Phison sapientiam, et sicut Tigris in diebus novorum; qui adimplet quasi Euphrates sensum; qui multiplicat quasi Jordanis in tempore messis; qui mittit disciplinam sicut lucem, et assistens quasi Geon in die vindemiae (Ibid.).» Haec itaque, fratres mei, tam lucide, tam aperte de Christo et sanctis evangelistis dicta sunt ut ad hoc insinuandum exponi non egeant, sed dum in sanctis ac mysticis verbis vindemiae nomen auditis, qui ex temporis occasione terrenas vindemias prae manibus habetis, debet a circumstantibus ad interiora recurrere, et spiritualem vindemiam sanctam vestra prudentia cogitare. Ait enim in fine sententiae: «Qui mittit disciplinam sicut lucem, et assistens quasi Geon in die vindemiae (Ibid.).» Quis est ille, qui mittit disciplinam sicut lucem, nisi is qui, post velatam faciem Moysi, possesso tenebris mundo, radiantem Evangelii sui ingerit claritatem? Assistit itaque quasi Geon, de quo et per Prophetam dicitur: «Dominus Deus noster fluvius gloriosius exsiliens in terram sitientem (Ibid.).» Quae est autem vinea, cui quasi Geon assistit, et praedicationis suae madoribus irrigare non desinit, nisi illa de qua per Prophetam dicitur: «Vinea autem Domini Sabaoth domus Israel est?» (Isa. V.) Hanc vineam de Aegypto vetustae legis Dominus transtulit, et ad terram Evangelii, quae mel et lac manat, induxit.

Expliciunt testimonia de libro Ecclesiastici.

INCIPIUNT CAPITULA LIBRI ISAIAE PROPHETAE.

Of which sword of the apostles indeed it is read: "As a fierce conqueror he leaped into the midst of the land of extermination, a sharp sword carrying your unfeigned empire, and standing he filled all things with death, and reached even to heaven, standing on the earth (Wisd. XVIII)."

Here end the testimonies from the book of Wisdom.

HERE BEGINS THE CHAPTER HEADING FROM THE BOOK OF ECCLESIASTICUS.

THE SOLE CHAPTER. In the second sermon on Saint Matthew, apostle and evangelist.

"Moses commanded a law in the precepts of justice, and an inheritance to the house of Jacob and the promises to Israel (Ecclus. XXIV)." But that we may not linger longer on these words, that law, which is called the inheritance of the promise, is the holy Gospel, which indeed was promised to the ancient Fathers, but was conferred upon us by hereditary right at the coming of Christ; where it is immediately added: "He appointed for David his servant to raise up from him a most mighty king, sitting on the throne of honor forever. Who fills up wisdom like Pishon (Phison), and like the Tigris in the days of new fruits; who fulfills understanding like the Euphrates; who multiplies it like the Jordan in the time of harvest; who sends discipline like light, and standing by like Gihon (Geon) in the day of the vintage (Ibid.)." These things, therefore, my brothers, were said so clearly and so openly about Christ and the holy evangelists that they do not need to be explained to be understood, but while you hear the name of the vintage in the holy and mystical words—you who have the earthly vintages at hand due to the season—your prudence ought to run back from outward things to the internal ones, and ponder the holy spiritual vintage. For he says at the end of the sentence: "Who sends discipline like light, and standing by like Gihon (Geon) in the day of the vintage (Ibid.)." Who is he who sends discipline like light, if not he who, after the veiled face of Moses, when the world was possessed by darkness, brought in the radiating clarity of his Gospel? He stands by, therefore, like Gihon, of whom it is also said through the Prophet: "The Lord our God is a river leaping forth more gloriously into a thirsty land (Ibid.)." But what is the vineyard, by which he stands like Gihon, and does not cease to irrigate with the moisture of his preaching, if not that of which it is said through the Prophet: "But the vineyard of the Lord of Hosts is the house of Israel?" (Isa. V.) This vineyard the Lord transferred from the Egypt of the old law, and led into the land of the Gospel, which flows with milk and honey.

Here end the testimonies from the book of Ecclesiasticus.

HERE BEGIN THE CHAPTER HEADINGS OF THE BOOK OF ISAIAH THE PROPHET.

1. De eo quod dicitur: Et conflabunt gladios suos in vomeres et lanceas suas in falces.

2. Quod dies Domini sit super omne superbum.

3. Quod Seraphim, senas alas habentes, volabant ante faciem Dei.

4. Lateres ceciderunt, sed quadris lapidimus aedificabimus.

5. Ponam super his, qui fuerunt de Moab, Leonem. Emitte Agnum, Domine, Dominatorem terrae, de petra deserti ad montem filiae Sion.

6. Quod visio omnium erit, sicut verba libri signati.

7. Glorificabit me bestia agri, dracones et struthiones, quia dedi in deserto aquas.

8. Propter scelus populi mei percussi eum, et dabit impium pro sepultura et divitem pro morte sua.

9. Quis est iste qui venit de Edom tinctis vestibus de Bosra?

10. Nunquid ego, qui alios parere facio, ipse non pariam, dicit Dominus?

Expliciunt capitula.

INCIPIUNT TESTIMONIA.

CAPUT PRIMUM.

«Et conflabunt gladios suos in vomeres et tanceas suas in falces (Isa. II).» Impatientibus sane correptiones quasi gladii sunt, sed si volunt ut hi gladii vertantur in falces, hirsuta vitiorum suorum dumeta, quibus horrent, permutantur in messes. Unde propheta cum praemisisset de Salvatore nostro «quia judicabit gentes et arguet populos multos:» protinus addidit: «Et conflabunt gladios suos in vomeres et lanceas suas in falces (Ibid.).» Nimirum congruus ordo, dum primo quidem peccator arguitur, deinde et gladii in vomeres et lanceae conflantur in falces. Nam dum impatiens quispiam per disciplinam mitior factus tanquam planus ager increpationis cultro proscinditur, deinde suavi semine sanctae praedicationis aspergitur, et sic demum fecunda bonorum operum fruge vestitur, huic scilicet et gladii facti sunt vomeres et lanceae convertuntur in falces; quia qui reprehendi prius tanquam gladio percuti deputabat, nunc et vomerem sacrae doctrinae libenter sustinet, ut fruges ferat et falcem supernae messionis exspectat, ut horrei coelestis promptuarium repleat.

Caput II.

In epistola ad Blancam.

1. On that which is said: And they shall beat their swords into plowshares and their spears into sickles.

2. That the day of the Lord is upon every proud man.

3. That the Seraphim, having six wings, were flying before the face of God.

4. The bricks are fallen down, but we will build with squared stones.

5. I will set a lion upon those who were of Moab. Send forth, O Lord, the Lamb, the ruler of the earth, from the rock of the desert to the mountain of the daughter of Zion.

6. That the vision of all shall be like the words of a sealed book.

7. The beast of the field shall glorify me, the dragons and the ostriches, because I have given waters in the desert.

8. For the wickedness of my people I have struck him, and he shall give the ungodly for burial and the rich for his death.

9. Who is this that comes from Edom, with dyed garments from Bozrah?

10. Shall not I, who make others to bring forth, myself bring forth, says the Lord?

Here end the chapter headings.

HERE BEGIN THE TESTIMONIES.

CHAPTER I.

"And they shall beat their swords into plowshares and their spears into sickles (Isa. II)." To be sure, to the impatient, corrections are like swords, but if they wish for these swords to be turned into sickles, the hirsute thickets of their vices, with which they are bristling, are changed into harvests. Whence the prophet, when he had first said of our Savior, "because he shall judge the nations and rebuke many peoples," immediately added: "And they shall beat their swords into plowshares and their spears into sickles (Ibid.)." Indeed, it is a fitting order, while first the sinner is rebuked, then both the swords are beaten into plowshares and the spears are beaten into sickles. For when anyone who is impatient is made milder through discipline, as a level field is cut open by the knife of rebuke, then he is sprinkled with the sweet seed of holy preaching, and so at last he is clothed with the fruitful crop of good works; for him, clearly, the swords have been made into plowshares and the spears are converted into sickles. Because he who previously considered being reproved as being struck as if by a sword, now also willingly sustains the plowshare of sacred doctrine, so that he may bear fruit, and awaits the sickle of the heavenly harvest, so that he may fill the storehouse of the celestial granary.

Chapter II.

In the letter to Blanca.

«Dies Domini super omnem superbum et excelsum, super omnem arrogantem et humiliabitur, et super omnes cedros Libani sublimes et erectas, et super omnes quercus Basan, et super omnes montes excelsos, et super omnes colles elevatos, et super omnem turrem excelsam, et super omnem murum munitum, et super omnes naves Tharsis et super omne quod pulchrum visu est (Isa. II).» Ex rebus insensibilibus dies divini judicii dicitur imminere, sed per figuras rerum ratione carentium, stoliditas intelligitur hominum reproborum. Cedri quippe Libani sublimes et erectae, potentes sunt hujus saeculi, per excellentiam quidem terrenae sublimitatis elati, sed bonorum operum fructibus infecundi. Quercus autem fructus quidem proferunt, sed non quibus homo reficitur, sed unde sues aluntur. Sues autem immundi intelligendi sunt spiritus, qui spurcis sordentium hominum saginantur. Porro montes excelsi et colles elevati, superbi quique sunt, quasi per aggestum tumidae cogitationis in alta porrecti, sed frumento, quo valles abundant (Psal. LXIV), cunctisque spiritualium studiorum frugibus alieni. Jam vero turris excelsa et murus munitus illos insinuat qui, cum peccatores sint, in quodam se velut innocentiae arce constituunt seseque defensionis clypeo contegentes reprehensorum suorum jacula ad se pertingere non permittunt. Tharsis autem exploratio gaudii dicitur; quisquis enim in hoc saeculo, unde gaudere possit, explorat, huic superveniens dies Domini, quibus perpetualiter amarescat, moeroris atque tristitiae molestias irrogat. Venit etiam dies Domini, non super omne quod pulchrum est, sed super omne quod visu pulchrum est, quia in die divini judicii pondere premitur qui intrinsecus quidem vitiorum latenter ingruentium deformitate confunditur; foris autem quadam adumbratae virtutis, vel potius honestatis pulchritudine palliatur.

Caput III.

Ad Oldericum, episcopum Firminum.

Quaecunque humana mens sano viget fulta consilio, si se subtiliter et solerter inquirit, vix in se suis facultatibus invenit, unde merito sperare praeconium possit. Mortalis quippe conditio undique coarctata atque constricta, quid novit unde possit extolli? Quis enim sciat quid in aeternitate fuerit, antequam Deus hunc conderet mundum? Sed cum ignoret quid fuerit ante mundi principium, novit forsitan quid post ejus terminum sit futurum; utrum scilicet in ministerio sui cursus ulterius astra deserviant, et utrumne, post ea quae nunc sunt alia rursus elementa succedant.

"The day of the Lord is upon every proud and lofty man, upon every arrogant man and he shall be humbled, and upon all the cedars of Lebanon high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the elevated hills, and upon every high tower, and upon every fortified wall, and upon all the ships of Tarshish and upon everything that is beautiful to the sight (Isa. II)." The day of divine judgment is said to be imminent from insensible things, but through the figures of things lacking reason, the dullness of reprobate men is understood. Indeed, the high and lifted up cedars of Lebanon are the powerful of this world, raised up indeed by the excellence of earthly loftiness, but unfruitful in the fruits of good works. But the oaks bring forth fruits indeed, but not those by which man is refreshed, but from which swine are fed. Now swine are to be understood as unclean spirits, who are fattened on the filth of sordid men. Furthermore, the high mountains and the elevated hills are all the proud, stretched out into high places as if through a heap of swollen thought, but strangers to the wheat with which the valleys abound (Psal. LXIV) and to all the fruits of spiritual pursuits. Now indeed, the high tower and the fortified wall suggest those who, although they are sinners, establish themselves in a certain citadel of innocence, as it were, and covering themselves with the shield of defense, do not permit the darts of their reprovers to reach them. But Tarshish is called "exploration of joy"; for whoever explores in this world from what he may be able to rejoice, upon him the coming day of the Lord inflicts the troubles of grief and sadness, by which he may perpetually grow bitter. The day of the Lord also comes, not upon everything that is beautiful, but upon everything that is beautiful to the sight, because in the day of divine judgment he is pressed down by weight who is indeed inwardly confounded by the deformity of vices secretly attacking; but outwardly is cloaked by a certain beauty of shadowed virtue, or rather of honesty.

Chapter III.

To Olderic, bishop of Fermo.

Whatever human mind flourishes supported by sound counsel, if it examines itself subtly and skillfully, it scarcely finds in itself from its own powers that from which it might deservedly hope for praise. Indeed, the mortal condition, hemmed in and constrained on every side, what does it know from which it might be extolled? For who knows what was in eternity before God founded this world? But since he is ignorant of what was before the beginning of the world, perhaps he knows what will be after its end; whether, for instance, the stars will further serve in the ministry of their course, and whether, after those things which are now, other elements will again succeed.

Unde et Seraphim illa, quae Isaias propheta in conspectu Domini stare conspexit, senas alas habuisse describit: «Duabus, inquit, velabant faciem, et duabus velabant pedes, et duabus volabant (Isa. VI).» Velabant porro faciem, sive pedes, non suos, sed utique Dei. Et quid per faciem Dei, nisi mundi principium? quid per pedes, nisi ejusdem mundi finis debet intelligi? Alarum ergo seraphim et plures sunt quae velant et paucae quae volant, quia ex divinorum operum celsitudine cum perpauca ad nostram permittantur advolare notitiam, plurima in thesauris secretorum coelestium servantur occulta. Nam quod funditus ignoremus quid ante mundi principium fuerit et quid jam post consummationem jam sit futurum, idem perhibet Isaias: «Priora, inquit, annuntiate mihi et novissima quae futura sunt, et dicam quia dii estis (Isa. XLI).» De mediis autem pauca utcunque cognoscimus, quae ex Scripturarum attestatione nobis panduntur. Porro autem et in his ipsis quantam notitiae patiamur inopiam, qui sapientissimus inter homines exstitit, non erubuit confiteri. Ait enim Salomon: «Sunt justi et sapientes, quorum opera in manu Domini; et tamen nescit homo utrum amore an odio dignus sit, sed omnia in futurum servantur incerta (Eccli. IX).» Ubi notandum quia cum justos dicat et sapientes, qui nimirum debuerant subtilius nosse, ipsos etiam perhibet quae futura sunt ignorare.

Caput IV.

In epistola ad Hermisindim, quod aedificium humanae superbiae cito destruitur.

Qui, contempta terrenae conversationis concupiscentiaeque structura spiritualis aedificii fabricam construunt, hi quasi lateres in lapidem vertunt; et non in arena mundanae spei, sed in petra fidei, quae Christus est, atria nunquam lapsura constituunt. Unde per Isaiam dicitur: «Lateres ceciderunt, sed quadris lapidibus aedificabimus; sycomoros succiderunt, sed cedros immutabimus (Isa. IX).» Lateribus quippe candentibus et lapidibus quadris aedificat quisquis vitiorum voluptatumque lasciviam districtioris vitae rigore castigat, qui legem carnis lege spiritus superat, qui fortitudinem corporis animi virtute demutat. Unde rursus per Isaiam dicitur: «Qui confidunt in Domino mutabunt fortitudinem (Isai. XL).» Nam dum non assument, sed mutabunt, dixit, patenter innotuit, aliam esse fortitudinem, quae deponitur, aliam, quae noviter inchoatur. Hinc electis per Psalmistam dicitur: «Viriliter agite et confortetur cor vestrum, omnes qui speratis in Domino (Psal. XXX).»

