

SAINT JEROME

COMMENTARY ON EPHESIANS

Commentariorum in Epistolam ad Ephesios

SABBATISMUS

Saint Jerome (347–420)
Commentariorum in Epistolam ad Ephesios · Commentary on Ephesians

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S. EUSEBII HIERONYMI, STRIDONENSIS PRESBYTERI, COMMENTARIORUM IN EPISTOLAM AD EPHESIOS LIBRI TRES. (C) Prologus.

Si quidquam est, Paula et Eustochium, quod in hac vita sapientem virum teneat, et inter pressuras et turbines mundi aequo animo manere persuadeat, id esse vel primum reor, meditationem et scientiam Scripturarum. Cum enim a caeteris animantibus hoc vel maxime differamus, quod rationale animal sumus et loqui possumus: ratio autem omnis et sermo divinis libris contineatur, per quos et Deum discimus, et quare creati sumus non ignoramus: miror quosdam exstitisse, qui aut ipsi se inertiae et somno dantes, nolint quae praeclara sunt discere: aut caeteros, qui id studii habent, reprehendendos putent. Quibus cum possim districtius respondere, et breviter eos vel offensos dimittere, vel placatos, multo esse melius Scripturas legere, quam augendis et cumulandis opibus inhiare: illud dicam, quod vel apud iniquissimum iudicem obtineam, placere mihi otium meum, et solitudinem omni celebritate jucundiores videri. Et quomodo ego non reprehendo, non damno quod faciunt: ita illos ineptias meas mihi debere concedere. Parum eloquens sum, quid ad te? disertiores lege. Non digne Graeca in Latinum transfero: aut Graecos lege (si ejusdem linguae habes scientiam); aut si tantum Latinus es, noli de gratuito munere judicare, et, ut vulgare proverbium est: Equi dentes inspicere donati. Numquid te manu conserta in jus traho, quia nostra non scribas [Forte legas]? Me imperitior quisque lecturus est: tua forsitan dicta si scripseris, Tullius admirabitur. Numquid aut Tertullianus beatum Martyrem Cyprianum, aut Cyprianus Lactantium, aut Lactantius Hilarium deterruit a scribendo? Taceo de caeteris minimalibus, qui mecum in libris suis garriunt. Nisi et parva fuerint, magna eminere non possunt. Primum non dicitur, nisi secundum sequatur et tertium. Ad summa non scandimus, nisi per 539-540 ima gradiamur.

Quamobrem obsecro tam vos quae in praesentiarum estis, quam sanctam Marcel- lam, unicum viduitatis exemplar, ne facile maledicis et invidis opuscula mea tradatis: neque detis sanctum canibus, et margaritas mittatis ante porcos (Matth. VII). Qui cum bona imitari non queant, quod solum facere possunt, invident: et in eo se doctos eruditosque arbitrantur, si de aliis detrahant. Quibus obsecro respondeatis, ut figant ipsi stylum, tria ut dicitur verba jungant, sudent paululum, experiantur semetip- sos, et ex labore proprio discant ignoscere laborantibus.

THREE BOOKS OF COMMENTARIES ON THE EPISTLE TO THE EPHESIANS BY ST. EUSEBIUS HIERONYMUS, PRESBYTER OF STRIDON. (C)
Prologue.

If there is anything, Paula and Eustochium, that can sustain a wise man in this life, and persuade him to remain of tranquil mind amidst the pressures and tempests of the world, I think it to be, first and foremost, the meditation and knowledge of the Scriptures. For since we differ from other living beings most especially in this, that we are rational animals and are able to speak—and all reason and speech are contained in the divine books, through which we both learn of God and are not ignorant of why we were created—I am astonished that some have arisen who, either giving themselves over to inertia and slumber, are unwilling to learn what is excellent, or think that others who have this zeal ought to be censured. Although I could respond to them more severely, and briefly dismiss them either offended or placated, by saying that it is much better to read the Scriptures than to be intent on increasing and accumulating wealth, I will say this, which I would win even before the most unjust judge: that my leisure is pleasing to me, and solitude seems more delightful than any public gathering. And just as I do not reprehend, do not condemn what they do, so they ought to grant me my trifles. I am not very eloquent; what is that to you? Read someone more eloquent. I do not translate Greek into Latin worthily: either read the Greeks (if you have knowledge of that language), or if you are only a Latin speaker, do not pass judgment on a free gift, and, as the common proverb goes: "Do not look a gift horse in the mouth." Do I drag you into court with joined hands because you do not write [Perhaps: read] our works? Every less skilled person will read me; perhaps if you were to write, Tully himself would admire your words. Did Tertullian deter the blessed Martyr Cyprian, or Cyprian Lactantius, or Lactantius Hilary from writing? I say nothing of the other small fry who chatter with me in their books. Unless there are small things, great things cannot stand out. A thing is not called "first" unless a second and a third follow. We do not climb to the highest things unless we walk through the lowest.

Therefore, I beseech both you who are present, and the holy Marcella, that unique model of widowhood, not to hand over my little works readily to slanderers and the envious, nor to give what is holy to the dogs, or cast your pearls before swine (Matthew 7). Since they cannot imitate what is good, they do the only thing they can: they envy; and they consider themselves learned and erudite if they detract from others. I beg you to answer them that they should themselves fix their stylus, join three words together, as they say, sweat a little, test themselves, and from their own labor learn to forgive those who labor.

Scitis enim et ipsae quod ad hoc me explanationum opus, invitum et retractantem compuleritis. Non quo ab adolescentia, aut legere umquam, aut doctos viros ea quae nesciebam interrogare cessaverim, et meipsum tantum, ut plerique, habuerim magistrum. Denique nuper ob hanc vel maxime causam Alexandriam perrexi, ut viderem Didymum, et ab eo in Scripturis omnibus quae habebam dubia sciscitarer.

Sed cum aliud sit proprios libros componere, verbi gratia, de avaritia, et de fide, de virginitate, de viduis, et super unaquaque materia testimoniis Scripturarum hinc inde quaesitis eloquentiam jungere saecularem, et pene in communibus locis pompaticum jactare sermonem: aliud in sensum prophetarum et apostolorum ingredi, intelligere cur scripserint, qua sententiam suam ratione firmaverint, quid habeant in veteri Lege proprium Idumaei, Moabitae, Ammonitae, Tyrii, Philistiim, Aegyptii, et Assyrii; quid rursum in novo Testamento Romani, Corinthii, Galatae, Philippenses, Thessalonicenses, Hebraei, Colossenses, et quam nunc ad Ephesios Epistolam habemus in manibus. Necesse est enim, ut juxta diversitates locorum et temporum, et hominum, quibus scriptae sunt, diversas et causas, et argumenta, et origines habeant. Et quomodo beatus Joannes in Apocalypsi sua ad septem scribens Ecclesias, in unaquaque earum specialia, vel vitia reprehendit, vel virtutes probat: ita et sanctus apostolus Paulus per singulas Ecclesias vulneribus medetur illatis, nec ad instar imperiti medici uno collyrio omnium oculos vult curare.

Et quia jam ad Galatas, orantibus vobis, ante paucos dies quid nobis videretur, expressimus: nunc ad Ephesios transeundum est, mediam Apostoli epistolam, ut ordine ita et sensibus. Mediam autem dico, non quo primas sequens, extremis major sit; sed quomodo cor animalis in medio est: ut ex hoc intelligatis quantis difficultatibus, et quam profundis quaestionibus involuta sit. Scribebat ad Ephesios Dianam colentes non hanc venatricem, quae arcum tenet, atque succincta est, sed illam multimammiam quam Graeci *πολύμαστον* vocant, ut scilicet ex ipsa 541-542 quoque effigie, mentirentur omnium eam bestiarum et viventium esse nutricem. Scribebat autem ad metropolim Asiae civitatem, in qua ita idololatria, et quod semper idololatriam sequitur, artium magicarum praestigiae viguerant, ut Demetrius diceret, et magnae deae templum Dianae in nihilum reputabitur, destruetur quoque magnitudo ejus, quam cuncta Asia et universus orbis colit (Act. XIX, 27).

For you yourselves know that you compelled me, unwilling and reluctant, to this work of explanation. Not that I have ever ceased from my youth either to read or to ask learned men about those things I did not know, and had only myself for a teacher, as most do. Indeed, I recently traveled to Alexandria for this very reason, to see Didymus and to inquire of him about all the doubts I had in the Scriptures.

But it is one thing to compose one's own books—for example, on avarice, on faith, on virginity, on widows, and on each subject to join secular eloquence to testimonies sought here and there from the Scriptures, and to flaunt a pompous discourse almost on commonplaces; it is another thing to enter into the meaning of a prophet and an apostle, to understand why they wrote, by what reasoning they established their opinion, what is proper to the Idumeans, Moabites, Ammonites, Tyrians, Philistines, Egyptians, and Assyrians in the Old Law; and again, in the New Testament, what is proper to the Romans, Corinthians, Galatians, Philippians, Thessalonians, Hebrews, Colossians, and the Epistle to the Ephesians which we now have in hand. For it is necessary that, according to the diversities of places and times, and of the people to whom they were written, they should have diverse causes, arguments, and origins. And just as the blessed John in his Apocalypse, writing to the seven Churches, reprehends the particular vices or praises the virtues in each of them, so also the holy apostle Paul heals the wounds inflicted upon the individual Churches, and does not, like an unskilled physician, wish to cure the eyes of all with a single ointment.

And since, at your request, we have already expressed our views on the Epistle to the Galatians a few days ago, we must now pass on to the Ephesians, the middle epistle of the Apostle, both in order and in meaning. I say "middle," not because, following the first, it is greater than the last, but as the heart of an animal is in the middle: so that from this you may understand with how many difficulties and how profound questions it is involved. He was writing to the Ephesians who worshipped Diana, not the huntress who holds a bow and is girded up, but that many-breasted one whom the Greeks call *polymastos*, so that, indeed, from the very image, they falsely claimed her to be the nurse of all beasts and living things. He was writing, moreover, to the metropolis of Asia, a city in which idolatry and—what always follows idolatry—the deceptions of the magic arts had so flourished that Demetrius said, "the temple of the great goddess Diana will be regarded as nothing, and her magnificence will also be destroyed, she whom all Asia and the whole world worships" (Acts 19:27).

Denique triennio ibi Apostolus moratus est, nocte et die Dei Evangelium praedicans, ut, idololatriae arce destructa, facile minorum urbium templa caperentur. Hoc ipsum Scriptura refert quomodo Paulus ad Ephesios sermocinetur, dicens: Quapropter vigilate, recordantes quia triennio nocte ac die non cessavi cum lacrymis monere unumquemque vestrum: et nunc commendo vos Deo, et verbo gratiae ejus, qui potens est aedificare et dare vobis haereditatem in sanctificatis omnibus (Act. XX, 31, 32). Indigebant enim commendatione Apostoli ad Deum, quos tanto tempore daemonum error tenuerat, et sciebant esse spirituales aliquas potestates, et in extis atque auguriis et divinationibus quamdam similitudinem divinitatis agnoverant. Unde rursum ad eos loquitur: Propter quod contestor vos in die hac, quia mundus sum ego a sanguine omnium. Non enim subtraxi quo minus annuntiarem vobis omnem voluntatem Dei. Et in alio [Al. eodem] loco: Quomodo nihil subtraxerim eorum quae vobis proderant, quin annuntiarem, et docerem publice et domestice (Ibid., 20). Legerat in Ezechiele (Ibid., 26, 27), quod speculator qui populo hostium non praedixisset adventum, sanguis civium exigeretur de manibus ejus, et propterea omnem se voluntatem Dei, et universa quae illis utilia forent annuntiasset memoravit, ut liber esset a sanguine eorum. Ut autem sciatis eos qui in Epheso crediderant, daemoniacis praestigiis et magiae fuisse artibus obligatos, in eisdem Apostolorum Actibus replicatur, et dicitur: Plurimi quoque eorum qui curiosa gesserant, comportantes libros, combusserunt coram omnibus, et computaverunt pretium eorum, et invenerunt argenti quinquaginta millia: sic potenter verbum Domini crescebat, et confortabatur (Act. XIX, 19).

Haec idcirco universa replicavimus, ut ostenderemus quare Apostolus in hac vel potissimum Epistola obscuros sensus et ignota saeculis sacramenta congesserit: et de sanctarum contrariarumque virtutum docuerit potestate: qui sint daemones, quid valeant, quid ante fuerint, et quomodo post adventum Christi sunt diruti atque destructi. De quibus ait: Non est nobis pugna adversum carnem et sanguinem, sed adversum principatus et potestates: adversus rectores tenebrarum istarum: adversum spiritualia nequitiae in coelestibus (Ephes. VI, 12). Et in alio loco: Permanebo autem Ephesi usque ad Pentecosten. Ostium enim mihi apertum est magnum, et efficax; sed adversarii multi (I Cor. XVI, 8, 9). Per mansit autem Ephesi usque ad Pentecosten, tempus laetitiae atque victoriae, quo non flectimus genua, nec curvamus in terram: sed cum Domino resurgentes ad coelorum alta sustollimur.

Finally, the Apostle stayed there for three years, preaching the Gospel of God night and day, so that, with the citadel of idolatry destroyed, the temples of the smaller cities might be easily captured. Scripture itself relates how Paul speaks to the Ephesians, saying: "Therefore be alert, remembering that for three years, night and day, I did not cease to admonish each one of you with tears. And now I commend you to God and to the word of His grace, who is able to build you up and to give you the inheritance among all those who are sanctified" (Acts 20:31-32). For they needed the Apostle's commendation to God, they whom the error of demons had held for so long, and who knew that there were certain spiritual powers, and had recognized a certain likeness of divinity in entrails, auguries, and divinations. Whence he speaks to them again: "Therefore I testify to you this day that I am innocent of the blood of all. For I did not shrink from declaring to you the whole will of God." And in another [or: the same] place: "How I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house" (ibid., 20). He had read in Ezekiel (ibid., 26, 27) that if the watchman did not warn the people of the enemy's approach, the blood of the citizens would be required from his hands, and for this reason he recalled that he had announced the whole will of God and all things that would be useful to them, so that he might be free from their blood. But that you may know that those who had believed in Ephesus had been bound by demonic deceptions and the arts of magic, it is repeated in the same Acts of the Apostles, and it is said: "And many of those who had practiced magic arts brought their books together and burned them in the sight of all; and they counted the price of them and found it fifty thousand pieces of silver. So the word of the Lord grew mightily and prevailed" (Acts 19:19).

We have repeated all these things for this reason: to show why the Apostle, in this Epistle most of all, gathered together obscure meanings and mysteries unknown for ages, and taught about the power of holy and contrary virtues: who the demons are, what they are capable of, what they were before, and how after the coming of Christ they were overthrown and destroyed. Concerning which he says: "For our struggle is not against flesh and blood, but against the principalities and powers, against the rulers of this darkness, against the spiritual forces of evil in the heavenly places" (Ephesians 6:12). And in another place: "But I will stay in Ephesus until Pentecost. For a great and effective door has been opened to me, but there are many adversaries" (1 Corinthians 16:8-9). And he stayed in Ephesus until Pentecost, a time of joy and victory, in which we do not bend the knee, nor are we bowed to the ground, but rising with the Lord, we are lifted up to the heights of heaven.