Whence also those Seraphim, whom the prophet Isaiah saw standing in the sight of the Lord, he describes as having had six wings: "With two," he says, "they veiled the face, and with two they veiled the feet, and with two they were flying (Isa. VI)." They veiled, moreover, the face and the feet, not their own, but certainly God's. And what is to be understood by the face of God, if not the beginning of the world? what by the feet, if not the end of the same world? Therefore, of the wings of the seraphim there are more which veil and few which fly, because from the loftiness of divine works while very few are permitted to fly to our notice, very many are kept hidden in the treasures of heavenly secrets. For that we are fundamentally ignorant of what was before the beginning of the world and what will be after its consummation, the same Isaiah bears witness: "Tell me the prior things," he says, "and the latest things which are to come, and I will say that you are gods (Isa. XLI)." But of the middle things we know a few in some way, which are opened to us from the attestation of the Scriptures. Furthermore, even in these very things how much poverty of knowledge we suffer, he who was the wisest among men did not blush to confess. For Solomon says: "There are just and wise men, whose works are in the hand of the Lord; and yet man knows not whether he be worthy of love or of hatred, but all things are kept uncertain for the future (Ecclus. IX)." Where it is to be noted that when he says just and wise men, who indeed ought to have known more subtly, he also declares them to be ignorant of the things that are to come.

Chapter IV.

In the letter to Hermisindis, that the building of human pride is quickly destroyed.

Those who, having despised the structure of earthly conversation and concupiscence, build the fabric of a spiritual edifice, these turn bricks into stone, as it were; and not on the sand of worldly hope, but on the rock of faith, which is Christ, they establish courts that will never fall. Whence it is said through Isaiah: "The bricks are fallen down, but we will build with squared stones; they have cut down the sycamores, but we will change them into cedars (Isa. IX)." Indeed, he builds with glowing bricks and squared stones whoever chastises the lewdness of vices and pleasures by the rigor of a stricter life, who overcomes the law of the flesh by the law of the spirit, who changes the strength of the body by the virtue of the mind. Whence again it is said through Isaiah: "Those who trust in the Lord shall change their strength (Isa. XL)." For since he said not that they shall assume, but that they shall change, it has become plainly known that there is one strength which is laid down, and another which is newly begun. Hence it is said to the elect by the Psalmist: "Act manfully and let your heart be comforted, all you who hope in the Lord (Psal. XXX)."

Hinc Salomon ait: «En lectulum Salomonis sexaginta fortes ambiunt ex fortissimis Israel (Cant. III).»

Caput V.

In libro contra Judaeos.

Isaias perhibens testimonium de Christo: «Ponam, inquit, super his qui fuerunt de Moab leonem, et reliquis terrae. Emitte Agnum, Domine, dominatorem terrae de petra deserti ad montem filiae Sion (Isa. XV, 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 (Matth. I); de quorum Christus stirpe descendit.

Caput VI.

In sermone de S. Luca evangelista.

«Et erit vobis visio omnium sicut verba libri signati, quem cum dederint scienti litteras, dicent: Lege istum; et respondet: Non possum; signatus est enim (Isa. XXIX).» Quis enim est liber ille signatus, nisi sanctum Evangelium mysticis figuram sententiis obvolutum et ab humanae mentis intelligentia procul arcana quadam profunditate remotum? Hic profecto liber ille est, de quo Joannes ait: «Vidi in dextra sedentis super thronum librum scriptum intus et foris, signatum sigillis septem (Apoc. V).» Quae sunt autem sigilla, quibus liber evangelicus obsignatus dicitur, nisi septem illa sacramenta, quibus utique totus ordo Dominicae dispensationis impletur, videlicet incarnatio Domini, nativitas, passio, resurrectio, ad coelos ascensio, deinde judicium, postremo regnum? His itaque sigillis liber evangelicus ita signatus est, ut nisi eum Christus aperuisset cuilibet omnino patere non posset. Unde subjungitur: «Ecce vicit leo de tribu Juda, radix David, aperire librum, et solvere septem signacula ejus (Ibid.).»

Caput VII.

In eadem epistola.

Hence Solomon says: "Behold sixty valiant men from the most valiant of Israel surround the bed of Solomon (Cant. III)."

Chapter V.

In the book against the Jews.

Isaiah bearing witness of Christ: "I will set," he says, "a lion upon those who were of Moab, and upon the rest of the land. Send forth, O Lord, the Lamb, the ruler of the earth from the rock of the desert to the mountain of the daughter of Zion (Isa. XV, XVI)." For from this nation of the Moabites came forth the immaculate Lamb, who takes away the sins of the world, who rules in the circle of the earth. For he who is called a lion on account of his strength, is himself declared a lamb on account of his meekness. But by the "rock of the desert" Ruth is understood, who, deserted by the death of her first husband, brought forth Obed from Boaz (Matth. I); from whose lineage Christ descended.

Chapter VI.

In the sermon on Saint Luke the evangelist.

"And the vision of all shall be to you as the words of a sealed book, which when they shall deliver to one that is learned, they shall say: Read this; and he shall answer: I cannot, for it is sealed (Isa. XXIX)." For what is that sealed book, if not the holy Gospel, wrapped in mystical sentences and removed far from the understanding of the human mind by a certain secret depth? This indeed is that book of which John says: "I saw in the right hand of him who sat upon the throne a book written within and without, sealed with seven seals (Apoc. V)." But what are the seals with which the evangelical book is said to be sealed, if not those seven sacraments by which indeed the whole order of the Lord's dispensation is fulfilled, namely, the Lord's incarnation, birth, passion, resurrection, ascension into heaven, then judgment, and finally the kingdom? With these seals, therefore, the evangelical book was so sealed that, unless Christ had opened it, it could by no means be open to anyone. Whence it is added: "Behold, the lion of the tribe of Judah, the root of David, has prevailed to open the book, and to loose the seven seals thereof (Ibid.)."

Chapter VII.

In the same letter.

«Glorificabit me bestia agri, dracones et struthiones, quia dedi in deserto aquas, flumina in invio; ut darem potum populo meo, electo meo (Isa. XLIII).» Quid enim bestia designat agri, nisi gentilitatem utique rationis expertem? Quid per dracones, nisi malitiosi? Quid vero per struthiones, qui pennati sunt, sed volare nequeunt, nisi hypocritae figurantur? Hae ergo bestiae Deum glorificant, dum Christus gentili populo, qui desertus erat et invius, exuberantis Evangelii verba propinat. Scyphus itaque evangelicae praedicationis in Benjamin datus est Paulo, ut ipse desertum gentilitatis specialiter excolat et ariditatem ejus largo sanctae praedicationis imbre perfundat. De quo scilicet imbre scriptum est: «Qui operit coelum nubibus et parat terrae pluviam (Psal. CXLVI).»

Caput VIII.

In epistola ad Albericum card., de decem quaestionibus.

Illud etiam Isaiae, quod tibi petis exponi: «Propter scelus populi mei percussi eum, et dabit impium pro sepultura et divitem pro morte sua (Isa. LII);» ut nobis videtur tale est: Pater omnipotens Filium propter populi sui peccata percussit, quia illum, ut nostra peccata deleret, crucis patibulum subire constituit. Ad hoc enim est Filius a Patre traditus, ut servus fieret absolutus, sicut et Apostolus: «Qui proprio, inquit, Filio non pepercit, sed pro nobis omnibus tradidit illum (Rom. VIII).» Ad hoc innocens vulneribus est percussus, ut peccator exsultet a suorum vulnerum livore sanatus. Sicut per eumdem Isaiam dicitur: «Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra, cujus livore sanati sumus (Isa. LIII).» Sed Redemptor noster pro duobus populis, gentili videlicet et Judaico pati dignatus est, quorum alter impius, alter dives merito dicebatur. Et gentilis quidem populus impius erat; quia idolis serviens, pietatem divini cultus ignorabat. Haec autem pietas Graece dicitur θεοσέβειαν. Judaicus vero populus dives exstiterat, quia dum Sabbata, circumcisionem, neomenias omnesque caeremonias divinae legis accepit, tanquam copiosis thesauri coelestis divitiis abundavit. Quibus exuberare divitiis Corinthios jam conversus Paulus exsultabat, cum diceret: «Gratias ago Deo meo semper pro vobis in gratia Dei, quae data est vobis in Christo Jesu, quia in omnibus divites facti estis in illo, in omni verbo et in omni scientia, ita ut nihil vobis desit in ulla gratia (I Cor. I).» Salvator ergo noster pro morte, quam in se suscepit, duos de morte resuscitatos Patri populos reddidit: Gentilem scilicet, qui daemonibus olim impie serviebat, et Judaicum, qui, quamvis occidentem litteram tenens et vivificantem spiritum nesciens, divinae tamen legis divitias possidebat.

"The beast of the field shall glorify me, the dragons and the ostriches, because I have given waters in the desert, rivers in the trackless place; that I might give drink to my people, my elect (Isa. XLIII)." For what does the beast of the field designate, if not the Gentiles, indeed void of reason? What is figured by the dragons, if not the malicious? And what indeed by the ostriches, which are winged, but cannot fly, if not hypocrites? These beasts, therefore, glorify God, while Christ proffers the words of the exuberant Gospel to the Gentile people, which was a desert and trackless. Therefore, the cup (scyphus) of evangelical preaching was given to Paul in Benjamin, so that he himself might specially cultivate the desert of Gentility and drench its aridity with the large shower of holy preaching. Of which shower indeed it is written: "Who covers the heaven with clouds and prepares rain for the earth (Psal. CXLVI)."

Chapter VIII.

In the letter to Cardinal Alberic, on ten questions.

That also of Isaiah, which you ask to be explained to you: "For the wickedness of my people I have struck him, and he shall give the ungodly for burial and the rich for his death (Isa. LII);" as it seems to us, is such as this: The almighty Father struck the Son on account of the sins of his people, because he appointed him to undergo the gibbet of the cross, so that he might blot out our sins. For to this end was the Son delivered up by the Father, that the slave might become free, just as the Apostle says: "He who spared not his own Son, but delivered him up for us all (Rom. VIII)." To this end the innocent one was struck with wounds, so that the sinner might exult, healed by the bruise of his wounds. Just as it is said through the same Isaiah: "But he was wounded for our iniquities, he was bruised for our sins, by whose bruises we are healed (Isa. LIII)." But our Redeemer deigned to suffer for two peoples, namely the Gentile and the Jewish, of whom the one was deservedly called impious, the other rich. And the Gentile people indeed was impious; because, serving idols, it was ignorant of the piety of divine worship. Now this piety is called theosebeian (θεοσέβειαν) in Greek. But the Jewish people had stood out as rich, because while it received the Sabbaths, circumcision, the new moons, and all the ceremonies of the divine law, it abounded as if with the copious riches of the heavenly treasure. In which riches the now converted Paul exulted that the Corinthians abounded, when he said: "I give thanks to my God always for you in the grace of God, which is given you in Christ Jesus, that in all things you are made rich in him, in every word and in all knowledge, so that nothing is wanting to you in any grace (I Cor. I)." Our Savior, therefore, for the death which he took upon himself, returned to the Father two peoples raised from death: the Gentile, namely, which formerly served demons impiously, and the Jewish, which, although holding the killing letter and not knowing the quickening spirit, nevertheless possessed the riches of the divine law.

Caput IX.

In homilia de nativitate S. Mariae virginis.

«Quis est iste, qui venit de Edom, tinctis vestibus de Bosra?» Et paulo post: «Quare ergo rubrum est indumentum tuum, et vestimentum tuum sicut calcantium in torculari?» (Isai. LXIII.) Indumentum quippe Christi nihil est aliud, nisi corpus quod sumpsit ex domina et virgine Maria. Nec tamen aliud est vestimentum ejus atque aliud ipse. Nam nostrum quoque vestimentum caro dicitur, sed tamen ipsi nos sumus caro, qua vestimur. De quo vestimento per Joannem dicitur: «Habebat in vestimento et in femore suo scriptum: Rex regum et Dominus dominantium (Apoc. XIX).» Per femur quippe propagatio carnis fit. Qui ergo per propaginem generis humani in mundum nunc venit ex Virgine, et per incarnationis suae mysterium, qui Rex esset et Dominus cunctis gentibus indicavit, in vestimento et femore scriptum habuit: «Rex regum et Dominus dominantium.» Unde enim mundo innotuit, ibi scientiam suae majestatis inscripsit. Hoc autem indumentum rubrum prophetae apparuit, quia Redemptor noster proprium pro redemptione nostra sanguinem fudit. Cui ipse respondit: «Torcular calcavi solus et de gentibus non est vir mecum (Isai. LXIII).» Solus enim torcular, in quo calcatus est, calcavit, quia sua potentia eam quam sustinuit passionem vicit. Nam qui usque ad mortem crucis patibulum pertulit, de morte ipsa cum gloria resurrexit. Bene autem dicitur: «Et de gentibus non est vir mecum (Ibid.);» quia ii, pro quibus pati venerat, passionis ejus esse participes debebant; qui pro eo, quod necdum crediderant, de ipsis in resurrectione conqueritur quorum vita in ejus morte quaerebatur.

Caput X.

In epistola ad Cunibertum episcopum Taurinensem, de incontinentia clericorum.

In pastoribus quidem inutilis esse castitas jure decernitur, quae se sic exhibet sterilem, ut aliam non pariat castitatem, praesertim cum ipse Deus omnipotens per Isaiam: «Nunquid ego, qui alios parere facio, ipse non pariam, dicit Dominus?» (Isai. LXVI.) Ubi notandum quia dum, non alias, sed alios parere facio, dicat, virorum potius ac pastorum Ecclesiae fetus exspectat. Malus autem pastor cum eodem propheta potest lugendo cantare: «Non parturivi, et non peperi, et non enutrivi juvenes, nec ad incrementum perduxi virgines (Isai. XXIII).»

Expliciunt testimonia Isaiae.

Chapter IX.

In the homily on the birth of the Blessed Virgin Mary.

"Who is this that comes from Edom, with dyed garments from Bozrah?" And a little after: "Why then is your apparel red, and your garments like those of them that tread in the winepress?" (Isa. LXIII.) Indeed, the apparel of Christ is nothing else than the body which he took from our Lady and the Virgin Mary. Nor, however, is his garment one thing and himself another. For our flesh is also called a garment, but nevertheless we ourselves are the flesh with which we are clothed. Of which garment it is said through John: "He had on his garment and on his thigh written: King of kings and Lord of lords (Apoc. XIX)." For through the thigh the propagation of the flesh takes place. He, therefore, who has now come into the world through the offspring of the human race from the Virgin, and has indicated through the mystery of his incarnation to all nations who he was as King and Lord, had written on his garment and thigh: "King of kings and Lord of lords." For where he became known to the world, there he inscribed the knowledge of his majesty. Now this apparel appeared red to the prophet, because our Redeemer shed his own blood for our redemption. To whom he himself replied: "I have trodden the winepress alone, and of the nations there is not a man with me (Isa. LXIII)." For he alone trod the winepress in which he was trodden, because by his own power he conquered that passion which he sustained. For he who bore the gibbet of the cross even unto death, rose again with glory from death itself. But it is well said: "And of the nations there is not a man with me (Ibid.);" because those for whom he had come to suffer ought to have been participants in his passion; who, because they had not yet believed, he complains in the resurrection of those whose life was sought in his death.

Chapter X.

In the letter to Cunibert, bishop of Turin, on the incontinence of clerics.

Indeed, in pastors chastity is rightly judged to be useless which exhibits itself so sterile that it does not bring forth other chastity, especially since the almighty God himself says through Isaiah: "Shall not I, who make others to bring forth, myself bring forth, says the Lord?" (Isa. LXVI.) Where it is to be noted that since he says, "I make others to bring forth," not "others things," he expects the offspring rather of men and of the pastors of the Church. But the bad pastor can sing lamenting with the same prophet: "I have not traveled in birth, and I have not brought forth, and I have not nourished young men, nor brought up virgins (Isa. XXIII)."

Here end the testimonies of Isaiah.

INCIPIUNT CAPITULA JEREMIAE.