Et permansit: quia apertum ei erat ostium, et non ostium modicum, sed magnum, ut vincto forti atque superato, domum ejus invaderet, spoliaret, everteret, et captivam duceret captivitatem (Matth. XII): qui satellitum suorum agminibus 543-544 congregatis, tota contra Apostolum acie dimicavit, et victus est.

Qui sint autem Ephesii, et hinc vel maxime comprobatur, quod sicut Joannes mysterium nativitatis antiquae Domini relaturus, in pectus ejus recubuit, et de purissimo fonte hausit rivulum doctrinarum (Joan. XIII et XXI): ita et hi in abeuntis Pauli collum ruentes (Actor. 20), osculis atque complexibus suis indicaverunt unum se cum eo scientiae habere thesaurum, et magistri desiderium lacrymis contestati sunt.

Illud quoque in praefatione commoneo, ut sciatis Origenem tria volumina in hanc Epistolam conscripsisse, quem et nos ex parte secuti sumus. Apollinarium etiam et Didymum quosdam commentariolos edidisse, e quibus licet pauca decerpimus, et nonnulla, quae nobis videbantur, adjecimus, sive subtraximus, ut studiosus statim in principio lector agnoscat hoc opus, vel alienum esse, vel nostrum.

Si per praepositio ministerium ejus per quem res agitur, ostendit, videtur mihi in illam sententiam sensus iste congruere: Nemo venit ad me, nisi Pater meus attraxerit eum ad me (Joan. VI, 44). Atque ita fiet, ut et illud quod in Joannis Evangelio legitur: Omnia per illum facta sunt (Joan. I, 3), haud dubium quin per Filium, non praejudicet Domino nostro Jesu Christo, quasi ex eo minor sit, quod Patris obtemperet voluntati: quomodo et nunc non praejudicat Patri, quod per voluntatem illius Paulus apostolus Jesu Christi sit. Alii vero ita locum istum intelligunt, ut Paulum apostolum Jesu Christi, per voluntatem Dei, qui sit Christus, ostendi putent: ut sicut sapientia et Verbum, et virtus Dei, et veritas et resurrectio, et via dicitur: ita etiam voluntas appelletur. Nonnulli nihil referre existimant, utrum per voluntatem Dei, an ex Dei dixerit voluntate: quia his praepositionibus Apostolus indifferenter utatur: et idipsum significare, per voluntatem Dei, quod si dixisset, ex voluntate Dei.

Quidam curiosius quam necesse est, putant ex eo quod Moysi dictum sit: Haec dices filiis Israel: Qui est, misit me (Exod. III, 14), etiam eos qui Ephesi sunt sancti et fideles, essentiae vocabulo nuncupatos. Ut quomodo a sancto sancti, a justo justi, a sapiente sapientes: ita ab eo qui est, hi qui sunt appellentur, et juxta eundem Apostolum elegerit Deum ea quae non erant, ut destrueret ea quae erant.

And he remained because a door was opened to him, and not a small door, but a great one, so that, having bound and overcome the strong man, he might invade his house, plunder it, overthrow it, and lead captivity captive (Matthew 12); who, having gathered the troops of his satellites, fought against the Apostle with his whole battle line, and was defeated.

Who the Ephesians were is also proven most especially from this: that just as John, about to relate the mystery of the Lord's ancient birth, reclined on His breast and drew a stream of doctrines from that purest fount (John 13 and 21), so too these, rushing to Paul's neck as he was departing (Acts 20), indicated by their kisses and embraces that they had one treasure of knowledge with him, and testified with tears to their longing for their master.

I also mention this in the preface, so that you may know that Origen wrote three volumes on this Epistle, whom we have also followed in part. Also that Apollinaris and Didymus published certain short commentaries, from which, although we have excerpted a few things, we have also added or subtracted some things that seemed right to us, so that the diligent reader may recognize at the very beginning whether this work is another's or our own.

If the preposition **per** ("through") indicates the ministry of the one by whom a thing is done, this sense seems to me to agree with that statement: **No one comes to me, unless my Father draws him to me** (John 6:44). And so it will come to pass that what is read in the Gospel of John, **All things were made through him** (John 1:3)—undoubtedly meaning through the Son—does not diminish our Lord Jesus Christ, as if He were lesser for obeying the Father's will, just as it does not now diminish the Father that Paul is an apostle of Jesus Christ through His will. Others, however, understand this passage in such a way that they think "Paul, an apostle of Jesus Christ, through the will of God" indicates that Christ himself is the will of God, so that just as He is called Wisdom and the Word, and the Power of God, and the Truth and the Resurrection, and the Way, so also He may be called the Will. Some think it makes no difference whether he said "through the will of God" or "from the will of God," because the Apostle uses these prepositions interchangeably, and that "through the will of God" signifies the same thing as if he had said, "from the will of God."

Some, with more curiosity than is necessary, think that, based on what was said to Moses, **Thus you shall say to the children of Israel: 'He who is has sent me'** (Exodus 3:14), even those who are saints and faithful in Ephesus are named with the term of essence. So that just as from the holy come the holy, from the just the just, from the wise the wise, so from Him who is, these who are might be named; and according to the same Apostle, God chose the things that were not, to bring to nothing the things that were.

Ipsam etiam Scripturam quae in testimonium adducta est, ita edisserunt: ut destructionem eorum quae erant, ex consequentibus intelligamus; Ut non, inquit, gloriatur omnis caro in conspectu Dei (I Cor. I, 29). Si enim, aiunt, quispiam ex eo quod non erat, in id quod est [Al. erat] a Deo esse proficiens, non datori gratiam referat; sed sui meriti et virtutis aestimet quod subsistat, statim quod est esse destruitur, et incipit non esse quod fuerat. Alii vero simpliciter, non ad eos qui sint [Al. sum], sed qui Ephesi sancti et fideles sint, scriptum arbitrantur.

Quoniam sanctificata est mulier infidelis in fratre fideli, et vir infidelis sanctificatus est in muliere fideli (I Cor. VII, 14). Et sunt vasa quoque sancta, et mutae pecudes quae Deo mactantur in templo (Num. IV et XXXI): propterea eos quos sanctos dixerat, vocavit et fideles: quia fides ex mentis propriae descendit arbitrio: sanctificatio vero ex sanctificantis interdum, absque voluntate nostra, sumimur largitate. Quod autem ait, fidelibus in Christo Jesu, et hoc ad distinctionem diligentissimae observationis est positum. Sunt quippe plures fideles; sed non in Christo Jesu. Si quis reddat depositum; si quis commendata non abneget, fidelem se amicum exhibeat: animam magis quam fidem paratus sit prodere, quod de nonnullis philosophis legimus (et ne illi satis gloriarentur, Atheniensis meretrix perpetravit), iste quidem fidelis est: sed non est fidelis in Christo Jesu.

Sive ambo ad utrumque, hoc est, et gratia et pax, tam ad Deum Patrem, quam ad Dominum nostrum Jesum Christum: sive ad singulos referenda sunt singula, ut gratia ad Deum Patrem, pax vero referatur ad Christum. Siquidem statim sequitur: In laudem gloriae gratiae suae: in qua glorificavit nos in dilecto; ut gratia Patris in eo sit, quod Filium pro salute nostra dignatus est mittere: Pax vero Filii in eo, quod per ipsum Patri reconciliati sumus, et destructo medio pariete, inimicitias in carne sua evacuans, fecerit utrumque unum.

(Vers. 3.) Benedictus Deus et Pater Domini nostri Jesu Christi, qui benedixit nos in omni benedictione spirituali in coelestibus, in Christo. Quomodo secundum substantiam atque naturam Deus bonus, nos communione sui effecit bonos, et loquitur ad Israel: Sancti estote, quoniam ego sanctus sum (Levit. XX, 7): ita ipse benedictus nos praestet esse benedictos. Dat quippe legislator benedictiones, et benedictio Domini super caput iusti (Prov. X): cuius benedictionis cognomentum habet Baruch, qui in lingua nostra, benedictum sonat. Benedixit autem nos, non in una benedictione, sed in cunctis.

They also explain the very Scripture that has been brought forward as testimony in this way: that we should understand the destruction of the things that were from what follows: *So that*, it says, *no flesh might glory in the sight of God* (I Cor. 1:29). For if, they say, someone progressing from that which was not to that which is by God, does not give thanks to the giver, but considers that he subsists by his own merit and virtue, immediately that which is is destroyed, and he begins not to be what he had been. Others, however, think it is written simply not to "those who are" but to "those who are saints and faithful in Ephesus."

Since *the unbelieving wife has been sanctified through her faithful brother, and the unbelieving husband has been sanctified through his faithful wife* (I Cor. 7:14). And there are also holy vessels, and mute beasts that are sacrificed to God in the temple (Num. 4 and 31): for this reason, those whom he had called saints, he also called faithful, because faith proceeds from the choice of one's own mind, whereas sanctification is sometimes received from the generosity of the one who sanctifies, without our will. But when he says, *to the faithful in Christ Jesus*, this too is added for the sake of a most careful distinction. For there are many who are faithful, but not in Christ Jesus. If someone returns a deposit, if someone does not deny what was entrusted to him, if he shows himself a faithful friend, if he is prepared to betray his life rather than his trust—which we read of certain philosophers (and, lest they should boast too much, an Athenian courtesan accomplished)—such a one is indeed faithful, but he is not faithful in Christ Jesus.

Either both refer to both, that is, both grace and peace refer as much to God the Father as to our Lord Jesus Christ; or each is to be referred to each, so that grace is referred to God the Father, while peace is referred to Christ. For it immediately follows: *To the praise of the glory of his grace, in which he has glorified us in the beloved*; so that the grace of the Father consists in this, that He deigned to send the Son for our salvation, while the peace of the Son consists in this, that through Him we are reconciled to the Father, and having destroyed the middle wall and abolished the enmity in His flesh, He has made both one.

(Verse 3) Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places, in Christ. Just as God, who is good according to substance and nature, has made us good by communion with Himself, and speaks to Israel: "Be holy, for I am holy" (Leviticus 20:7), so He who is blessed grants that we be blessed. For the lawgiver gives blessings, and "the blessing of the Lord is upon the head of the just" (Proverbs 10): from which blessing Baruch has his name, which in our language means "blessed." Moreover, He has blessed us, not with one blessing, but with all of them.

Non quo omnes omnia consequamur, sed dum singuli, vel singulas, vel plures habemus ex omnibus, omnes per singulas possideamus. Et non in terrenis benedictionibus, sed in spiritualibus. Sunt quippe terrenae benedictiones, habere quempiam liberos, affluere opibus, honore et sanitate gaudere: quae terrena benedictio usque ad irrationabilia jumenta descendit. Dictum est quippe de illis: Benedixit eis Dominus, et dixit: Crescite et multiplicamini (Gen. I, 22). Spirituales vero benedictiones in coelestibus sunt; quia terra benedictionem non capit spiritualementem. Siquidem et benedictiones illae quae in Levitico Dei praecepta servantibus promittuntur (Levit. XXVI): verbi causa, externis Gentibus fenerare, plena esse horrea frumentis, benedictos esse in urbibus (Deut. XXVIII), benedictos in agris, et caetera his similia, in prophetis non videbimus [Al. videmus] expleta, hominibus, qui in melotis et in caprinis pellibus 547 erraverunt: in egestate, in angustia, in desertis montibus, in speluncis et cavernis petrarum, persecutorum impetus declinantes (Hebr. XI). Spiritualiter ergo accipienda sunt omnia, et spiritualia, non in terrenis locis, sed in coelestibus exspectanda. Quod vero ait: Benedixit nos in omni benedictione spirituali in coelestibus, quasi jam in praeterito factum sit, et non in futuro promissum, id est, benedixit, et non benedicturus est, quaeritur quomodo adhuc in terra nos positos, coelesti benedictione benedixerit. Sive igitur quod conversatio nostra in coelis est, et non sumus de mundo isto; sed deposita imagine choici, portamus imaginem supercoelestis: et in carne non vivimus, sed in spiritu: et thesaurizamus nobis in coelis ubi et cor habemus, dicimur nunc coelesti benedictione benedicti: sive certe, quod omnis benedictio spiritualis in Christo, licet in terra sit, tamen de coelestibus computetur. Benedixit nos, inquit, in omni benedictione spirituali in coelestibus in Christo: in sermone Dei, et sapientia, et veritate, caeterisque virtutibus. Dupliciter autem legendum: Benedictus Deus et Pater Domini nostri Jesu Christi; ut sit benedictus Deus, qui universorum conditor est, et hucusque distinctio; deinceps inferatur: qui est et Pater Domini nostri Jesu Christi, vel ita: ut Deus et Pater, ad Dominum nostrum, in commune referatur. Benedictus Deus ejus qui assumptus est hominis, et Pater ejus, qui in principio apud Deum fuit Deus Verbum. Non quo alius assumptus homo, et alius sit sermo qui assumpserit; sed quo unus atque idem pro varietate causarum, nunc sublimis, nunc humilis, praedicetur.

Not that we all obtain all things, but while each of us has either one or several from among all the blessings, we all possess them all through the individual ones. And not in earthly blessings, but in spiritual ones. For there are indeed earthly blessings: to have children, to abound in wealth, to enjoy honor and health—an earthly blessing which extends even to irrational beasts. For it was said of them: "The Lord blessed them, and said: Be fruitful and multiply" (Genesis 1:22). But spiritual blessings are in the heavenly places, because the earth does not receive a spiritual blessing. Indeed, even those blessings which are promised in Leviticus to those who keep God's precepts (Leviticus 26)—for example, to lend to foreign nations, for the barns to be full of grain, to be blessed in the cities (Deuteronomy 28), blessed in the fields, and other similar things—we will not see fulfilled in the prophets, men who "wandered about in sheepskins and goatskins, in poverty, in affliction, in deserts and mountains, and in dens and caves of the earth," fleeing the attacks of persecutors (Hebrews 11). Therefore, all things must be understood spiritually, and spiritual things are to be expected not in earthly places, but in heavenly ones. But as to what he says, "He has blessed us with every spiritual blessing in the heavenly places," as if it were already done in the past and not promised for the future—that is, "He has blessed," and not "He will bless"—the question arises as to how He has blessed us, who are still placed on earth, with a heavenly blessing. Therefore, either because "our citizenship is in heaven," and we are not of this world, but having put off the image of the earthly, we bear the image of the heavenly; and we live not in the flesh, but in the spirit; and we lay up for ourselves treasures in heaven where we also have our heart, we are said to be now blessed with a heavenly blessing; or certainly, because every spiritual blessing in Christ, although it is on earth, is nevertheless reckoned as from the heavenly places. "He has blessed us," he says, "with every spiritual blessing in the heavenly places in Christ": in the Word of God, and wisdom, and truth, and the other virtues. Moreover, this can be read in two ways: "Blessed be God and the Father of our Lord Jesus Christ"; so that it is "blessed be God," who is the creator of all things, and the distinction is made here; then follows: "who is also the Father of our Lord Jesus Christ," or thus: so that "God and Father" refers jointly to our Lord. Blessed be the God of Him who was assumed as man, and the Father of Him who in the beginning was with God, God the Word. Not that the assumed man is one person, and the Word who assumed him is another; but that one and the same person is spoken of, now as sublime, now as humble, according to the variety of reasons.