1. De occisione, quam Dominus minatur Hierusalem, quia dereliquerunt eum.

2. Praecepit Dominus Jeremiae, ut vadat ad Euphratem, et abscondat ibi in foramine petrae lumbare quo erat praecinctus.

3. De eo quod dicitur: Quod perdix fovit, quae non peperit: fecit divitias, et non in judicio, in dimidio dierum suorum relinquet eas.

4. Quod Dominus ait per Jeremiam: Nunquid non verba mea sunt quasi ignis, dicit Dominus, et quasi malleus conterens petram?

5. Quod intentat Dominus habitatoribus Hierusalem gladium, et famem, et pestem: eo quod non audierint prophetas quos miserat ad eos.

6. Quod dum Jeremias de puteo in quem projectus fuerat, levatur, funes et veteres pannos ad eum deponunt.

7. Maledictus qui prohibet gladium suum a sanguine.

8. Inebriavit me absinthio.

9. Ex ore Altissimi non exierunt nec bona, nec mala.

10. Filii Agar, qui exquisierunt prudentiam, quae de terra est, viam sapientiae.

Expliciunt capitula Jeremiae.

INCIPIUNT TESTIMONIA.

CAPUT PRIMUM. In epistola ad P. archipresbyterum, ubi loquitur de animae egressione a corpore.

«Ecce ego convocabo omnes cognationes regnorum aquilonis, ait Dominus; et venient, et ponent unusquisque solium suum in introitu portarum Hierusalem, et super omnes muros ejus in circuitu, et super universas urbes Juda; et loquar judicia mea cum eis super omni malitia eorum qui dereliquerunt me (Jer. I).»

Quae profecto verba, si praeter illos terrenae Hierusalem cives ad alios non respicerent, nequaquam hodie in sancta Ecclesia resonarent.

Quae sunt igitur illae cognationes regnorum aquilonis, nisi malignorum spirituum multitudines, in frigidis adeo mentibus superbe regnantes?

HERE BEGIN THE CHAPTER HEADINGS OF JEREMIAH.

1. On the slaughter with which the Lord threatens Jerusalem, because they have forsaken him.

The Lord commanded Jeremiah to go to the Euphrates, and hide there in a hole of the rock the loincloth with which he was girded.

3. On that which is said: That the partridge has cherished what she did not bring forth: she has made riches, and not with judgment, in the midst of her days she shall leave them.

4. That the Lord says through Jeremiah: Are not my words like fire, says the Lord, and like a hammer breaking the rock in pieces?

5. That the Lord intends against the inhabitants of Jerusalem the sword, and famine, and pestilence: because they have not heard the prophets whom he had sent to them.

6. That while Jeremiah is raised from the pit into which he had been cast, they let down to him ropes and old rags.

7. Cursed is he who keeps back his sword from blood.

8. He has filled me with wormwood.

9. From the mouth of the Most High there have not proceeded either good or evil things.

10. The sons of Agar, who sought out the prudence which is of the earth, the way of wisdom.

Here end the chapter headings of Jeremiah.

HERE BEGIN THE TESTIMONIES.

CHAPTER ONE. In the letter to P. the archpriest, where he speaks of the soul's departure from the body.

"Behold, I will call together all the kindreds of the kingdoms of the north, says the Lord; and they shall come, and every one shall set his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Judah; and I will speak my judgments with them upon all the wickedness of those who have forsaken me (Jer. I)."

Certainly, if these words did not look to others beyond those citizens of the earthly Jerusalem, they would by no means resound today in the holy Church.

What, then, are those kindreds of the kingdoms of the north, if not the multitudes of evil spirits, reigning proudly in minds that are so cold?

Hi solium suum unusquisque in introitu portarum Hierusalem ponunt, cum egredientem de corpore infelicem animam, circumposita, ne libera prodeat, obsidione custodiunt, ut eam secum nunc ad ignis supplicium pertrahant, in cujus antea frigida mente regnabant.

O quam luctuosa, quam lugubris est sera et infructuosa illa poenitentia, cum peccatrix anima jam incipiens carnis carcere, quo inclusa tenebatur, absolvi, respicit post se, dirigit oculos ante se!

Videt post se velut angustissimum atque brevissimum stadium vitae mortalis emensum, videt ante se interminabilium longitudinem saeculorum.

Perpendit quasi momentum temporis celeriter advolasse, quod vixit; contemplatur infinitam prolixitatem temporum instare quam incipit.

Id enim brevissimum quod est, velut in puncto, transcurrit: huic autem viae quam nunc ingreditur nullus omnino finis occurrit.

2. In epistola ad Alexandrum episcopum, ubi de lumbari Jeremiae agitur.

«Dominus misit me, ut prophetarem ad domum istam, et ad civitatem istam, omnia verba quae audistis. Nunc ergo bonas facite vias vestras, et studia vestra, et audite vocem Domini Dei vestri; et poenitebit Dominum mali quod locutus est adversum vos (Jerem. XXVI).»

Sunt nonnulli qui dum per poenitentiam mutantur, et ad Deum toto corde convertuntur, de perpetratae impietatis scelere desperantes, ad spem veniae surgere pertimescunt: his ergo per prophetam Dominus dicit: «Et poenitebit Dominum mali quod locutus est adversum vos.»

Id est, dum vos ab iniquitatis vestrae via disceditis, ego statim ab ultionis meae severitate quiescam; et dum vos per poenitentiam a praeteritis malis immutamini, ego quoque sententiam, quam adversum vos protuleram, misericorditer immutabo.

Unde et scriptum est: «Qui effundit sanguinem hominis, fundetur sanguis ejus (Gen. IX).»

Et tamen non solum quilibet de populo, sed et ipse quoque David post homicidium ac post adulterium nequaquam occiditur, sed ad regni culmen gratia superveniente reparatur.

Cur ergo dicitur: «Qui effundit sanguinem hominis, fundetur sanguis ejus,» nisi quia dum ipse homo post perpetratum scelus coram Deo per dignam poenitentiam funditur, id est humiliatur, in eo sententia de fundendo sanguine tunc salubriter impletur?

Sanguis namque tunc pro sanguine funditur, cum pro prava carnis delectatione amarae poenitudinis lachrymae profluunt, et ex eodem homine, unde antea vitium pullulabat, modo fons misericordiae ac pietatis emanat.

Each of these sets his throne in the entrance of the gates of Jerusalem, when they guard the unhappy soul departing from the body with a surrounding siege, lest it should go forth free, so that they may now draw it with them to the punishment of fire, in whose cold mind they formerly reigned.

Oh, how mournful, how dismal is that late and fruitless penance, when the sinful soul, now beginning to be released from the prison of the flesh in which it was held enclosed, looks back behind itself, and directs its eyes before itself!

It sees behind itself, as it were, the most narrow and shortest course of mortal life passed through; it sees before itself the length of interminable ages.

It weighs that what it lived has flown by as if in a moment of time; it contemplates the infinite prolixity of times standing at hand which it is beginning.

For that which is shortest passes by as if in a point; but to this way which it now enters, no end at all occurs.

2. In the letter to Alexander the bishop, where the loincloth of Jeremiah is treated.

"The Lord sent me to prophesy against this house and against this city all the words that you have heard. Now therefore make your ways and your doings good, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he has spoken against you (Jer. XXVI)."

There are some who, while they are changed through penance and are converted to God with their whole heart, despairing of the crime of the impiety they have committed, are afraid to rise to the hope of pardon: to these, therefore, the Lord says through the prophet: "And the Lord will repent him of the evil that he has spoken against you."

That is, while you depart from the way of your iniquity, I will immediately rest from the severity of my vengeance; and while you are changed from your past evils through penance, I also will mercifully change the sentence which I had brought forth against you.

Whence also it is written: "Whosoever sheds man's blood, by man shall his blood be shed (Gen. IX)."

And yet not only anyone from the people, but even David himself, after homicide and after adultery, is by no means killed, but is restored to the height of the kingdom by supervening grace.

Why, therefore, is it said: "Whosoever sheds man's blood, by man shall his blood be shed," unless because when the man himself, after the crime committed, is poured out, that is, humbled, before God through worthy penance, the sentence concerning the shedding of blood is then wholesomely fulfilled in him?

For blood is then shed for blood, when for the wicked delight of the flesh tears of bitter repentance flow forth, and from the same man from whom formerly vice sprouted, now a fountain of mercy and of piety emanates.

Quod ergo Dominus per Jeremiam pollicetur, ut scilicet poeniteat eum mali quod locutus est, factum in Ninivitis mox evidenter apparet.

Ait namque per Jonam: «Adhuc quadraginta dies, et Ninive subvertetur (Jonae III).»

Cumque illi fletibus ac jejuniis incubuissent, mox subjungitur: «Vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est Deus super malitiam quam locutus fuerat ut faceret eis, et non fecit.»

O supernae pietatis ineffabilem mansuetudinem! O inestimabilem circa genus humanum divini Conditoris indulgentiam!

Ninive utique subvertitur, et tamen non deletur: subvertitur, inquam, dum mutatur; et ex eo quod male erat, mox ad id quod bene est funditus immutatur.

Cur ergo Ninive subvertenda dicitur, nisi quia id quod erat in ea perire debuerat, ut id quod esse debuerat mox in ea salubriter oriretur?

Sicut namque tunc quilibet homo subvertitur, cum a vitio ad virtutem, a nequitia ad innocentiam, vel a perfidia mutatur ad fidem.

Nam et ipse Saulus tunc in via salubriter subvertitur, cum per lucem, quae de coelo circumfulsit, nequiter persequens sterneretur: tunc enim ex Saulo factus est Paulus, cum in eo quod superbe tumuerat mox exstinctum est, et in eo quod devotus ac submissus erat exarsit.

Caput II.

In epistola ad Alexandrum episcopum, ubi de lumbari Jeremiae agitur.

«Dixit Dominus ad me: Vade, et posside tibi lumbare lineum, et pones illud super lumbos tuos, et in aquam non introduces illud. Et possedi lumbare juxta verbum Domini, et posui circa lumbos meos. Et factus est sermo Domini ad me secundo, dicens: Tolle lumbare quod possedisti, quod est circa lumbos tuos, et surgens vade ad Euphratem, et absconde illud ibi in foramine petrae. Et abii, et abscondi illud in Euphrate, sicut praeceperat mihi Dominus. Et factum est post dies multos, dixit Dominus ad me: Surge, vade ad Euphratem, et tolle inde lumbare quod praecepi tibi ut absconderes illud ibi. Et abii ad Euphratem, et fodi, et tuli lumbare de loco ubi absconderam illud: et ecce computruerat lumbare, ut nulli usui aptum esset (Jerem. XIII).»

What, therefore, the Lord promises through Jeremiah, namely, that he may repent of the evil he has spoken, is soon evidently seen to have been done in the Ninevites.

For he says through Jonah: "Yet forty days, and Nineveh shall be overthrown (Jonah III)."

And when they had applied themselves to weeping and fasts, it is soon added: "God saw their works, that they were turned from their evil way: and God had mercy on the evil which he had spoken that he would do to them, and he did it not."

O ineffable mildness of supernal piety! O inestimable indulgence of the divine Creator toward the human race!

Nineveh indeed is overthrown, and yet it is not destroyed: it is overthrown, I say, while it is changed; and from that which was evil, it is soon changed fundamentally to that which is good.

Why, then, is Nineveh said to be about to be overthrown, unless because that which was in it ought to have perished, so that that which ought to be might soon wholesomely arise in it?

For just as then any man is overthrown when he is changed from vice to virtue, from wickedness to innocence, or from perfidy to faith.

For even Saul himself was then wholesomely overthrown on the way, when by the light which shone around from heaven, he, wickedly persecuting, was cast down: for then from Saul he was made Paul, when in him that which had proudly swelled was soon extinguished, and in him that which was devoted and submissive blazed forth.

Chapter II.

In the letter to Alexander the bishop, where the loincloth of Jeremiah is treated.

"The Lord said to me: Go, and get thee a linen loincloth, and put it upon thy loins, and put it not into water. And I got a loincloth according to the word of the Lord, and put it about my loins. And the word of the Lord came to me the second time, saying: Take the loincloth which thou hast got, which is about thy loins, and arise, go to the Euphrates, and hide it there in a hole of the rock. And I went, and hid it by the Euphrates, as the Lord had commanded me. And it came to pass after many days, that the Lord said to me: Arise, go to the Euphrates, and take from thence the loincloth which I commanded thee to hide there. And I went to the Euphrates, and digged, and took the loincloth from the place where I had hidden it: and, behold, the loincloth was rotten, so that it was fit for no use (Jer. XIII)."

Quid per lumbare hoc aliud, nisi populus Judaicus designatur, qui per lumbos omnipotentis Dei tunc palam stringitur, cum praeceptorum illius mandatis constringitur? Hoc ergo lumbare ad Euphratem defertur, et in foramine petrae absconditur, quia populus ille in Babylonis captivitatem transducitur; et ibi dum diu permanet, per superbiae tumentis tumorem computrescit: et sic ad pristinum locum Hierusalem reducitur, ut nulli mox usui divini cultus aptus esse videatur.

Nam et lumbare hoc lineum esse praecipitur, quia lino ex terra genito candor candida castitatis inesse monstratur: quod videlicet lumbare in aquam non debere introduci dicitur, quia videlicet populus ille, qui per castitatem munda esse debuerat, nequaquam per baptismi gratiam ab iniquitatis suae sorde mundatur. Et quia eadem castitas carnalis tunc in eo computruit, cum post multos dies ad Euphratem, id est in Babylonem, perducitur: digne postmodum nulli usui aptum esse perhibetur, quia dum ad terram suam mox in fine saeculorum populus ille reducitur, et in nece Conditoris sui culpabilis invenitur, jam nequaquam divinis obsequiis habilis approbatur.

3. In epistola ad Alexandrum episcopum, ubi de perdice agitur.

«Sicut perdix fovit quae non peperit, fecit divitias, et non in judicio: in dimidio dierum suorum derelinquet eas, et in novissimo suo erit insipiens (Jerem. XVII).»

4. In epistola ad Alexandrum episcopum, ubi de igne et malleo agitur.

«Nunquid non verba mea sunt quasi ignis, dicit Dominus, et quasi malleus conterens petram? (Jerem. XXIII.)»

Verbum quippe Domini quasi ignis esse perhibetur, quia mox ut cordis intima tangit, et a pravis desideriis expurgat, et divino amore inflammat.

Et quasi malleus quoque petram conterens dicitur, quia videlicet corda lapidea, quae divinis non flectuntur praeceptis, correptionis suae verbis mox in lachrymas scindit, et ad poenitudinis compunctionem mox dure rigescentia frangit.

Hinc est enim quod per eumdem prophetam dicitur: «Scitote et videte quia malum et amarum est reliquisse te Dominum Deum tuum (Jerem. II).»

Ignis ergo est, dum exurere vitia festinat; malleus vero, dum cordis obstinationem feriendo subinat.

What else is designated by this loincloth, if not the Jewish people, who are then openly bound by the loins of the almighty God, when they are constrained by the mandates of his precepts? This loincloth, therefore, is carried to the Euphrates, and hidden in a hole of the rock, because that people is led away into the captivity of Babylon; and while it remains there for a long time, it rots through the swelling of heaving pride: and thus it is brought back to the former place of Jerusalem, so that it is soon seen to be fit for no use of divine worship.

For also this loincloth is commanded to be of linen, because in linen produced from the earth the brightness of white chastity is shown to be present: which loincloth is indeed said not to be ought to be put into water, because indeed that people, which through chastity ought to have been clean, is by no means cleansed from the filth of its iniquity through the grace of baptism. And because that same carnal chastity then rotted in it, when after many days it is led to the Euphrates, that is, into Babylon: it is worthily maintained afterward to be fit for no use, because while that people is brought back to its own land soon in the end of the ages, and is found culpable in the death of its Creator, it is now by no means approved as fit for divine services.

3. In the letter to Alexander the bishop, where the partridge is treated.

"As the partridge hath cherished what she brought not forth, she hath gathered riches, and not by judgment: in the midst of her days she shall leave them, and in her latter end she shall be a fool (Jer. XVII)."