(Vers. 4.) Sicut elegit nos in ipso ante constitutionem mundi: ut essemus sancti et immaculati coram ipso. Pro constitutione mundi, in Graeco scriptum habet, *πρὸ καταβολῆς κόσμου*; non idipsum autem *καταβολή*, quod constitutio sonat. Unde et nos propter paupertatem linguae, et rerum novitatem, 548 et sicut quidam ait, quod sit Graecorum et sermo latior et lingua felicior, conabimur non tam verbum transferre de verbo, quod impossibile est, quam vim verbi quodam explicare circuitu. *Καταβολή* proprie dicitur, cum qui deorsum jacitur, et in inferiorem locum mittitur de sublimi, vel cum aliqua res sumit exordium. Unde et hi qui aedium futurarum prima jaciunt fundamenta *καταβεβλημένοι*, id est, deorsum initia fundamentorum jecisse dicuntur. Volens itaque Paulus ostendere quod Deus universa sit machinatus ex nihilo, non conditionem, non creaturam atque facturam, sed *καταβολήν*, id est, initium fundamenti ad eum retulit: ut non juxta Manichaeum, et caeteras haereses (quae factorem et materiam ponunt) aliquid [Al. aliud] unde creaturae factae sint, antecesserit creaturas: sed omnia ex nihilo substerint.

Quod autem electos nos, ut essemus sancti et immaculati coram ipso, hoc est, Deo, ante fabricam mundi testatus est, ad praescientiam Dei pertinet; cui omnia futura jam facta sunt, et antequam fiant universa sunt nota. Sicut et Paulus ipse praedestinatur in utero matris suae, et Jeremias in vulva sanctificatur (Jerem. I), eligitur, roboratur, et in typo Christi propheta gentibus mittitur.

Alius vero qui Deum justum conatur ostendere, quod non ex praejudicio scientiae suae, sed ex merito electorum unumquemque eligat, dicit, ante visibiles creaturas, coelum, terram, maria et omnia quae intra ea [Al. in eis] sunt, fuisse alias invisibiles creaturas, in quibus et animas, quae ob quasdam causas, soli Deo notas, dejectae sint deorsum in vallem istam lacrymarum, in locum afflictionis et peregrinationis nostrae, in quo sanctus constitutus orabat ut ad sedem pristinam reverteretur, dicens: Heu mihi, quia incolatus meus prolongatus est! habitavi cum habitantibus [Al. habitantibus] Cedar, multum peregrinata est anima mea (Ps. CXIX, 5). Et in alio loco: Miser ego homo: quis me liberabit de corpore mortis hujus? Et: Melius est 549 reverti, et esse cum Christo. Et alibi: Antequam humiliarer ego peccavi (Ps. CXVIII, 67), et caetera his similia.

Itaque priusquam animae, inquirunt, praecipitarentur in mundum, et mundus ex animabus [Al. animalibus] fieret cum habitatricibus suis, in infimum ipse dejectus, elegit Paulum Deus et ei similes coram se, qui erant sancti et immaculati. Nemo autem eligitur nisi de pluribus: et ubi sunt aliqui viliores, ibi electio perpetratur.

(Verse 4.) As He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. For "the foundation of the world," the Greek text has *πρὸ καταβολῆς κόσμου*; but *καταβολή* does not mean the same thing as **constitutio** (foundation). Therefore, on account of the poverty of our language, the novelty of the subject, and as someone has said, because the speech of the Greeks is both richer and their language more felicitous, we will attempt not so much to translate word for word, which is impossible, as to explain the force of the word by a certain circumlocution. *Καταβολή* is properly used when something is thrown downwards and sent from a high place to a lower one, or when some thing takes its beginning. Hence, those who lay the first foundations of future buildings are said *καταβεβληκέναι*, that is, to have cast the beginnings of the foundations downwards. Paul, therefore, wishing to show that God fashioned all things out of nothing, referred not **conditionem** (condition), not **creaturam** (creature), nor **facturam** (making), but *καταβολήν*, that is, the **beginning of the foundation**, to Him, so that—contrary to Manichaeus and other heresies (which posit a maker and pre-existing matter)—nothing from which creatures were made preceded the creatures, but all things subsisted from nothing.

Now, the fact that he testified that we were chosen to be holy and blameless before Him, that is, God, before the creation of the world, pertains to the foreknowledge (**praescientia**) of God, for whom all future things are already done, and all things are known before they come to be. Just as Paul himself is predestined in his mother's womb, and Jeremiah is sanctified in the womb (Jeremiah 1), chosen, strengthened, and, in the type of Christ, sent as a prophet to the nations.

Another, however, who tries to show that God is just, in that He chooses each one not from the prejudgment of His own knowledge but from the merit of the elect, says that before the visible creatures—heaven, earth, the seas, and all that is in them—there were other, invisible creatures, among which were souls, which for certain reasons known only to God were cast down into this valley of tears, into the place of our affliction and pilgrimage, in which a holy one, being placed, prayed that he might return to his former seat, saying: "Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Kedar, my soul has been a long sojourner" (Psalm 119:5). And in another place: "Wretched man that I am! Who will deliver me from this body of death?" And: "It is better to return and be with Christ." And elsewhere: "Before I was humbled, I sinned" (Psalm 118:67), and other similar passages.

Therefore, they say, before souls were cast down into the world, and the world with its inhabitants was made from souls—itsself cast down to the lowest place—God chose Paul and those like him before Himself, who were holy and immaculate. Now, no one is chosen except from among many; and where there are some of a lesser worth, there an election is carried out.

Quomodo autem in Babylonia captivitate, quando a Nabuchodonosor in Chaldaeam abductus est populus, missi sunt prophetae Ezechiel, Daniel, tres pueri, Aggaeus, Zacharias, non quo et ipsi meruerint captivitatem, sed ut essent in solatio captivorum: ita et in illa dejectione mundi eos, qui antequam mundus fieret, electi erant a Deo, missos esse in eruditionem et magisterium animarum peccatricium, ut ad praedicationem eorum reverterentur ad eum locum unde corruerant: et hoc esse quod a Moyse in octogesimo nono psalmo dicatur: Domine, refugium factus es nobis in generatione et generationem: antequam montes firmarentur, et fieret terra, et orbis terrarum (Psal. LXXXIX, 1). Quod scilicet antequam mundus fieret, et universa generatio principium sumeret, sanctis suis Deus refugium fuerit.

Quod autem ait, ut essemus sancti et immaculati coram ipso, inter sanctum et immaculatum hoc interest, quod sanctus et immaculatus quoque intelligi potest, immaculatus vero non statim et sanctus. Parvuli quippe immaculati sunt, quia integro corpore nullum fecere peccatum: et tamen non sancti, quia sanctitas voluntate et studio comparatur. Et quod immaculatus dici potest ille qui peccata non fecit, sanctus autem is qui virtutibus plenus sit, juxta illud quod in quodam psalmo scribitur: Qui ambulat sine macula, et operatur justitiam (Psal. XIV, 2) Et in Cantico canticorum: Tota speciosa es, proxima mea, et macula non est in te (Cant. IV, 7).

Quaeritur quomodo sanctus quis et immaculatus sit coram Deo, cum propheta testetur, dicens: Non justificabitur in conspectu tuo omnis vivens. Aut enim sancti et immaculati coram Deo Ephesii sunt, et falsum est hoc quod dicitur: Non justificabitur in conspectu tuo omnis vivens. Aut si nemo justificatur in conspectu Dei, falsum est quod praecessit, sanctos et immaculatos esse in conspectu Dei, ad quod bifariam est respondendum.

Non enim ait Paulus: Elegit nos ante constitutionem mundi, cum essemus sancti et immaculati; sed, elegit nos ut essemus sancti et immaculati, hoc est, qui sancti et immaculati ante non fuimus, ut postea essemus. Quod et de peccatoribus ad meliora conversis dici potest, et stabit illa sententia: Non justificabitur in conspectu tuo omnis vivens, id est, in tota vita sua, in omni quo in mundo isto conversatus [Al. versatus] est tempore. Quidem ita intellectum, et adversum eum facit, qui antequam mundus fieret, animas dicit electas esse propter sanctitatem et nullum vitium peccatorum. Non enim, ut ante jam diximus, eliguntur Paulus, et qui ei similes sunt, quia erant sancti et immaculati; sed eliguntur et praedestinantur, ut in consequenti vita per opera atque virtutes sancti et immaculati fiant.