4. In the letter to Alexander the bishop, where the fire and the hammer are treated.

"Are not my words as a fire, saith the Lord: and as a hammer that breaketh the rock in pieces? (Jer. XXIII.)"

Indeed, the word of the Lord is maintained to be like fire, because as soon as it touches the innermost parts of the heart, it both purges it from wicked desires and inflames it with divine love.

And it is also called a hammer breaking the rock in pieces, because indeed it soon splits into tears the stony hearts which are not bent by the divine precepts, and soon breaks those growing hard into the compunction of penitence.

For hence it is that it is said through the same prophet: "Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God (Jer. II)."

It is fire, therefore, while it hastens to burn away vices; but a hammer, while it strikes and subdues the obstinacy of the heart.

Et quia hi qui igne divini amoris accendi negligunt, vel sub ejus malleo conterere se contemnunt, aeterni mox ignis incendio deputantur, et sempiternis mox malleis feriuntur: digne mox subjungitur: «Propterea ecce ego ad prophetas, dicit Dominus, qui furantur verba mea unusquisque a proximo suo. Ecce ego ad prophetas, ait Dominus, qui assumunt linguas suas, et aiunt: Dicit Dominus. Ecce ego ad prophetas somniantes mendacium, dicit Dominus, qui narraverunt ea, et seduxerunt populum meum in mendacio suo, et in miraculis suis (Jerem. XXIII).»

5. In epistola ad Alexandrum episcopum, ubi de gladio et fame agitur.

«Haec dicit Dominus exercituum: Ecce ego mittam in eis gladium, et famem, et pestem; et ponam eos quasi ficus malas, quae comedi non possunt prae amaritudine. Et persequar eos in gladio, et in fame, et in pestilentia: et dabo eos in vexationem universis regnis terrae, in maledictionem, et in stuporem, et in sibilum, et in opprobrium cunctis gentibus ad quas ego ejeci eos (Jerem. XXIX).»

Quid hoc in loco per gladium, famem, et pestem, nisi tria haec, id est bellum, inedia, et mortalitas designantur? Quibus videlicet malis populus ille digne percellitur, qui Conditorem suum iniqui operis pravitate reliquit. Gladium namque patitur, dum ab hostibus interimitur; famem sustinet, dum spiritalis verbi pabulo viduatur; pestilentia quoque percutitur, dum pravae consuetudinis foetore mox corrumpitur.

Et quia populus ille, qui per fidem dulcis esse debuerat, per perfidiae iniquitatem amarus effectus est: digne mox subjungitur: «Et ponam eos quasi ficus malas, quae comedi non possunt prae amaritudine.» Fici quippe bonae sunt hi qui in sapore divinae dilectionis dulcescunt; fici vero malae, qui per iniquitatem perfidiae adeo mox amerescunt, ut in divinae refectionis epulis jam nequaquam assumi valeant per amaritudinem.

6. In epistola ad Alexandrum episcopum, ubi de puteo Jeremiae agitur.

«Et miserunt funes ad Jeremiam, et veteres pannos, et levantes eum de puteo eduxerunt (Jerem. XXXVIII).»

Quid in hoc loco per puteum, nisi hujus saeculi vorago, vel profunditas humanae miseriae designatur? In quo videlicet populus ille projectus est, cum per nequitiam suam ab omnipotentis Dei gratia meruit elongari. Funes vero et veteres panni sunt mandata legis et veterum exempla Patrum, quibus populus ille ab humanae miseriae profundo tunc educitur, cum post adventum Salvatoris ad coelestem patriam per gratiam reparationis revocatur.

7. In epistola ad Alexandrum episcopum, ubi de gladio prohibendo agitur.

And because those who neglect to be kindled by the fire of divine love, or despise to be broken under his hammer, are soon assigned to the burning of eternal fire, and are soon struck by everlasting hammers: worthily it is soon added: "Therefore behold I am against the prophets, saith the Lord: who steal my words every one from his neighbour. Behold I am against the prophets, saith the Lord: who use their tongues, and say: The Lord saith it. Behold I am against the prophets that prophesy lying dreams, saith the Lord: and tell them, and deceive my people by their lying, and by their miracles (Jer. XXIII)."

5. In the letter to Alexander the bishop, where the sword and famine are treated.

"Thus saith the Lord of hosts: Behold I will send upon them the sword, and the famine, and the pestilence: and I will make them like bad figs that cannot be eaten, they are so very bad. And I will pursue after them with the sword, and with the famine, and with the pestilence: and I will deliver them up to vexation to all the kingdoms of the earth: to be a curse, and an astonishment, and a hissing, and a reproach to all the nations to which I have driven them (Jer. XXIX)."

What is designated in this place by the sword, famine, and pestilence, if not these three things, that is, war, hunger, and mortality? By which evils indeed that people is worthily struck, who left its Creator by the wickedness of an iniquitous work. For it suffers the sword while it is destroyed by enemies; it sustains famine while it is bereaved of the food of the spiritual word; it is also struck by pestilence while it is soon corrupted by the stench of a wicked habit.

And because that people, which through faith ought to have been sweet, has been made bitter through the iniquity of perfidy: worthily it is soon added: "And I will make them like bad figs that cannot be eaten for bitterness." Indeed, good figs are those who grow sweet in the flavor of divine love; but bad figs are those who through the iniquity of perfidy grow so bitter soon, that in the feasts of divine refreshment they can no longer be received on account of bitterness.

6. In the letter to Alexander the bishop, where the pit of Jeremiah is treated.

"And they let down ropes to Jeremiah, and old rags, and drawing him up they brought him out of the pit (Jer. XXXVIII)."

What is designated in this place by the pit, if not the abyss of this world, or the depth of human misery? In which indeed that people was cast, when through their wickedness they deserved to be removed from the grace of almighty God. But the ropes and the old rags are the mandates of the law and the examples of the ancient Fathers, by which that people is then brought out from the depth of human misery, when after the coming of the Savior they are recalled to the heavenly homeland through the grace of restoration.

7. In the letter to Alexander the bishop, where the keeping back of the sword is treated.

«Maledictus qui prohibet gladium suum a sanguine (Jerem. XLVIII).»

8. In epistola ad Alexandrum episcopum, ubi de inebriatione Jeremiae agitur.

«Inebriavit me absinthio (Thren. III).»

Quid per absinthium, nisi amaritudo poenitentiae designatur? In quo videlicet populus ille tunc inebriatur, cum post pravitatem perpetrati facinoris, poenitudinis lachrymis tunc exuberat, cum se peccasse amarissime deplorat.

Et quia ille qui poenitudo inebriat, ab omni mox superbiae tumore humiliatus mox in semetipso rarescit: digne mox subjungitur: «Et fregit ad numerum dentes meos, cibavit me cinere. Et repulsa est a pace anima mea, oblitus sum bonorum (Thren. III).»

Dentes namque ad numerum tunc franguntur, cum superbiae elatio, qua quilibet adversum proximum suum superbe tumuerat, per dignam poenitudinem mox humiliata conteritur. Et tunc cinere quilibet pascitur, cum se esse terram et cinerem humili mente confitetur.

Anima quoque a pace tunc repellitur, cum a carnali delectatione, qua in se fallaciter blandiebatur, extraneo scilicet poenitudinis amaro mox amaricatur. Et tunc bonorum obliviscitur, cum praeterita gaudia, quae habuerat, pro nihilo ducit.

Caput X.

In epistola ad Bonifacium ut exteriori prudentiae spiritualis sapientia praeferatur.

Sicut coelestis sapientia coelestes facit et legitimos Ecclesiae filios, ita terrena prudentia terrenos reddit et spurios. De quibus per Baruch dicitur: «Filii quoque Agar, qui exquisierunt prudentiam, quae de terra est; negotiatiores terrae, et Theman, et fabulatores, et exquisitores prudentiae, viam sapientiae nescierunt, neque meminerunt semitarum ejus (Baruch III).» Saecularem ergo prudentiam assequi cupientes et spiritualem sapientiam contemnentes filii sunt Agar, non Sarae: et manzeres facti Israelitae, jure censendi sunt non Israelitae. Et quoniam Agar, advena interpretatur, ii non sunt sapientiae filii, sed advenae et peregrini. Nec ex illis sunt quibus aiebat Apostolus: «Jam non estis hospites et advenae, sed estis cives sanctorum, et domestici Dei (Ephes. II).»

Expliciunt testimonia ex Jeremia.

"Cursed be he that keepeth back his sword from blood (Jer. XLVIII)."

8. In the letter to Alexander the bishop, where the inebriation of Jeremiah is treated.

"He hath filled me with bitterness, he hath inebriated me with wormwood (Lam. III)."

What is designated by wormwood, if not the bitterness of penance? In which indeed that people is then inebriated, when after the wickedness of the committed crime, it then abounds with the tears of penitence, when it most bitterly deplores that it has sinned.

And because he whom penitence inebriates, being soon humbled from all the swelling of pride, soon becomes rare in himself: worthily it is soon added: "And he hath broken my teeth one by one, he hath fed me with ashes. And my soul is removed far off from peace, I have forgotten good things (Lam. III)."

For the teeth are then broken one by one, when the elation of pride, by which anyone had proudly swelled against his neighbor, is soon broken down and humbled through worthy penitence. And then anyone is fed with ashes, when he confesses with a humble mind that he is earth and ashes.

The soul also is then removed from peace, when from the carnal delight, by which it falsely soothed itself, it is soon made bitter by the external bitterness of penitence. And then it forgets good things, when it accounts for nothing the past joys which it had had.

Chapter X.

In an epistle to Boniface, that spiritual wisdom should be preferred to exterior prudence.

Just as heavenly wisdom makes heavenly and legitimate sons of the Church, so earthly prudence makes men earthly and bastards. Of whom it is said through Baruch: "The sons of Hagar also, who sought after the prudence which is of the earth; the merchants of the earth, and Teman, and the tellers of fables, and the seekers out of prudence, have not known the way of wisdom, nor have they remembered her paths (Baruch III)." Therefore, those who desire to attain worldly prudence and despise spiritual wisdom are sons of Hagar, not of Sarah: and having become bastards (manzeres), though Israelites, they are rightly to be judged as not being Israelites. And since Hagar is interpreted as "stranger" (advena), these are not sons of wisdom, but strangers and pilgrims. Nor are they among those to whom the Apostle said: "Now you are no longer guests and strangers, but you are fellow citizens with the saints, and domestics of God (Ephes. II)."

Here end the testimonies from Jeremiah.

263-264 INCIPIUNT CAPITULA DE LIBRIS PROPHETARUM.

1. Quod domus Israel versa est mihi in scoriam.
2. Ibi Assur, et sepulcra ejus.
3. Quod terra usque ad fenestras, et fenestrae clausae.
4. Quod judicium sedit, et libri aperti sunt,
5. Quod odio habuerunt in porta corripientem.
6. Adhuc quadraginta dies, et Ninive subvertetur.
7. Quod Domini sunt cardines terrae.
8. Quod Jesus indutus erat sordidis vestibus.
9. De lapide qui habet septem oculos.
10. De quadrigis evangelistarum.

Expliciunt capitula.

INCIPIUNT TESTIMONIA DE LIBRIS PROPHETARUM.

CAPUT PRIMUM. In epistola ad V. episcopum.

«Omnis domus Israel mihi versa est in scoriam (Ezech. XXII).» Tunc enim domus Israel in scoriam vertitur, cum divina peccator animadversione percussus, vel in desperationis voraginem labitur vel contra juste saevientis imperium per impatientiam effertur. At contra, quasi manente metallo scoria sub divinis percussionibus avolat, cum quilibet poenitens superno verbere vapulans, et inhorrescentium a se vitiorum rubiginem projicit, et reflorescentium candore virtutum ac resplendentis vitae nitore clarescit.

Caput II.

In sermone de S. Stephano papa et martyre.

«Ibi Assur et sepulcra ejus (Ezech. XXXII).» Quid enim per Assur, superbum videlicet regem, nisi diabolus intelligitur: «Qui, juxta what scriptum est, ipse est rex super omnes filios superbiae?» (Job XLI.) Quid sepulcra nisi mortuorum sunt habitacula? Tunc autem diabolus in mortem corruit cum ab auctore vitae superbiendo recessit: Quisquis ergo nequitiae spiritum, qui vere mortuus est, in sui cordis hospitio per pravam voluntatem habitare permittit, procul dubio de semetipso sepulcrum facit. Et necesse est ut cum ipso simul illic tormentorum supplicia perferat, cui semetipsum hic habitaculum per nequitiam perversi operis exhibebat.

263-264 HERE BEGIN THE CHAPTER HEADINGS FROM THE BOOKS OF THE PROPHETS.

1. That the house of Israel is turned to dross to me.
2. There is Assyria, and her graves.
3. That the earth is up to the windows, and the windows are closed.
4. That the judgment sat, and the books were opened.
5. That they hated him that rebuked in the gate.
6. Yet forty days, and Nineveh shall be destroyed.
7. That the pillars of the earth are the Lord's.
8. That Jesus was clothed with filthy garments.
9. Concerning the stone which has seven eyes.
10. Concerning the four-horse chariots of the evangelists.

Here end the chapter headings.

HERE BEGIN THE TESTIMONIES FROM THE BOOKS OF THE PROPHETS.

CHAPTER I. In an epistle to Bishop V.

"All the house of Israel is turned to dross to me (Ezek. XXII)." For then the house of Israel is turned into dross, when the sinner, struck by divine animadversion, either falls into the abyss of despair or is carried away by impatience against the command of Him who is justly angry. But on the contrary, as if the metal remains while the dross flies away under divine strikings, when any penitent, being beaten by the heavenly scourge, both casts off from himself the rust of shuddering vices and shines with the brightness of re-flowering virtues and the splendor of a resplendent life.

Chapter II.

In a sermon concerning Saint Stephen, pope and martyr.

"There is Assyria and her graves (Ezek. XXXII)." For what is understood by Assyria, namely the proud king, but the devil: "Who, according to what is written, is himself king over all the sons of pride?" (Job XLI.) What are graves but the dwellings of the dead? Moreover, the devil fell into death when he proudly departed from the Author of life: Whosoever therefore allows the spirit of wickedness, who is truly dead, to dwell in the lodging of his heart through a perverse will, without doubt makes a grave of himself. And it is necessary that he should suffer the punishments of torments there together with him, to whom he offered himself here as a dwelling through the wickedness of a perverse work.

Caput III.

In sermone primo synodali.

«Terra usque ad fenestras, et fenestrae clausae (Ezech. XXI).» Ait Apostolus: «Templum Dei sanctum est, quod estis vos (I Cor. III).» Hujus autem templi fenestrae sacerdotes sunt qui fidelium populo lumen sanctae praedicationis infundunt. Sed cum terra usque ad fenestras aggeritur, clausis fenestris templum continuo tenebratur; et cum terrena negotia sacerdotes implicant, quasi fenestrae clausae, templum quod amittit lumen obscuratur. Nos ergo necesse est, inquantum possumus, ab actibus vacare terrenis ut sacris jugiter invigilemus eloquiis. Sicut sponsa dicit in Canticis: «Oculi tui sicut columbae super rivos aquarum, quae lacte sunt lotae, et resident juxta fluenta plenissima (Cant. V).»

Caput IV.

In epistola ad Blancam.

«Judicium sedit, et libri aperti sunt (Dan. VII).» Qui nimirum libri ipsi intelligendi sunt sancti, quorum nunc meritum ab eis per custodiam humilitatis absconditur et tanquam volumen codicis ne legatur involvitur. Tunc autem ad eorum gloria universorum oculis aperitur, ut in eis praevaricatores tanquam per digestae scriptionis articulum legant divinae legis mandata, quae dum adviverent, servare contempserant. Illic jam compelluntur et legere qui hic per arrogantiae fastum verba Dei dedignabantur audire. Illic jugum Domini leve, et onus ejus suave (Matth. XI) mitibus et patientibus fuisse considerant, quod hic superbiae suae cervicibus intolerabile judicabant. Illic superbum omne confunditur, et quidquid elevatum fuerat sub tantae majestatis indignatione curvatur. Unde per Isaiam dicitur: «Oculi sublimis hominis humiliati sunt, et incurvabitur altitudo virorum: exaltabitur autem Dominus solus in die illa, quia dies Domini super omnem superbum et excelsum; super omnem arrogantem, et humiliabitur; et super omnes cedros Libani sublimes, et erectas, et super omnes quercus Basan, et super omnes colles elevatos, et super omnem turrim excelsam, et super omnem murum munitum, et super omnes naves Tharsis, et super omne, quod visu pulchrum est; et incurvabitur sublimitas hominum, et humiliabitur altitudo virorum, et elevabitur Dominus solus in die illa, et idola penitus conterentur; et introibunt in speluncas petrarum, et in voragines terrae a facie formidinis Domini et a gloria majestatis ejus, cum surrexerit percutere terram (Isai. II).»

Chapter III.

In the first synodal sermon.

"The earth is up to the windows, and the windows are closed (Ezek. XXI)." The Apostle says: "The temple of God is holy, which you are (I Cor. III)." Moreover, the windows of this temple are the priests who pour the light of holy preaching into the people of the faithful. But when the earth is heaped up to the windows, the temple is immediately darkened by the closed windows; and when earthly business entangles the priests, like closed windows, the temple which loses its light is obscured. We, therefore, must, as much as we can, be free from earthly acts so that we may continually keep watch over the sacred words. As the bride says in the Canticles: "Your eyes are like doves upon the rivers of waters, which are washed with milk, and sit beside the most plentiful streams (Cant. V)."

Chapter IV.

In an epistle to Bianca.

"The judgment sat, and the books were opened (Dan. VII)." Which books are certainly to be understood as the saints themselves, whose merit is now hidden by them through the guarding of humility and is rolled up like the volume of a codex so that it may not be read. But then it is opened to the eyes of all for their glory, so that in them the transgressors may read, as if through the article of an ordered writing, the commands of the divine law, which while they lived, they had despised to keep. There they are now compelled even to read, who here through the haughtiness of arrogance disdained to hear the words of God. There they consider that the yoke of the Lord was light, and His burden sweet (Matth. XI) to the meek and patient, which here they judged intolerable for the necks of their pride. There every proud thing is confounded, and whatever had been raised up is bowed down under the indignation of so great a majesty. Whence it is said through Isaiah: "The eyes of the lofty man are humbled, and the height of men shall be bowed down: and the Lord alone shall be exalted in that day, because the day of the Lord is upon every proud and high one; upon every arrogant one, and he shall be humbled; and upon all the tall and upright cedars of Lebanon, and upon all the oaks of Bashan, and upon all the high hills, and upon every high tower, and upon every fortified wall, and upon all the ships of Tarshish, and upon everything that is beautiful to the sight; and the loftiness of men shall be bowed down, and the height of men shall be humbled, and the Lord alone shall be exalted in that day, and idols shall be utterly crushed; and they shall enter into the caves of the rocks, and into the abysses of the earth from the face of the dread of the Lord and from the glory of His majesty, when He shall rise to strike the earth (Isai. II)."

Caput V.

In epistola ad Honestum.

«Odio habuerunt in porta corripientem, et loquentem perfecte abominati sunt.» Quibus et paulo post ait: «Domos quadro lapide aedificabitis, et non habitabitis in eis (Amos V).» In porta quippe corripit qui ad hoc reprehensibilem quemque castigat, ut eum ad reditum patriae coelestis impellat. Sed is qui corripientem odit in domo a se aedificata non habitat; quia licet aedificium posuerit boni operis, in eo tamen non merebitur habitare, quia per correptionis portam dedignatus est introire; et qui noluit per angusti aditus asperitatem ingredi, interioris atrii non poterit amoenitate potiri.

Caput VI.

In homilia de nativitate B. Mariae virginis.

«Adhuc quadraginta dies, et Ninive subvertetur (Jon. III).» Quod quia tunc non legitur historialiter factum, exspectatur adhuc spiritualiter adimplendum. Per Niniven quippe mundus iste designatur; per quadraginta vero dies, omnis status vitae praesentis innuitur. Post quadraginta ergo dies Ninive subvertetur; quia post hujus mortalis vitae decursum, completo videlicet electorum numero, mundus iste destruetur.

Caput VII.

In sermone I de S. Matthaeo apostolo et evang.

«Domini sunt cardines terrae, et posuit super eos orbem (I Reg. II).» Orbis enim super terrae cardines ponitur, cum sancta Ecclesia, tanquam super bases doctrinis evangelicis solidatur. De qua et alibi dicitur: «Fundamenta ejus in montibus sanctis (Psal. LXXXVI).» Qui enim illic cardines, hic appellati sunt montes. Evangelistarum plane numero congruit, et mundi situs, et temporum cursus; quia et quatuor mundi partes, et totidem sunt temporum diversitates. Non ergo mirum, si spiritualis mundus visibili huic conferatur; dum nonnullas invicem habere similitudines uterque dignoscitur.

Caput VIII.

In epistola ad Mainardum abbatem.

Chapter V.

In an epistle to Honestus.

"They have hated him that rebuked in the gate, and have abhorred him that spoke perfectly." To whom also a little after he says: "You shall build houses of hewn stone, and shall not dwell in them (Amos V)." Indeed, he rebukes in the gate who chastises anyone blameworthy for this purpose, that he may impel him to return to the heavenly homeland. But he who hates the one rebuking does not dwell in the house built by himself; because although he may have set up the building of a good work, he will not deserve to dwell in it, because he disdained to enter through the gate of correction; and he who was unwilling to enter through the roughness of the narrow approach, will not be able to enjoy the pleasantness of the inner court.

Chapter VI.

In a homily on the nativity of the Blessed Virgin Mary.

"Yet forty days, and Nineveh shall be destroyed (Jon. III)." Since this is not read to have been done historically then, it is expected still to be fulfilled spiritually. For by Nineveh this world is designated; moreover, by forty days, the entire state of the present life is hinted at. Therefore, after forty days Nineveh shall be destroyed; because after the course of this mortal life, namely when the number of the elect is complete, this world shall be destroyed.

Chapter VII.

In the first sermon concerning Saint Matthew, apostle and evangelist.

"The pillars of the earth are the Lord's, and He has set the world upon them (I Sam. II)." For the world is set upon the pillars of the earth, when the holy Church is solidified upon evangelical doctrines as upon bases. Concerning which it is also said elsewhere: "Her foundations are in the holy mountains (Psal. LXXXVI)." For those which there are called pillars, are here called mountains. Clearly the number of the Evangelists agrees with both the site of the world and the course of the seasons; because there are both four parts of the world, and just as many diversities of seasons. It is no wonder, therefore, if the spiritual world is compared to this visible one; while both are known to have several similarities with each other.

Chapter VIII.

In an epistle to Abbot Maynard.

Jesus erat indutus vestibus sordidis, et stabat ante faciem angeli: Qui respondit et ait ad eos qui stabant coram se, dicens: Auferte vestimenta sordida ab eo. Et dixit ad eum: Ecce abstuli a te iniquitatem tuam, et indui te mutatoriis. Et dixit: Ponite cidarim mundam super caput ejus (Zach. III).» Quid enim per Jesum, sacerdotem videlicet magnum, nisi mediator Dei et hominum debet intelligi? Plane sicut per Zorobabel filium Salathiel, qui de regali Judae stirpe processerat, et Jesum filium Josedech, qui jus sacerdotalis administrabat officii, Israeliticus populus per septuaginta annos jugum Babylonicae captivitatis evasit, templumque Hierusalem quod dirutum fuerat rediviva novitate construxit; ita numerus electorum post hujus vitae tempora quae septenaria dierum repetitione decurrunt, per Jesum Christum, qui verus rex est et sacerdos, de servitute hujus mortalitatis eripitur, et in coelesti Hierusalem templum Dei, quod est sancta Ecclesia, renovatur. De qua nimirum servitute dicit Apostolus: Nam «et ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei (Rom. VIII).» Tunc itaque Jesus in corpore suo, quod est Ecclesia, sordida vestimenta deponit; tunc honoris ac gloriae regimen assumit, quia omnis electorum chorus a lugubri squalore temporalis tristitiae liberatur, et immortalitatis stola in illo splendore sempiternae felicitatis induitur. Quod etiam in psalmo dedicandae domus apertissime canit Ecclesia: «Convertisti, inquit, planctum meum in gaudium mihi, conscidisti saccum meum et praecinxisti me laetitia; ut cantem tibi gloria mea et non compungar (Psal. XXIX).» Cidaris etiam munda in ejus capite ponitur, quia felicitatis aeternae gloria coronatur.

Caput IX.

In epistola ad cardinales episcopos; de dignitate Romanae Ecclesiae.

«Ecce lapis, quem dedi coram Jesu: super lapidem unum septem oculi sunt (Zach. III).» Lapis autem iste, illa procul dubio petra est de qua verus Jesus Petro pollicetur, dicens: «Super hanc petram aedificabo Ecclesiam meam (Matth. XVI).» Septem igitur oculos habet haec petra; quia totidem sancti Spiritus donis sancta praefulget Ecclesia: quibus nimirum velut candelabrum aureum inexstinguibiliter rutilans ignorantiae tenebras effugat, et ad contemplandum justitiae Solem hominum mentes illustrat.

"Jesus was clothed with filthy garments, and stood before the face of the angel: who answered and spoke to those who stood before him, saying: Take away the filthy garments from him. And he said to him: Behold, I have taken away your iniquity from you, and I have clothed you with a change of raiment. And he said: Put a clean mitre upon his head (Zech. III)." For what should be understood by Joshua, namely the great high priest, but the Mediator of God and men? Clearly, just as through Zerubbabel the son of Shealtiel, who had come from the royal stock of Judah, and Joshua the son of Jehozadak, who administered the right of the priestly office, the Israelite people escaped the yoke of the Babylonian captivity through seventy years, and built the temple of Jerusalem, which had been destroyed, with renewed novelty; so the number of the elect after the times of this life, which run through a sevenfold repetition of days, is snatched from the servitude of this mortality through Jesus Christ, who is the true King and Priest, and the temple of God, which is the holy Church, is renewed in the heavenly Jerusalem. Concerning which servitude the Apostle says: For "even the creature itself shall be delivered from the servitude of corruption into the liberty of the glory of the sons of God (Rom. VIII)." At that time, therefore, Jesus in His body, which is the Church, puts off the filthy garments; then He assumes the rule of honor and glory, because the entire choir of the elect is delivered from the mournful squalor of temporal sadness, and is clothed with the robe of immortality in that splendor of eternal happiness. Which also the Church sings most clearly in the psalm for the dedication of the house: "You have turned," it says, "my mourning into joy for me, you have cut my sackcloth and girded me with gladness; that my glory may sing to you and I may not be grieved (Psal. XXIX)." A clean mitre also is placed upon His head, because He is crowned with the glory of eternal happiness.

Chapter IX.

In an epistle to the cardinal bishops; concerning the dignity of the Roman Church.

"Behold the stone, which I have given before Joshua: upon one stone there are seven eyes (Zech. III)." Moreover, this stone is without doubt that rock of which the true Jesus promises to Peter, saying: "Upon this rock I will build My Church (Matth. XVI)." Therefore this rock has seven eyes; because the holy Church shines forth with as many gifts of the Holy Spirit: by which certainly, like a golden candlestick glowing inextinguishably, it puts to flight the darkness of ignorance, and enlightens the minds of men to contemplate the Sun of justice.

De quo idem propheta: «Vidi, ait, et ecce candelabrum aureum totum, et lampas ejus super caput ipsius, et septem lucernae ejus super illud (Zach. IV).» Quod utique sacramentum et B. Joannes in Apocalypsi se didicisse non tacuit, cui dictum est: «Mysterium septem stellarum, quas vidisti in dextera mea, et septem candelabra aurea (Apoc. I).» Septem stellae angeli sunt septem Ecclesiarum, et candelabra septem septem Ecclesiae sunt.

Caput X

In sermone II de S. Matthaeo apost. et evang.

Porro quadrigae illae quas Zacharias propheta designat, cum dicit: «Et conversus sum, et vidi, et ecce quatuor quadrigae egredientes de medio duorum montium, et erant montes aerei.» De quibus et paulo post dicit: «Isti sunt quatuor venti coeli, qui egrediuntur, ut stent coram dominatore omnis terrae (Zach. VI).» Et notandum quia non una quatuor evangelistarum quadriga dicitur; sed unusquisque eorum quadriga vocatur, quia et unus in quatuor, et quatuor sunt in uno; dum per ejusdem fidei intentionem quod scribitur a singulis reperitur in cunctis; et quod dicitur ab universis invenitur in singulis. Duo vero montes aerei, de quorum medio dicuntur egressi, duo sunt Testamenta, quae ad instar aeris durabilia sunt et sonora, quia usque ad finem saeculi non inveniunt terminum et per omnia mundi spatia dant tinnitum. «In omnem enim terram exivit sonus eorum, et in fines orbis terrae verba eorum (Psal. XVIII).» Qui et venti esse referuntur, quia de his scriptum est: «Ubi erat impetus spiritus, illuc gradiebantur (Ezech. I).» Qui etiam egrediuntur ut stent coram Dominatore omnis terrae; quia quod sancti praedicatores ex fidelium fructificatione proficiunt, non sibi tribuunt, sed auctori a quo eorum omnia lucra procedunt. De quibus ad B. Job dicitur: «Nunquid immittes fulgura, et ibunt, et revertentia dicent tibi: Adsumus?» (Job XXXVIII.)

Expliciunt testimonia de libris prophetarum.

INCIPIUNT TESTIMONIA DE LIBRO MACHABAEORUM.

CAPUT PRIMUM.

Concerning which the same prophet says: "I saw, and behold a candlestick all of gold, and its lamp upon the head of it, and its seven lights upon it (Zech. IV)." Which sacrament indeed Blessed John did not keep silent that he had learned in the Apocalypse, to whom it was said: "The mystery of the seven stars, which you saw in my right hand, and the seven golden candlesticks (Apoc. I)." The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches.

Chapter X.

In the second sermon concerning Saint Matthew, apostle and evangelist.

Furthermore, those four-horse chariots which the prophet Zechariah designates, when he says: "And I turned, and I saw, and behold four chariots coming out from the midst of two mountains, and the mountains were of brass." Concerning which also a little later he says: "These are the four winds of heaven, which go forth to stand before the Lord of all the earth (Zech. VI)." And it should be noted that there is not said to be one chariot of the four evangelists; but each of them is called a chariot, because both one is in four, and four are in one; since through the intention of the same faith, that which is written by each is found in all; and that which is said by all is found in each. Truly the two mountains of brass, from the midst of which they are said to have come out, are the two Testaments, which like brass are durable and resonant, because they find no end until the end of the world and give a ringing sound through all the spaces of the world. "For their sound has gone forth into all the earth, and their words unto the ends of the world (Ps. XVIII)." Which also are reported to be winds, because of them it is written: "Whither the impulse of the spirit was, thither they went (Ezek. I)." Which also go forth to stand before the Lord of all the earth; because that which the holy preachers gain from the fruitfulness of the faithful, they do not attribute to themselves, but to the author from whom all their gains proceed. Concerning whom it is said to Blessed Job: "Will you send forth lightnings, and they shall go, and returning shall say to you: Here we are? (Job XXXVIII)."

Here end the testimonies from the books of the prophets.

HERE BEGIN THE TESTIMONIA FROM THE BOOK OF MACCABEES.

CHAPTER I.