Deinde et sic sentiendum est, quia non dixerit: Non justificabitur in conspectu tuo quispiam vivens; sed, omnis vivens, id est, non justificabuntur omnes: justificabuntur vero aliqui.

For just as in the Babylonian captivity, when the people were led away by Nebuchadnezzar into Chaldea, the prophets Ezekiel, Daniel, the three youths, Haggai, and Zechariah were sent, not because they themselves had deserved captivity, but so that they might be a comfort to the captives; so also in that casting down of the world, those who had been chosen by God before the world was made were sent for the instruction and teaching of sinful souls, so that at their preaching they might return to the place from which they had fallen: and that this is what is said by Moses in the eighty-ninth psalm: "Lord, you have been our refuge in generation and generation: before the mountains were established, and the earth and the world were made" (Psalm 89:1). Which means that before the world was made, and before all generations took their beginning, God was a refuge for His saints.

As for his saying, "that we should be holy and blameless before Him," there is this difference between "holy" and "blameless": that a holy person can also be understood as blameless, but a blameless person is not immediately also holy. For infants are blameless, because with an intact body they have committed no sin; and yet they are not holy, because holiness is acquired by will and effort. And that a person who has not committed sins can be called blameless, but holy is one who is full of virtues, according to what is written in a certain psalm: "He who walks without blame, and works justice" (Psalm 14:2), and in the Song of Songs: "You are all fair, my love, and there is no spot in you" (Song of Songs 4:7).

The question is raised how anyone can be holy and blameless before God, when the prophet testifies, saying: "In your sight no one living will be justified." For either the Ephesians are holy and blameless before God, and what is said, "In your sight no one living will be justified," is false. Or if no one is justified in the sight of God, then what preceded is false, that they are holy and blameless in the sight of God, to which a twofold response must be given.

For Paul does not say: "He chose us before the foundation of the world, when we were holy and blameless"; but, "He chose us so that we might be holy and blameless," that is, we who were not holy and blameless before, so that we might be so afterwards. This can also be said of sinners converted to better things, and that sentence will stand: "In your sight no one living will be justified," that is, in his whole life, in all the time he has lived in this world. Indeed, understood in this way, it also works against him who says that souls were chosen before the world was made on account of their holiness and lack of any vice of sin. For, as we have already said before, Paul and those like him are not chosen because they were holy and blameless, but they are chosen and predestined so that in the subsequent life, through works and virtues, they might become holy and blameless.

Then, it must also be understood in this way: that he did not say, "In your sight **any** living person will not be justified," but "**every** living person," that is, not all will be justified, but some indeed will be justified.

(Vers. 5.) In charitate praedestinans nos in adoptionem filiorum per Jesum Christum in ipsum. Dupliciter legendum, ut charitas vel cum superioribus, vel inferioribus copuletur. Cum superioribus ita: ut essemus sancti et immaculati coram ipso in charitate, et postea sequatur: praedestinans nos in adoptionem filiorum per Jesum Christum in ipsum [Al. ipso]. Cum inferioribus autem sic: in charitate praedestinans nos in adoptionem filiorum per Jesum Christum in ipsum. Differentiam vero Graeci sermonis *προορίσας* et *ὀρισθέντος* Latinus sermo non explicat. Superior quippe sermo ad eos refertur, qui antea non fuerunt, et priusquam fierent, de his cogitatum est, et postea substituerunt. Inferior vero de eo quem nulla cogitatio, voluntas nulla praecessit, sed semper fuit, et numquam ut esset, accepit exordium. Unde recte nunc de his qui cum ante non essent, postea substituerunt, dicitur *προορισθέντες*. De Filio vero, hoc est, de Domino nostro Jesu Christo, in alio loco scriptum est *ὀρισθέντος*, quia semper cum Patre fuit, et numquam eum ut esset, voluntas paterna praecessit. Ex quo colligitur semper Patrem, semper fuisse Filium, et in quibus aeternitas coequalis est, eandem esse naturam. Nec non etiam hoc inferendum, quod cum praedestinet nos, sive praefiniat [Al. definiat] Deus, in adoptionem filiorum per Jesum Christum; tamen non ante filii esse possumus [Al. possimus], nisi Filii ejus Jesu Christi fidem et intelligentiam recipiamus. Et ille quidem natura Filius est; nos vero adoptione. Ille numquam Filius non fuit: nos antequam essemus, praedestinati sumus, et tunc spiritum adoptionis accepimus, quando credidimus in Filium Dei.

Secundum placitum voluntatis suae. Verbum *εὐδοκίαν*, quod Latinus sermo interpretatus est, placitum, apud Graecos compositum est ex duobus integris, *ἀπὸ τοῦ Εὖ*, καὶ τοῦ *Δοκεῖν*, a bene, et a placito, quod nos possumus dicere beneplacitum, quia non statim omne quod placuit, et bene placere potest, sed ibi tantum *εὐδοκία* hoc est, beneplacitum dicitur, ubi quod placuit, recte placitum comprobatur. Hunc autem sermonem de Hebraico RESON (*רֶסֶן*), Septuaginta interpretes transtulerunt, rebus novis, nova verba fingentes. Invadunt itaque in hoc loco occasionem, qui ante conditionem mundi, animas putant cum angelis et caeteris virtutum nominibus in coelesti Jerusalem fuisse versatas, quod nec beneplacitum Dei, nec in laudem gloriae ejus, et gratiae possit intelligi, alios nudos, barbaros, servos, debiles; alios divites, Romanos, liberos, sanos: ignobiles, vel nobiles in diversa orbis parte generari, nisi causae praecesserint, quibus ex meritis haec animarum unaquaeque sortita sit.

(Verse 5.) Having predestined us in charity unto the adoption of children through Jesus Christ unto himself. This may be read in two ways, so that "charity" is connected either with what precedes or with what follows. With what precedes, thus: that we should be holy and unspotted in his sight in charity, and then follows: having predestined us unto the adoption of children through Jesus Christ unto himself [Variant: ipso]. But with what follows, thus: in charity, having predestined us unto the adoption of children through Jesus Christ unto himself. The Latin language, however, does not explain the difference between the Greek terms προορίσας (proorisas) and ὁρισθέντος (horisthentos). For the former term refers to those who did not exist before, and about whom it was thought before they were made, and afterwards they came into being. The latter, however, refers to him whom no thought, no will preceded, but who always was, and never received a beginning in order to be. Hence, it is now correctly said of those who, since they did not exist before, afterwards came into being, προορισθέντες (prooristhentes). But concerning the Son, that is, our Lord Jesus Christ, it is written in another place ὁρισθέντος (horisthentos), because He was always with the Father, and the paternal will never preceded His being. From this it is gathered that the Father always was, the Son always was, and that in whom eternity is coequal, the nature is the same. And this must also be inferred, that although God predestines us, or predefines us [Variant: defines us], unto the adoption of children through Jesus Christ, yet we cannot be children before we receive the faith and understanding of His Son, Jesus Christ. And He indeed is Son by nature; but we, by adoption. He was never not the Son: we, before we existed, were predestined, and we received the spirit of adoption then, when we believed in the Son of God.