«Cum in Persidem (inquit Scriptura) ducerentur patres nostri, sacerdotes qui tunc Dei cultores erant, acceptum ignem de altari occulte absconderunt in valle, ubi erat puteus altus et siccus, et in eo contutati sunt eum; ita ut omnibus ignotus esset locus.» «Cum praeteriissent autem multi anni, placuit Domino ut mitteretur Nehemias a rege Persidis.» «Hic misit nepotes sacerdotum illorum, qui absconderant, ad requirendum ignem; et, sicut narraverunt nobis, non invenerunt ignem, sed aquam crassam (II Machab. I).» In quibus omnibus verbis illud unum specialiter attendendum est quod in alto et sicco vallis puteo prius ignis absconditur, et postmodum non ignis, sed aqua crassa a requirentibus invenitur. Mens quippe sincera atque perfecta Domini intentione quaerentis, non incongrue per puteum vallis altum designatur et siccum; quae nimirum et a fluidis illecebrarum carnalium voluptatibus arida, et terrenae concupiscentiae ruderibus alte defossa, et in verae humilitatis est convalle fundata. Huic itaque puteo sacrificii ignis immittitur, cum in electi cujuslibet mente divini amoris flamma concipitur atque ad coeleste desiderium prius animus inflammatur. Sed hic ignis in aquam vertitur, quia ex igne divini amoris lacrymarum compunctio generatur. Et notandum quod non pura duntaxat aqua, sed crassa aqua narratur illic fuisse reperta. Quid enim crassa est aqua nisi lacrymarum compunctio divinae gratiae pinguedine saginata? Qua videlicet saginari pinguedine aestuabat Propheta, cum diceret: «Sicut adipe et pinguedine repleatur anima mea (Psal. LXII).» Et per alium prophetam haec eadem promittitur crassitudo, cum ait: «Delectabitur in crassitudine anima vestra (Isai. LV).» Nec praetereundum quod abscondentes hunc ignem, contutati quidem fuisse, non autem funditus exstinxisse referuntur. Quia nimirum ignis divini amoris, quem in anima nostri cordis accendimus, ut ex aromatibus bonorum operum suave Deo sacrificium offeramus, in ipso nostrae conversationis initio intus quidem debemus sollicite custodire, ne carnalis aurae flatibus evanuerit; sed foras nequaquam per ostentationem jactantiae debemus ostendere. «Ita ut omnibus, inquit, ignotus esset locus.» Quia, ut Dominus ait: «Cum jejunatis, nolite fieri sicut hypocritae tristes (Matth. VI).» Et post modicum: «Tu autem cum jejunas, unge caput tuum, et faciem tuam lava, ne videaris hominibus jejunans, sed Patri tuo qui est in abscondito.» Post multos vero annos, hic ignis aqua crassa invenitur; quia, postquam longo tempore mens nostra in divini amoris amore solidatur, postmodum per compunctionis lacrymas in publicum operis prorumpit. Quae nimirum aqua tunc crassa est, cum ex carnis nostrae maceratione pinguescit.

"When our fathers were being led into Persia (the Scripture says), the priests who were then worshippers of God, having taken fire from the altar, hid it secretly in a valley, where there was a deep and dry pit, and in it they kept it safe, so that the place was unknown to all." "But when many years had passed, it pleased the Lord that Nehemiah should be sent by the king of Persia." "He sent the grandsons of those priests who had hidden it to seek for the fire; and, as they told us, they found not fire, but thick water (II Maccab. I)." In all these words, that one thing especially is to be noted: that the fire is first hidden in a deep and dry pit of a valley, and afterwards not fire, but thick water is found by those seeking it. Indeed, the sincere and perfect mind of one seeking with the intention of the Lord is not incongruously designated by the deep and dry pit of a valley; which indeed is dry from the fluid allurements of carnal pleasures, and deeply dug out from the debris of earthly concupiscence, and is founded in the valley of true humility. Therefore, the fire of sacrifice is put into this pit when the flame of divine love is conceived in the mind of any elect person and the soul is first inflamed to heavenly desire. But this fire is turned into water, because from the fire of divine love the compunction of tears is generated. And it should be noted that not merely pure water, but thick water is said to have been found there. For what is thick water but the compunction of tears fattened by the richness of divine grace? With which richness indeed the Prophet was burning to be fattened, when he said: "Let my soul be filled as with marrow and fatness (Ps. LXII)." And through another prophet this same thickness is promised, when he says: "Your soul shall be delighted in fatness (Isa. LV)." Nor should it be passed over that those hiding this fire are reported to have kept it safe, but not to have utterly extinguished it. Because indeed the fire of divine love, which we kindle in the soul of our heart, so that we may offer a sweet sacrifice to God from the spices of good works, we ought in the very beginning of our conversion to guard carefully within, lest it vanish by the breaths of the carnal breeze; but we ought by no means to show it outwardly through the ostentation of boasting. "So that the place," it says, "was unknown to all." Because, as the Lord says: "When you fast, be not as the hypocrites, sad (Matt. VI)." And after a little: "But you, when you fast, anoint your head and wash your face, that you appear not to men to fast, but to your Father who is in secret." But after many years, this fire is found to be thick water; because, after our mind is solidified for a long time in the love of divine love, afterwards it breaks forth into the public of work through the tears of compunction. Which water indeed is thick then, when it becomes fat from the maceration of our flesh.

Sicut enim pingue dicitur quod carnosum est, et plenum; ita illa compunctio pinguis ac crassa esse perhibetur, quae non tantum est in superficie vocis, sed quae ex intimae devotionis pinguedine procreatur. Ad hunc ergo puteum Nehemias nepotes sacerdotum misit, quia ad hanc cordis munditiam Redemptor noster eos, qui per imitacionem filii sunt sanctorum patrum, mittit; ut ignem requirentes, aquam crassam inveniant; quatenus prius in eis divini amoris ignis ardeat, et postmodum aqua compunctionis erumpat. Hinc est quod beatus Job dicit: «In foveam demergent me vestimenta mea, et abominabuntur me amictus mei (Job IX).» Quod tunc agitur, cum ipsa bona opera quae agimus, in comparatione divinae munditiae, sicut foveae sordes esse sentimus.

Caput II.

In epistola ad Albericum card.

Illud praeterea, quod quaeris quid factum sit de arca Domini et tabernaculo foederis quae fabrefacta sunt in deserto; sicut hujus rei pene nil officit ignorantia, ita vix aliquid utilitatis probatur conferre notitia. Verumtamen, sicut Scripturae tradit auctoritas, in monte Abarim, ubi Moyses sepultus agnoscitur, tabernaculum simul cum arca nec non et altare incensi reconditum Jeremiae prophetae manibus invenitur. Quod evidenti declaratur indicio, si secundi libri Machabaeorum diligenter attendatur exordium: «Erat, inquit, in ipsa Scriptura, quomodo tabernaculum et arcam jussit propheta, divina responso ad se facto, comitari secum, usquequo exiit in montem, in quem Moyses ascendit, et vidit Dei claritatem.» «Et veniens ibi Jeremias, invenit locum speluncae, et tabernaculum, et arcam, et altare incensi intulit illuc, et ostium obstruxit (II Mach. II; Deut. XXXIV).» Haec igitur tria sacramenta, sicut dictum est, Jeremias in praefato Abarim monte recondidit. Si quid autem ex his aliud postmodum factum fuerit aut certe sic intacta permanserint, quia nusquam Scriptura commemorat, nostra quoque disquirere curiositas non praesumat.

Delicatus siquidem miles est qui ante vult triumphare quam arma conserere, prius triturare quam rura proscindere. Considerato nempe ordine Scripturarum, rite perpenditur nostrarum series actionum: prius enim lex, deinde judicium, postremo subsequitur historia regum. Nunc sane nos expedit indicta nobis divinae legis mandata servare; postea compellimur ante tribunal tremendi Judicis rationem de nostris operibus reddere; postremo dabitur in illa supernae claritatis gloria sine fine regnare. Teneat ergo ordinem qui vitare vult Babylonem.

For as that is called fat which is fleshy and full, so that compunction is said to be fat and thick which is not only on the surface of the voice, but which is procreated from the fatness of innermost devotion. To this pit, therefore, Nehemiah sent the grandsons of the priests, because our Redeemer sends to this purity of heart those who through imitation are sons of the holy fathers, so that seeking fire they may find thick water; that first the fire of divine love may burn in them, and afterwards the water of compunction may break forth. Hence it is that blessed Job says: "My garments shall plunge me into the ditch, and my clothes shall abhor me (Job IX)." Which is done then, when we feel that the very good works which we do, in comparison with divine purity, are like the filth of a ditch.

Chapter II.

In an epistle to Cardinal Alberic.

Furthermore, as to what you ask concerning what became of the ark of the Lord and the tabernacle of the covenant which were made in the desert; just as ignorance of this matter hinders almost nothing, so knowledge is proved to confer hardly any utility. Nevertheless, as the authority of Scripture relates, on Mount Abarim, where Moses is known to have been buried, the tabernacle together with the ark and also the altar of incense is found to have been hidden by the hands of the prophet Jeremiah. Which is declared by evident proof, if the beginning of the second book of Maccabees is diligently attended to: "It was, it says, in the same Scripture, how the prophet ordered the tabernacle and the ark, a divine response having been made to him, to accompany him, until he went out to the mountain into which Moses ascended and saw the brightness of God." "And Jeremiah coming there found a place of a cave, and he brought in thither the tabernacle, and the ark, and the altar of incense, and he blocked the door (II Macc. II; Deut. XXXIV)." These three sacraments, therefore, as has been said, Jeremiah hidden in the aforesaid Mount Abarim. If anything else was done with these afterwards or if they indeed remained thus untouched, because Scripture nowhere commemorates it, let our curiosity also not presume to inquire.

Indeed, he is a delicate soldier who wants to triumph before joining arms, to thresh before breaking up the fields. Having considered indeed the order of the Scriptures, the series of our actions is rightly weighed: for first the law, then judgment, finally follows the history of kings. Now truly it behooves us to keep the mandates of the divine law enjoined upon us; afterwards we are compelled to give an account of our works before the tribunal of the awesome Judge; finally it will be given to reign without end in that glory of supernal brightness. Therefore let him hold the order who wants to avoid Babylon.

Ille nimirum vitae suae ordinem vivendo confundit qui ante vult ridere quam fleve. Cum Salomon dicat: «Tempus flendi et tempus ridendi (Eccle. III).» Ille etiam recti ordinis lineam deserit qui creatis rebus Creatorem omnium in amore postponit. Sicut perverso homini divina voce dicitur: «Posuisti me post corpus tuum.» Dominum quippe post corpus suum ponit qui magis studet utilitati, vel voluptati carnis suae consulere quam Dei praecepta servare. Hinc est quod sponsa dicit in Canticis: «Ordinavit in me charitatem (Cant. II).» Nusquam certe praeceptum in Veteris Testamenti caeremoniis invenitur ut mel sacrificiis misceatur. Per quod intelligitur, quia his, qui vitae suae Deo sacrificium offerunt, nullam Deus carnalem vult inesse dulcedinem, nihil in eis vivere quod ad carnalem pertineat voluptatem. Oleum autem frequenter immittitur, ut omnis nostrae operationis oblatio hilariter offeratur. «Hilarem enim datorem diligit Deus (II Cor. IX).» In omnibus etiam sal praecipitur admisceri ut omne boni operis sacrificium, rationis, discretionis ac coelestis sapientiae sit sale conditum.

DE PETITIONIBUS LINCIDARII ET RESPONSIONIBUS EJUSDEM.

Quaest. 1. Si Christus non venit solvere legem, sed implere, cur carne non circumciditur Christianus?

Respons. Imo jam se ideo Christianus minime circumcidit; quia quod circumcisione prophetabatur Christus implevit. Exspoliatio quippe vitae carnalis, quae in veteri lege fuerat figurata, in Christi jam cernitur resurrectione completa; et quod exspectamus in nostra resurrectione futurum, jam in sacri baptismatis mysterio commendatur. Carnalis itaque circumcisio tanquam superflua jure contemnitur, cum jam spiritualis, propter quam significandam illa praecesserat, figuratur.

Quaest. 2. Cur omittit Christianus Sabbatum colere, si Christus non venit legem solvere, sed implere?

Respons. A nobis Sabbatum ideo non servatur quia quod tunc erat in figura praemissum, per exhibitionem rei jam videmus impletum. In Christo quippe verum spiritualis otii Sabbatum colimus, cum in eo solo spem ponimus, et sic in illo toto cordis amore ac devotione quiescimus, ut ab omni vitiorum servili opere ac terrenarum rerum ambitione cessemus. Ad quod Sabbatum celebrandum ipse nos provocat, dum clamat: «Venite, inquit, ad me, omnes qui laboratis et onerati estis, et ego reficiam vos.»

He indeed confuses the order of his life by living who wants to laugh before weeping. Since Solomon says: "A time to weep and a time to laugh (Eccl. III)." He also deserts the line of right order who postpones the Creator of all in love to created things. As it is said by the divine voice to the perverse man: "You have placed me behind your body." For he puts the Lord behind his body who strives more to consult the utility or pleasure of his flesh than to keep the precepts of God. Hence it is that the bride says in the Canticle: "He ordered charity in me (Cant. II)." Nowhere indeed is a precept found in the ceremonies of the Old Testament that honey should be mixed with the sacrifices. By which it is understood that for those who offer the sacrifice of their life to God, God wants no carnal sweetness to be present, nothing to live in them which pertains to carnal pleasure. But oil is frequently poured in, so that the offering of all our operation may be offered cheerfully. "For God loves a cheerful giver (II Cor. IX)." In all things also salt is commanded to be mixed so that every sacrifice of good work may be seasoned with the salt of reason, discretion, and heavenly wisdom.

CONCERNING THE PETITIONS OF THE ELUCIDARIUM AND THE RESPONSES OF THE SAME.

Quest. 1. If Christ came not to loosen the law, but to fulfill it, why is the Christian not circumcised in the flesh?

Response. Nay, for this reason the Christian now does not circumcise himself at all; because what was prophesied by circumcision, Christ fulfilled. For the stripping off of the carnal life, which had been figured in the old law, is now seen completed in the resurrection of Christ; and what we expect to be future in our resurrection is already commended in the mystery of sacred baptism. Therefore carnal circumcision is rightly despised as superfluous, since the spiritual one, for the signifying of which the former had preceded, is now figured.

Quest. 2. Why does the Christian omit to keep the Sabbath, if Christ came not to loosen the law, but to fulfill it?

Response. The Sabbath is not kept by us for this reason: because what was then sent ahead in figure, we now see fulfilled through the exhibition of the thing. For in Christ we keep the true Sabbath of spiritual rest, when we place hope in Him alone, and thus we rest in Him with all the love and devotion of the heart, so that we cease from every servile work of vices and from the ambition of earthly things. To the celebration of which Sabbath He Himself provokes us, while He cries out: "Come to Me," He says, "all you who labor and are burdened, and I will refresh you."

«Tollite jugum meum super vos, et discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris (Matth. XIII).» Carnalis ergo Sabbati cultum supervacuum dicimus, cum jam illud verum et salutiferum, propter quod institutum est, celebramus.

Quaest. 3. Si Christus non venit legem solvere, sed implere, cur Christianus negligit ciborum differentiam quae in lege praecipitur observari?

Respons. Imo idcirco haec a Christianis ciborum differentia non admittitur; quoniam a Christo quod per hanc figurabatur impletur. Immunditia quippe, quae tunc cavebatur in cibis, nunc in moribus reprobatur humanis. Sicut enim sancti quique ac justi transferuntur in corpus Christi; sic ab eo reprobi et iniqui tanquam cibi repelluntur immundi. Postquam ergo ipsa Veritas quae significabatur advenit, merito significationis umbra cessavit.

Quaest. 4. Si Christus non venit legem solvere, sed implere, cur et animalium carnibus sacrificium Deo Christianus non curat offerre?

Respons. Imo idcirco a Christianis hujusmodi sacrificium non offertur; quia quidquid in illis hostiis typice gerebatur, totum in immolatione Agni, «qui tollit peccata mundi (Joan. III),» veraciter adimpletur: et quia omnia illa nil aliud salutis habebant, nisi ut ad hoc nostrum sacrificium unanimiter tenderent, hoc unum omnis caeremoniarum diversitas designaret, postquam hostia singularis illuxit, multiplex umbra quae praecedebat evanuit. Quis enim nesciat eadem sacrificia potius ad hoc inobediendi populo, ne cum idolis fornicaretur, imposita, quam Deo tanquam ipse desideraret oblata?

Quaest. 5. Si Christus non venit legem solvere, sed implere, cur Christianus azymam quam lex praecipit non observat?

Respons. Idcirco a Christianis visibilis illa et corporalis azyma floccipenditur; quoniam expurgato veteris vitae fermento, nova conspersio spiritualiter adimpletur. Tunc enim erat legis scriptura praeceptum, nunc est testimonium, et postquam id quod significabatur advenit, hoc quod significabat interiit.

Quaest. 6. Si Christus legem venit implere, cur Christianus paschalis agni sanguine Pascha non celebrat, cum hoc tantopere lex ipsa decernat?

Respons. Hic idipsum respondendum quod jam superius dictum est; quia postquam verus ille Agnus qui significabatur advenisse cognoscitur, ille qui significabat superfluus judicatur. Cujus utique sanguine non jam ligneas sive lapideas fores inungimus, sed interioris potius hominis viscera consignamus.

Si non solvit legem Christus, cur lege mandatam non celebrat neomeniam Christianus?

"Take My yoke upon you, and learn of Me, for I am meek and humble of heart, and you shall find rest for your souls (Matt. XI)." Therefore we say the cult of the carnal Sabbath is superfluous, since we already celebrate that true and salutary one for the sake of which it was instituted.

Quest. 3. If Christ came not to loosen the law, but to fulfill it, why does the Christian neglect the difference of foods which is commanded in the law to be observed?

Response. Nay, for this reason this difference of foods is not admitted by Christians: because that which was figured by this is fulfilled by Christ. For uncleanness, which was then avoided in foods, is now reproved in human morals. For as all the holy and just are transferred into the body of Christ, so from Him the reprobate and iniquitous are repelled as unclean foods. After the Truth itself, therefore, which was signified, arrived, the shadow of the signification deservedly ceased.

Quest. 4. If Christ came not to loosen the law, but to fulfill it, why does the Christian also not care to offer sacrifice with the flesh of animals to God?

Response. Nay, for this reason a sacrifice of this kind is not offered by Christians: because whatever was typically carried out in those victims is all truly fulfilled in the immolation of the Lamb "who takes away the sins of the world (John I)." And because all those things had nothing else of salvation except that they should unanimously tend toward this our sacrifice—this one thing the diversity of all ceremonies would designate—after the singular victim shone forth, the manifold shadow which preceded vanished. For who would not know that the same sacrifices were imposed rather for this on an disobedient people, lest they commit fornication with idols, than offered to God as if He Himself desired them?

Quest. 5. If Christ came not to loosen the law, but to fulfill it, why does the Christian not observe the unleavened bread which the law commands?

Response. For this reason that visible and corporal unleavened bread is considered of little account by Christians: because the leaven of the old life having been purged out, a new sprinkling is spiritually fulfilled. For then the scripture of the law was a precept, now it is a testimony; and after that which was signified arrived, this which signified perished.

Quest. 6. If Christ came to fulfill the law, why does the Christian not celebrate the Passover with the blood of the paschal lamb, when the law itself so greatly decrees this?

Response. Here the very same thing is to be responded which was already said above: because after that true Lamb who was signified is known to have arrived, he who signified is judged superfluous. With whose blood indeed we do not now anoint wooden or stone doors, but rather we seal the inward parts of the interior man.

Quest. 7. If Christ did not loosen the law, why does the Christian not celebrate the new moon commanded by the law?

Respons. Propter hoc etiam Christianus celebrare contemnit; quoniam id totum, propter quod olim celebratum est, Christus implevit, novae quippe lunae solemnitas novam designat in homine fieri creaturam, de qua dicit Apostolus: «Si qua igitur in Christo nova creatura, vetera transierunt, et ecce facta sunt omnia nova (II Cor. V).»

Quaest. 8. Si Christus non venit legem solvere, cur Christianus illa ablutionum baptismata quae lex praecipit non observat?

Respons. Ideo haec Christianae non merentur observantiae cultum, quia tunc umbrae fuerunt futurorum quorum nunc perspicuum possidemus effectum. «Consepulti enim sumus Christo per baptismum in morte; ut quomodo surrexit Christus a mortuis per gloriam Patris, sic et nos in novitate vitae ambulemus (Rom. VI).»

Quaest. 9. Si lex a Christo impleta est, non soluta, quid rationis objicitur ut a Christianis scenopegiae solemnitas non colatur?

Respons. Tabernaculum Dei societas est populi Christiani, et quoniam illud tabernaculum sanctam praefigurabat Ecclesiam, contemnitur signum postquam venit quod fuerat praesignatum. Nec enim diceretur tabernaculum testimonii, nisi attestaretur alicui quae declaranda erant suo tempore veritatis. Quod itaque tunc agebatur praecepto figuratum, nunc praesentialiter cernitur testimonio revelatum: et cum jam id quod figurabatur aspicitur, quod figurabat superfluum per omnia judicatur.

Quaest. 10. Si Christus legem solvere noluit, sed implere, quare Christianus septimum remissionis annum, vel etiam jubilaeum negligit observare?

Respons. Quoniam Veritas ac Sapientia Dei, quae cum doceat angelos in coelo, homines etiam docere venit in terra. Quod prius jusserat carnaliter sub aenigmatis umbra servari, postmodum discipulis suis spiritualiter mandavit intelligi. Sic enim dies septimus feriatus esse praecipitur ut aeterna per eum requies designetur. Sic et in anno septimo, sic et in Jubilaeo, qui per annorum circulum septenario numero septies replicato et monade superaddita, in quinquagenarium ducitur, secura quies perpetuae beatitudinis intimatur. Incipiente quippe Jubilaeo tubis canitur, omnesque ad possessiones proprias revertuntur. Quia, sicut dicit Apostolus: «Ipse Dominus in jussu, et in voce archangeli, et in tuba Dei descendet de coelo, canet enim tuba, et mortui resurgent incorrupti (I Thess. IV).» Ad possessiones autem suas unumquemque redire, est corpora sua protinus incorrupta recipere. Tunc revertetur Adam ad antiquam carnis suae terram in qua primitus habitaverat; tunc Noe, Abraham, Moyses cunctisque propria possessio redditur, dum corpus illis incorruptibile reformatur.

Response. For this reason also the Christian despises to celebrate it: because all that, for the sake of which it was once celebrated, Christ fulfilled; for the solemnity of the new moon designates that a new creature is made in man, concerning which the Apostle says: "If then any be in Christ a new creature, the old things have passed away, and behold all things are made new (II Cor. V)."

Quest. 8. If Christ came not to loosen the law, why does the Christian not observe those baptisms of washings which the law commands?

Response. Therefore these do not deserve the cult of Christian observance, because then they were shadows of future things of which we now possess the clear effect. "For we are buried together with Christ through baptism into death; that as Christ rose from the dead through the glory of the Father, so we also may walk in novelty of life (Rom. VI)."

Quest. 9. If the law was fulfilled by Christ, not loosened, what reason is objected that the solemnity of the feast of tabernacles is not kept by Christians?

Response. The tabernacle of God is the society of the Christian people, and since that tabernacle prefigured the holy Church, the sign is despised after that which had been pre-signified arrived. For it would not be called the tabernacle of testimony, unless it attested to someone those things of the truth which were to be declared in their own time. What therefore was then done figured by precept, is now seen presentially revealed by testimony: and since that which was figured is already beheld, that which figured is judged superfluous in all things.

Quest. 10. If Christ did not want to loosen the law, but to fulfill it, why does the Christian neglect to observe the seventh year of remission, or even the Jubilee?

Response. Because the Truth and Wisdom of God, which while it teaches angels in heaven, came also to teach men on earth. What He had first ordered to be kept carnally under the shadow of an enigma, He afterwards commanded to be understood spiritually by His disciples. For thus the seventh day is commanded to be a holiday so that eternal rest may be designated through it. Thus also in the seventh year, thus also in the Jubilee, which through a cycle of years with the sevenfold number seven times repeated and a monad added, is led into fifty, a secure rest of perpetual beatitude is intimated. For at the beginning of the Jubilee the trumpets are sounded, and all return to their own possessions. Because, as the Apostle says: "The Lord Himself shall descend from heaven with a command, and with the voice of an archangel, and with the trumpet of God; for the trumpet shall sound, and the dead shall rise incorrupt (I Thess. IV)." Moreover, for each one to return to his own possessions is to receive back his own bodies forthwith incorrupt. Then Adam shall return to the ancient earth of his flesh in which he had first dwelt; then to Noah, Abraham, Moses, and all, their own possession is restored, while an incorruptible body is reformed for them.

Redemptor itaque noster, qui «discipulis aperuit sensum, ut intelligerent mysteria Scripturarum (Luc. XXIV),» noluit Jubilaeum, noluit septimum remissionis annum vel caeteras legalis ritus caeremonias carnaliter observari, postquam haec omnia spiritualiter fecit intelligi: tunc enim mandata legalia veraciter adimplentur, cum, juxta spiritualem intelligentiam ad quam instituta sunt, fiunt. Nam tunc erant vacua, umbra scilicet, et imago rei, non ipsa res, cum carnaliter servabantur.

DE MINITATIONIBUS ET PROMISSIONIBUS DEI.

Nullatenus debuit immutari quod Papa concessit, quod decreto constituit (PET. DAM. tom. III, opusc. 4.) Quid mirum si homines statuta mutant, quando omnipotens Deus ea quoque, quae a semetipso constituuntur, immutat? Nam ex eo, quod promittit aliquando minuit, vel etiam totum subtrahit; aliquando mala minatur, et non infligit. Quid est quod Deus nunquam promisit, et minuit? Si non excidit, reminisci potes, quia dixit Dominus ad Noe: «Non permanebit spiritus meus in homine in aeternum, quia caro est, eruntque dies illius centum viginti annorum (Gen. VI).» Sed cum Scriptura commemoret quingentorum tunc annorum exstitisse Noe, quando haec sibi Dominus loquebatur; sexcentorum vero tunc jam esse cum cataclismus erupit, liquido patet viginti annos de praescripti numeri spatio fuisse subtractos. Vitae itaque spatium quod humano generi Deus promisit imminuit, quia perversitatis eorum reatus excrevit. Judae quoque per os patriarchae promisit Spiritus sanctus, dicens: «Non auferetur sceptrum de Juda, et dux de femore ejus, donec veniat qui mittendus est (Gen. XLIX);» et tamen nec temporibus Judicum legimus viros de tribu Juda semper super Israel tenuisse ducatum; nec reges ex eadem tribu principatum tenuisse usque ad Christi reperiuntur adventum. Constat ergo quia saepe Deus omnipotens quod homini promisit imminuit, quoniam homo quod Deo debuerat non implevit.

Ubi Deus promisit bonum aliquod, et non implevit? Recordare, quia dixit Dominus ad Josiam regem Juda: «Pro eo, inquit, quod vidisti verba voluminis, et perterritum est cor tuum, et humiliatus es coram Domino, auditis sermonibus contra locum istum et habitatores ejus; et scidisti vestimenta tua, et flevisti coram me, idcirco colligam te ad patres tuos, et colligeris ad sepulcrum tuum in pace;»

Our Redeemer, therefore, who "opened the sense to the disciples, that they might understand the mysteries of the Scriptures (Luke XXIV)," did not want the Jubilee, did not want the seventh year of remission or the other ceremonies of the legal rite to be observed carnally, after He made all these things to be understood spiritually: for then the legal mandates are truly fulfilled, when they are done according to the spiritual understanding for which they were instituted. For they were then empty, namely a shadow and image of the thing, not the thing itself, when they were carnally kept.

CONCERNING THE THREATS AND PROMISES OF GOD.

By no means ought that to have been changed which the Pope granted, which he established by decree (Pet. Dam. vol. III, opusc. 4). What wonder if men change statutes, when almighty God also changes those things which are established by Himself? For from that which He promises He sometimes diminishes, or even withdraws the whole; sometimes He threatens evils, and does not inflict them. What is it that God never promised, and diminished? If it has not slipped your mind, you can remember that the Lord said to Noah: "My spirit shall not remain in man forever, because he is flesh, and his days shall be a hundred and twenty years (Gen. VI)." But since Scripture commemorates that Noah was then five hundred years old when the Lord spoke these things to him; and that he was already six hundred when the cataclysm broke out, it is clearly evident that twenty years were subtracted from the space of the prescribed number. Therefore the space of life which God promised to the human race He diminished, because the guilt of their perversity increased. To Judah also through the mouth of the patriarch the Holy Spirit promised, saying: "The scepter shall not be taken away from Judah, nor a leader from his thigh, until He comes who is to be sent (Gen. XLIX);" and yet neither in the times of the Judges do we read that men of the tribe of Judah always held the leadership over Israel; nor are kings from the same tribe found to have held the principality until the arrival of Christ. It is certain therefore that almighty God often diminished what He promised to man, because man did not fulfill what he owed to God.

Where has God promised some good, and not fulfilled it? Remember, because the Lord said to Josiah king of Judah: "Because," He said, "you have seen the words of the book, and your heart was terrified, and you were humbled before the Lord, having heard the words against this place and its inhabitants; and you have rent your garments, and wept before me, therefore I will gather you to your fathers, and you shall be gathered to your tomb in peace;"

et tamen paulo post Scriptura dicit: «In diebus ejus ascendit Pharao Nechao rex Aegypti contra regem Assyriorum ad flumen Euphratem, et abiit Josias in occursum ejus, et occisus est in Mageddo, cum vidisset eum (IV Reg. XXIII).» Ad Sedechiam quoque regem Juda per Jeremiam dicitur: Audi verbum Domini, Sedechia rex Juda: Haec dicit Dominus ad te: «Non morieris in gladio, sed in pace morieris, sed secundum combustiones patrum tuorum, regum priorum, qui fuerunt ante te, sic comburent te; quia verbum noc ego locutus sum, dicit Dominus (Jer. XXXIV).» Quod nimirum quomodo potuerit fieri, qui seriem scrutatur historiae nunquam poterit invenire. Nam postquam a rege Babylonis semel est captus, Babyloriamque translatus, ulterius nunquam legitur ab ejus vinculis absolutus. Justo ergo judicio subtraxit Deus homini nonnunquam bona quae promisit, cum rebellis homo illius servare mandata contempsit.

Prosequere etiam, quomodo Deus quod minatus est non infligit?

Nemo qui limen Ecclesiae terit ignorat quia Jonas ad Niniven a Domino missus exclamavit, dicens: «Adhuc quadraginta dies, et Ninive subvertetur (Jon. III).» Sed quia civitas illa ad Dominum toto est corde conversa, nequaquam juxta minacem Domini sententiam excidii est eversione deleta. Cum ergo Deus omnipotens non modo verax, sed et ipsa sit veritas, inviolato consilii sui manente proposito, exterioris judicii sui saepe variat ordinem juxta humani, sive probi, sive improbi meriti qualitatem; quatenus et a pravitate correctus, quod Deus juste minatur, evadat: et prolapsus in culpam, nullatenus quae pollicetur bona percipiat. Hinc est quod per Jeremiam dicit: «Bonas facite vias vestras et studia vestra, et audite vocem Domini Dei vestri, et poenitebit Dominum mali, quod locutus est adversum vos (Jer. XVII).» Hinc est quod ad Heli quoque per virum Dei Dominus ait: «Loquens locutus sum, ut domus tua, et domus patris tui ministraret in conspectu meo usque in sempiternum: nunc autem dicit Dominus: Absit hoc a me, sed quicunque glorificaverit me, glorificabo eum: qui autem contemnunt me, erunt ignobiles (I Reg. II).»