According to the good pleasure of his will. The word εὐδοκίαν (eudokian), which the Latin language has translated as placitum (pleasure), is composed in Greek from two whole parts, from Εὖ (Eu) and from Δοκεῖν (Dokein), from "well" and from "to please," which we can call beneplacitum (good pleasure), because not everything that has pleased can also be well-pleasing, but εὐδοκία (eudokia), that is, beneplacitum, is only said where what has pleased is proven to be rightly pleased. Moreover, the Septuagint translators rendered this word from the Hebrew RESON (רֶסֶן), coining new words for new realities. Therefore, those people seize the opportunity in this passage who think that souls, before the foundation of the world, dwelt with the angels and the other names of virtues in the heavenly Jerusalem; for it could be understood neither as the good pleasure (beneplacitum) of God, nor to the praise of His glory and grace, that some are born naked, barbarians, slaves, weak, and others rich, Romans, free, healthy, ignoble or noble in different parts of the world, unless prior causes had preceded, on account of which merits each one of these souls received its lot.

Et illud quod ad Romanos scriptum se quidam putant nosse, nec norunt: An non habet potestatem figulus de eadem massa facere aliud vas in honorem, aliud in contumeliam (Rom. IX, 21)? ad eundem sensum referunt: ut quomodo vita bona, sive mala, laboriosa, vel facilis, frustra in isto mundo agitur, nisi credamus Dei futurum iudicium esse; ita et diversitas in hoc mundo nascentium iustitiam Dei arguat, nisi animarum merita praecesserint. Si enim, inquit, haec non ita accipimus, nec beneplacitum voluntatis Dei erit, nec in laudem gloriae et gratiae ejus, alios elegisse ante constitutionem mundi, ut essent sancti et immaculati, et haberent adoptionem per Jesum Christum; alios ultimae conditioni, et poenis perpetuis destinasse.

(Vers. 6.) In laudem gloriae gratiae suae, in qua gratificavit nos in dilecto. Quae laus, inquit, gloriae gratiae Dei est, alios gratificare in Christo, alios aeternis praeparare suppliciis: amare Jacob, antequam oriatur ex utero; odisse Esau priusquam digna odio perpetraret, nisi causae praecesserint quae iustitiam Dei probent? Omnis ergo gratia quam consequimur in gloriam, et laudem ejus qui nos justificavit [Al. gratificavit] in dilecto, hoc est, in Domino nostro, et Salvatore completur: quia absque sapientia, veritate, iustitia, pace, redemptione, caeterisque virtutibus, nullum bonum intellegi potest. Nec putandum quod in Latinis codicibus habetur scriptum esse, in dilecto filio suo, sed simpliciter, in dilecto; et si quidem esset additum, dilecto Dei, vel dilecto Patris, esset simplex intelligentia, et omnium opinione vulgata, quod Dominus noster Jesus Christus diligeretur a Patre; sed non magnum aliquid proprietati Filii concederemus, cum sic Filius diligeretur, ut caetera. Dicitur quippe ad Deum [Al. eum]: Diligis omnia, et nihil abjicis eorum quae fecisti: Neque enim odio quid habens condidisti (Sap. XI, 23). Aut si esset oppositum, in qua gratificavit nos in dilecto prae omnibus, universus scrupulus fuisset ablatum, quia et patriarchas et prophetas, et omnes sanctos viros scimus a Deo fuisse dilectos. Nunc vero in eo quod absolute locutus est, dicens: in dilecto, ita mihi intelligendum videtur, ut subaudiatur, ab omnibus. Si enim Christus, ut saepe jam diximus, sapientia est, iustitia, pax, gaudium, continentia, et caetera, haec virtutum vocabula etiam hi qui sequi nequeunt diligunt, et nullus tam confessi sceleris est, ut non sapientiam et iustitiam amare se dicat. Quomodo et de substantia Dei omnium hominum consentit opinio, quod divina sit, et nullius sensu facile comprehendatur, errat vero unusquisque, dum talem, vel talem eam putat: ita et Christum, secundum 553 id quod diversas virtutes sonat, omnes diligunt, licet plures factis non possint probare quod diligunt.

And that which is written to the Romans, which certain people think they know, but do not: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. 9:21), they refer to the same sense: so that just as a good or bad life, laborious or easy, is lived in vain in this world unless we believe there will be a future judgment of God, so also the diversity of those born in this world would argue against the justice of God, unless the merits of souls had preceded it. For if, they say, we do not accept these things in this way, it will be neither the good pleasure of God's will, nor to the praise of His glory and grace, to have chosen some before the foundation of the world to be holy and unspotted and to have adoption through Jesus Christ, while destining others to the final condition and to perpetual punishments.

(Verse 6.) To the praise of the glory of his grace, in which he has graced us in the beloved. What praise of the glory of God's grace is it, they say, to grace some in Christ and prepare others for eternal punishments: to love Jacob before he was born from the womb; to hate Esau before he committed anything worthy of hatred, unless there were preceding causes that might prove the justice of God? Therefore, all grace which we obtain is fulfilled unto the glory and praise of him who has justified [Alternate reading: graced] us in the beloved, that is, in our Lord and Savior: because without wisdom, truth, justice, peace, redemption, and the other virtues, no good can be understood. Nor should it be thought that what is found written in the Latin codices is in his beloved son, but simply, in the beloved; and if indeed it had been added, beloved of God, or beloved of the Father, the understanding would be simple and commonly held by all, that our Lord Jesus Christ was beloved by the Father; but we would not be granting any great distinction to the Son's own property, since the Son would thus be loved just as other things are. For indeed it is said to God [Alternate reading: to him]: You love all things, and you reject none of the things which you have made: For you did not create anything while hating it (Wisdom 11:23). Or if the opposite had been stated, in which he has graced us in the beloved above all others, every scruple would have been removed, because we know that the patriarchs and prophets, and all holy men were beloved by God. But now, in that he has spoken absolutely, saying: in the beloved, it seems to me it should be understood in such a way that by all is implied. For if Christ, as we have already often said, is wisdom, justice, peace, joy, continence, and the rest, even those who are unable to follow them love these names of the virtues, and no one is of such confessed wickedness that he would not say he loves wisdom and justice. Just as the opinion of all men agrees concerning the substance of God, that it is divine and not easily comprehended by any sense, though each one errs while thinking it to be of this or that nature: so also all love Christ, according to that which the diverse virtues signify, although many cannot prove by their deeds that they love him.

Iste est dilectus quem aestimo et in Isaia significari: Cantabo dilecto canticum dilecti vineae meae (Isai. V, 1); et: Vineae facta est dilecto; et in vigesimo octavo psalmo: Conteret Dominus cedros Libani, et comminuet eas, ut vitulum Libani, et dilectus sicut filius unicornium (Psal. XXVIII, 6).

(Vers. 7.) In quo habemus redemptionem per sanguinem ipsius, remissionem peccatorum. Ille redimitur qui captivus est, et in hostium veniens potestatem liber esse desivit: ita et nos quidam dicunt in hoc mundo esse captivos, et sub principibus et potestatibus iugo servitutis teneri, nec ante vinctas catenis explicare manus, et oculos sursum attollere, nisi redemptor advenerit. Sed quis iste, aiunt, tantus et talis, qui possit pretio suo totum orbem redimere? Jesus Christus Filius Dei proprium sanguinem dedit, et nos de servitute eripiens libertate donavit. Et revera si historiis gentilium credimus, quod Codrus, et Curtius, et Decii Mures pestilentias urbium, et fames, et bella suis mortibus represserint, quanto magis hoc in Dei Filio possibile judicandum est, quod cruore suo, non urbem unam, sed totum purgarit orbem! Dupliciter vero sanguis Christi, et caro intelligitur, vel spiritualis illa atque divina, de qua ipse dixit: Caro mea vere est cibus, et sanguis meus vere est potus (Joan. VI, 56); et: Nisi manducaveritis carnem meam, et sanguinem meum biberitis, non habebitis vitam aeternam (Ibid., 54); vel caro et sanguis, quae crucifixae est, et qui militis effusus est lancea. Juxta hanc divisionem et in sanctis ejus diversitas sanguinis et carnis accipitur, ut alia sit caro quae visura est salutare Dei: alia caro et sanguis quae regnum Dei non queant possidere. Consequenter autem post redemptionem sanguinis Christi, 554 remissionem accepisse scribimur peccatorum: quia nisi redempti fuerimus, frustra nobis peccata donantur. Nec ante veniam accipere possumus delictorum, et servi esse cessamus, nisi pretium pro nobis cruentus quondam victor acceperit.