Recte plane cuncta quae proposueras perspicuis roborasti testimoniis Scripturarum, nunc autem de Domini mei regis injuria rationem redde.

Glorioso regi, nobis eligendo pontificem, absit ut nos intulissemus injuriam; cum ad hoc nos necessitas impulerit, non rapina. Ad hoc, inquam, nos invitos attraxit imminens periculum civilis belli, non laedendi livor imperii.

and yet a little later Scripture says: "In his days Pharaoh Necho king of Egypt went up against the king of the Assyrians to the river Euphrates, and Josiah went out to meet him, and was slain in Megiddo, when he had seen him (IV Kings XXIII)." To Zedekiah also king of Judah it is said through Jeremiah: Hear the word of the Lord, Zedekiah king of Judah: Thus says the Lord to you: "You shall not die by the sword, but you shall die in peace, but according to the burnings of your fathers, the former kings who were before you, so shall they burn you; because this word I have spoken, says the Lord (Jer. XXXIV)." Which indeed how it could have happened, he who scrutinizes the series of history will never be able to find. For after he was once captured by the king of Babylon and translated to Babylon, he is never further read to have been absolved from his bonds. By a just judgment, therefore, God sometimes withdrew from man the good things which He promised, when rebellious man despised to keep His mandates.

Follow up also, how does God not inflict what He threatened?

No one who treads the threshold of the Church is ignorant that Jonah, sent by the Lord to Nineveh, cried out, saying: "Yet forty days, and Nineveh shall be overthrown (Jon. III)." But because that city was turned to the Lord with all its heart, it was by no means deleted by the overthrow of destruction according to the threatening sentence of the Lord. Since therefore almighty God is not only truthful, but is truth itself, the purpose of His counsel remaining inviolate, He often varies the order of His exterior judgment according to the quality of human merit, whether honest or dishonest; so that both he who is corrected from depravity may escape what God justly threatens, and he who has lapsed into fault may by no means perceive the good things which He promises. Hence it is that through Jeremiah He says: "Make your ways and your studies good, and hear the voice of the Lord your God, and it shall repent the Lord of the evil that He has spoken against you (Jer. XVII)." Hence it is that to Eli also through the man of God the Lord says: "Speaking I have spoken, that your house and the house of your father should minister in My sight even forever: but now says the Lord: Far be this from Me, but whosoever shall glorify Me, him will I glorify: but they that despise Me shall be ignoble (I Kings II)."

You have indeed rightly strengthened all that you proposed with clear testimonies of the Scriptures; now, however, give an account concerning the injury of my lord the king.

Far be it from us that we should have brought injury upon the glorious king by electing a pontiff; since necessity impelled us to this, not rapine. To this, I say, the imminent danger of civil war drew us unwillingly, not the malice of harming the empire.

Quid mihi omnia haec? dum constet quia quidquid accideret, nullo pacto sancti papae sententiam debuisti infringere; nulla ratione synodalis decreti mysterium licuit violare? Sicut enim Scriptura perhibet: «Melius est ut oriatur scandalum quam ut veritas relinquatur.» Nam si hoc bellum timuissent beati martyres, fierent procul dubio sanctae militiae desertores.

Non ignoras quod inter omnes sanctos martyres, Petrus et Paulus in apostolici senatus culmine possideant principatum. Eorum sunt nobis tenenda vestigia, eorum forma nostris est actibus imprimenda; sub eorum magistra debemus vivere disciplina.

Hoc utique clarum est.

Audi ergo Paulum de coapostolo suo Petro veraciter perhibentem: «Priusquam, ait, venirent quidam a Jacobo, cum gentibus edebat; cum autem venissent, subtrahebat se et segregabat, timens eos qui ex circumcisione erant (Galat. II).» Cernimus ergo Petrum non rigidum, sed discretum: timebat enim Judaeos ne per occasionem gentium a fide recederent Christianorum; et ne perderet gregem perditum, boni pastoris est imitatus exemplum: «Factus est enim Judaeis tanquam Judaeus, ut Judaeos lucrifaceret;» sicut Christus apparuit in forma carnis peccati, ut a peccatis hominem liberaret; et cum legem Moysi non ambigeret abolendam, consulens tamen adhuc rudibus et infirmis fratribus, tenuit ad tempus umbram legis ut eos quandoque proveheret ad perfecte noscendam plenitudinem veritatis. In hoc ergo B. Petrus discretionis nobis regulam dedit, quatenus aliquando, ubi tamen non plurimum noceat, declinemus aliquantulum a tramite rectitudinis ut consulere valeamus infirmis.

Qui dicis, quod Petrus aliquando legem Judaicam tenuit; cur non etiam dicis quod in eadem Epistola legitur: Nimirum, quia «Paulus eum in faciem reprehendit?» «In faciem, inquit, ei restiti, quia reprehensibilis erat, eique dixi: Si tu cum sis Judaeus, gentiliter, et non Judaice vivis, quomodo cogis gentes judaizare?»

Quod Petrus egit compassione misericordiae, hoc Paulus arguit pro magisterio disciplinae. Ille hoc fecit dispensative ut infirmis tolleret scandalum; hoc iste corripuit ne indiscretus quilibet passim adduceret in exemplum. In Petro discamus, ut periculo simus imminente discreti. In Pauli sermonibus instruamur, ut sanis rebus vita nostra mere deserviat rectitudini. Audi etiam consequenter et Paulum, discretionis aureae lineam nostris oculis opponentem, ejusdemque dispensativae compassionis auctorem.

What are all these things to me? since it is certain that whatever should happen, in no way ought you to have broken the sentence of the holy pope; by no reason was it permitted to violate the mystery of the synodal decree? For as Scripture asserts: "It is better that a scandal arise than that the truth be left behind." For if the blessed martyrs had feared this war, they would have become without doubt deserters of the holy warfare.

You are not ignorant that among all the holy martyrs, Peter and Paul possess the principality in the summit of the apostolic senate. Their footsteps are to be held by us, their form is to be imprinted on our acts; under their mistress discipline we ought to live.

This is certainly clear.

Hear therefore Paul truthfully asserting concerning his fellow-apostle Peter: "Before," he says, "certain ones came from James, he ate with the Gentiles; but when they had come, he withdrew himself and separated himself, fearing them who were of the circumcision (Galat. II)." We see therefore Peter not rigid, but discreet: for he feared the Jews lest through the occasion of the Gentiles they should recede from the faith of the Christians; and lest he should lose the lost flock, he imitated the example of the good shepherd: "For he became to the Jews as a Jew, that he might gain the Jews;" just as Christ appeared in the form of the flesh of sin, that He might free man from sins; and although He did not doubt that the law of Moses was to be abolished, nevertheless consulting for the brethren still rude and weak, he held for a time the shadow of the law so that he might at some time promote them to knowing perfectly the fullness of the truth. In this therefore Blessed Peter gave us a rule of discretion, insofar as sometimes, where however it does not harm very much, we may decline a little from the path of rectitude so that we may be able to consult for the weak.

You who say that Peter sometimes held the Jewish law; why do you not also say what is read in the same Epistle: namely, that "Paul rebuked him to his face?" "I resisted him to his face," he says, "because he was reprehensible, and I said to him: If you, being a Jew, live after the manner of Gentiles, and not as do the Jews, why do you compel the Gentiles to judaize?"

What Peter did out of compassion of mercy, Paul argued for the mastery of discipline. The former did this dispensatively that he might take away scandal from the weak; the latter corrected it lest any indiscreet person should everywhere bring it in as an example. In Peter let us learn that we be discreet when danger is imminent. In the words of Paul let us be instructed that in sound matters our life may strictly serve rectitude. Hear also consequently Paul himself, opposing the line of golden discretion to our eyes, and the author of the same dispensative compassion.

Sicut enim apostolicorum Actuum testatur historia: «Perambulabat Paulus Syriam et Ciliciam, confirmans Ecclesias, pervenitque in Derben et Lystram, et ecce discipulus quidam erat, nomine Timotheus, filius mulieris viduae fidelis, patre autem gentili (Act. XVI).» Hunc ergo, ut ad compendium veniamus, Apostolus circumcidit; quoniam Judaeos, imo Judaeis, qui in illis erant regionibus timuit. Cur itaque circumcidit fidelem hominem non Judaeum, qui videlicet incircumcisus erat, sed natione gentilem? nisi ut discretionis studio deserviret, ne Judaei fideles in scandalum corruentes a fide recederent. Hoc etiam nunc ad memoriam redit; quoniam aliquando juxta morem Nazaraeorum comam ex voto nutrivit; et postquam navigasset in Syriam, in Cenchris positus, caput juxta legis mandata totondit (Act. XVIII). Refert adhuc Lucas sacrae scriptor historiae: «Cum venissemus, inquit, Hierosolymam, libenter susceperunt nos fratres; et sequenti die Jacobus et omnes seniores qui cum eo erant, Evangelio illius comprobato, dixerunt ei: Vides, frater, quot millia sunt in Judaea, qui credidere in Christo, et ii omnes aemulatores legis.» «Audierunt autem de te, quod dissensionem doceas a Moyse eorum, qui per gentes sunt Judaeorum, dicens: Non debere eos circumcidere filios suos, neque secundum consuetudinem ingredi.» «Quid ergo est? utique oportet convenire multitudinem; audierunt enim te supervenisse.» «Hoc ergo fac quod tibi dicimus: sunt nobis viri quatuor votum habentes super se; his assumptis, ...»

Nulli liceat ignorare: Omne quod Domino consecretur, sive fuerit homo, sive animal, sive ager, vel quidquid semel fuerit consecratum, Sanctum sanctorum erit Domino, et ad jus pertinet sacerdotum; propter quod inexcusabilis erit omnis qui a Domino et Ecclesia civem petit, aufert, vastat, invadit, vel eripit ut sacrilegus dijudicetur, et si emendare noluerit excommunicetur. Qui abstulerit aliquid patri, homicidae particeps est. Pater noster sine dubio Deus est qui nos creavit; mater vero nostra sancta Ecclesia quae nos in baptismo regeneravit. Ergo qui Christi pecuniam et Ecclesiam aufert, rapit aut fraudat, homicida est atque ante Dominum homicida deputatur. Qui enim res Ecclesiae abstulerit, sacrilegium facit et ut sacrilegus judicandus est. Ut nos ergo contra malignos spiritus spiritualis certaminis aciem ponimus, summopere necesse est ut per charitatem semper uniti atque constricti, et nunquam interrupti per discordiam inveniamur; quia quaelibet bona in nobis opera fuerint, si charitas desit, per malum discordiae locus aperitur in acie, unde ad feriendos nos valeat hostis intrare.

For as the history of the apostolic Acts testifies: "Paul walked through Syria and Cilicia, confirming the Churches, and he came to Derbe and Lystra, and behold there was a certain disciple, named Timothy, the son of a faithful widow woman, but with a Gentile father (Acts XVI)." This man, therefore, to come to a compendium, the Apostle circumcised; because he feared the Jews, or rather the Jews who were in those regions. Why therefore did he circumcise a faithful man who was not a Jew, who namely was uncircumcised, but a Gentile by nation? except that he might serve the study of discretion, lest the faithful Jews falling into scandal should recede from the faith. This also now comes back to memory: that sometimes according to the custom of the Nazarenes he nourished his hair from a vow; and after he had sailed into Syria, being placed in Cenchreae, he shaved his head according to the mandates of the law (Acts XVIII). Luke, the writer of the sacred history, further reports: "When," he says, "we had come to Jerusalem, the brethren gladly received us; and on the following day James and all the elders who were with him, his Gospel having been approved, said to him: You see, brother, how many thousands there are in Judea who have believed in Christ, and they are all emulators of the law." "But they have heard concerning you, that you teach a dissension from Moses of those who are among the Gentiles of the Jews, saying: That they ought not to circumcise their sons, nor to walk according to the custom." "What then is it? certainly the multitude must convene; for they have heard that you have arrived." "Do this therefore which we say to you: we have four men having a vow upon them; these being taken, ..."

Let it be lawful for no one to be ignorant: Everything which is consecrated to the Lord, whether it be man, or animal, or field, or whatever has once been consecrated, shall be the Holy of Holies to the Lord, and pertains to the right of the priests; on account of which everyone shall be inexcusable who seeks, takes away, wastes, invades, or snatches a citizen from the Lord and the Church, so that he may be judged a sacrilegist, and if he will not amend, let him be excommunicated. He who takes away anything from a father is a partaker of homicide. Our Father without doubt is God who created us; but our Mother is the holy Church who regenerated us in baptism. Therefore he who takes away, raps, or defrauds the money of Christ and the Church, is a homicide and is deputed a homicide before the Lord. For he who takes away the things of the Church commits sacrilege and is to be judged as a sacrilegist. That we therefore may place the battle line of spiritual contest against the malignant spirits, it is especially necessary that we be found always united and constrained through charity, and never interrupted through discord; because whatever good works there be in us, if charity be lacking, a place is opened in the battle line through the evil of discord, whence the enemy may be able to enter to strike us.

Antiquus vero inimicus castitatem in nobis, si sine charitate fuerit, non timet; quia ipse nec premitur carne ut ejus luxuria dissolvatur. Abstinentiam non timet, quia ipse cibo non utitur, quia necessitate corporis non urgetur. Distributionem terrenarum rerum non timet, si eidem operi charitas desit; quia divitiarum subsidiis nec ipse eget. Valde autem in nobis charitatem veram, item amorem humilem, quem nobis vicissim impendimus, timet, et nimis concordiae nostrae invidet; quia hanc nos tenemus in terra, quam ipse tenere nolens amisit in coelo. Bene ergo dicitur: «Terribilis ut castrorum acies ordinata;» quia electorum multitudinem eo maligni spiritus pertimescunt, quo eos per charitatis concordiam unitos contra se et conglobatos aspiciunt. Quanta autem sit concordiae virtus, ostenditur, cum sine illa reliquae virtutes, virtutes non esse monstrantur. Magna enim est virtus abstin...

Caetera desiderantur.

[AD LECTOREM.]

Lectori suo domnus CONSTANTINUS abbas Cajetanus.

Admonendum te putamus, lector optime, hujusmodi collectanea ex Operibus S. Petri Damiani excerpta, magna cum diligentia a nobis fuisse conquisita. Sed tamen in Vetus duntaxat Testamentum, eaque imperfecta, ut apparet, quae nunc in lucem damus, fuisse inventa. Nam expositiones Novi Testamenti, quas etiam (ut vetus inscriptio indicat) idem auctor, sancti doctoris discipulus, compilavit, reperiri minime potuerunt. Vale.

The ancient enemy indeed does not fear chastity in us, if it be without charity; because he himself is not pressed by flesh that his luxury should be dissolved. He does not fear abstinence, because he himself does not use food, because he is not urged by the necessity of the body. He does not fear the distribution of earthly things, if charity be lacking to the same work; because he himself does not need the subsidies of riches. But he greatly fears in us true charity, likewise the humble love which we bestow on one another, and he envies our concord too much; because we hold this on earth, which he, unwilling to hold it, lost in heaven. Well therefore is it said: "Terrible as an army set in array;" because the malignant spirits dread the multitude of the elect by this, that they behold them united and massed together through the concord of charity against them. Moreover, how great the virtue of concord is, is shown, when without it the remaining virtues are shown not to be virtues. For great is the virtue of abstin...

The rest are missing.

[TO THE READER.]

To his reader, Lord CONSTANTINE, abbot of Monte Cassino.

We think that you should be advised, excellent reader, that these collections excerpted from the Works of St. Peter Damian have been sought after by us with great diligence. But yet, only those on the Old Testament, and those imperfect, as it appears, which we now bring to light, have been found. For the expositions of the New Testament, which also (as the old inscription indicates) the same author, a disciple of the holy doctor, compiled, could by no means be found. Farewell.