(Vers. 8.) Secundum divitias gratiae ejus qua [Al. quae] abundavit in nobis. Qui intelligit hoc quod dictum est: Gratia estis salvati, et non ex operibus (Ephes. II), et quinquaginta et quingentorum denariorum in Evangelio debitorem (Luc. VII): quod qui plus dimittitur, plus diligit: iste potest scire quod secundum divitias suas Dei gratia abundavit in nobis: maxime in Ecclesia de gentibus congregata, quae aliena fuit a testamento et promissionibus Israel, cujus delicto nos salutem consecuti sumus.

This is the beloved who I judge is also signified in Isaiah: I will sing to my beloved the song of my beloved for my vineyard (Isaiah 5:1); and: A vineyard was made for the beloved; and in the twenty-eighth psalm: The Lord will break the cedars of Lebanon, and will crush them like a calf of Lebanon, and the beloved is like the son of unicorns (Psalm 28:6).

(Verse 7.) In whom we have redemption through his blood, the remission of sins. He is redeemed who is a captive and, having come into the power of the enemy, has ceased to be free: so also some say that we in this world are captives, and are held under the yoke of servitude by principalities and powers, and cannot unfold our hands bound with chains, and lift our eyes upward, unless a redeemer should come. But who, they say, is this one, so great and of such a kind, that he could redeem the whole world with his price? Jesus Christ, the Son of God, gave his own blood, and snatching us from servitude, endowed us with liberty. And truly, if we believe the histories of the gentiles, that Codrus, and Curtius, and the Decii Mures checked the plagues of cities, and famines, and wars by their own deaths, how much more must this be judged possible in the Son of God, that by his blood he has purified not one city, but the whole world! But the blood and flesh of Christ are understood in a twofold manner: either that spiritual and divine kind, of which he himself said: My flesh is truly food, and my blood is truly drink (John 6:56); and: Unless you eat my flesh and drink my blood, you will not have eternal life (Ibid., 54); or the flesh and blood which was crucified, and which was poured out by the soldier's lance. According to this division, a diversity of blood and flesh is also accepted in his saints, so that there is one flesh which will see the salvation of God, and another flesh and blood which cannot possess the kingdom of God. Consequently, however, after the redemption of Christ's blood, we are written to have received the remission of sins: because unless we have been redeemed, our sins are forgiven us in vain. Nor can we receive pardon for our offenses, and cease to be slaves, unless the once bloody victor has accepted the price for us.

(Verse 8) According to the riches of His grace, which [Variant: that] has abounded in us. He who understands what was said: "By grace you have been saved, and not by works" (Ephesians 2), and the debtor of fifty and five hundred denarii in the Gospel (Luke 7), that he who is forgiven more, loves more, this person can know that according to His riches, the grace of God has abounded in us: especially in the Church gathered from the gentiles, which was a stranger to the testament and promises of Israel, through whose transgression we have obtained salvation.

Annon est magnitudo gratiarum in Paulo, et in caeteris sanctis, de quibus dicitur: Nescitis quoniam Angelos judicabimus (I Cor. V, 3)? et in alio loco: In quem desiderant angeli considerare (I Petr. I, 12): et rursum: Pater, da ut quomodo ego, et tu unum sumus, sic et ipsi in nobis unum sint (Joan. XVII, 21). Has divitias gratiarum ille in se non facit vacuas, qui quantum valet humana fragilitas, nititur, laborat, atque contendit, et cum Apostolo loquitur: Gratia ejus in me non fuit vacua (I Cor. 15). Qui vero beneficii magnitudinem non recordans, ad deteriora delabatur, in isto dives gratia Dei, et opulenta largitio paupertate tenuatur.

(Vers. 9.) In omni sapientia et prudentia notum nobis faciens mysterium voluntatis suae. Sapientiam et prudentiam esse diversas, Stoici quoque opinantur, dicentes: «Sapientia est rerum divinarum humanarumque cognitio; prudentia vero tantum mortalium.» Juxta hanc divisionem possumus sapientiam invisibilium, et visibilium accipere; prudentiam vero tantum visibilium. Quaeritur itaque quomodo nobis Deus, in omni sapientia, et prudentia notum 555 fecerit mysterium voluntatis suae. Et quidem primum simpliciter accipiendum, quod mysterium voluntatis ejus, redemptio nostra sit, per sanguinem Filii ipsius, et remissio peccatorum, secundum divitias gratiae ejus qua [Al. quae] abundavit in nobis. Quod scilicet nos in Domini passione credentes (quae est stultitia non credentibus) sapientiam possideamus atque prudentiam. Deinde quod per Scripturas suas nobis nota fecerit universa mysteria: quomodo primum coelum, et terram machinatus sit, et omnia quae intra ea sunt, fecerit, ordinavit atque distinxerit: ut plasmatus homo, et usque ad passionem Christi mundus impletus sit, quomodo ex visibilibus ea quae sunt invisibilia cognoscantur. Ad extremum, quod etiam ea quae in terra sunt, sapientia indigeant atque prudentia. Quotus enim quisque nostrum scit quid sit illud quod aves in aera suspendat, pisces in fluctibus, nec non hominum gressus promoveat, et rabiem incitet bestiarum? Sed qui diligens lector est, statim nobis illud opponet: Si ex parte cognoscit Paulus, et ex parte prophetat, et nunc videt per speculum in aenigmate (I Cor. XIII), quomodo vel ipsi, vel Ephesiis, in omni sapientia atque prudentia Dei mysterium revelatum est? Hac itaque necessitate compellimur mutare ordinem lectionis, et facere: Secundum placitum voluntatis suae, in laudem gloriae gratiae tuae, in qua gratificavit nos in dilecto; in quo habemus redemptionem per sanguinem ipsius, remissionem peccatorum, secundum divitias gratiae ejus, qua abundabit in nobis in omni sapientia et prudentia, ut cum hucusque distinxerimus, quo scilicet, omni sapientia et prudentia, ad superiora jungantur, deinceps inferamus: notum faciens nobis mysterium voluntatis suae secundum placitum suum.

Is there not a greatness of graces in Paul, and in the other saints, of whom it is said: "Do you not know that we shall judge angels?" (1 Cor. 6:3)? And in another place: "Into which things the angels desire to look" (1 Peter 1:12); and again: "Father, grant that as I and you are one, so they also may be one in us" (John 17:21). He does not make these riches of graces void in himself, who, as much as human frailty allows, strives, labors, and contends, and says with the Apostle: "His grace in me was not in vain" (1 Cor. 15:10). But he who, not remembering the magnitude of the benefit, slides into worse things, in him the rich grace of God and opulent generosity are diminished by poverty.

(Verse 9) In all wisdom and prudence, making known to us the mystery of His will. That wisdom (*sapientia*) and prudence (*prudencia*) are different, the Stoics also hold, saying: "Wisdom is the knowledge of things divine and human; prudence, however, is only of mortal things." According to this division, we can understand wisdom as being of things invisible and visible; but prudence, only of things visible. It is asked, therefore, how God has made known to us the mystery of His will in all wisdom and prudence. And indeed, it must first be simply understood that the mystery of His will is our redemption through the blood of His Son, and the remission of sins, according to the riches of His grace, which has abounded in us. Namely, that we who believe in the Lord's passion (which is foolishness to non-believers) possess wisdom and prudence. Then, that through His Scriptures He has made known to us all the mysteries: how He first fashioned the heaven and the earth, and made, ordered, and distinguished all things that are within them; so that man was formed, and the world was filled up to the passion of Christ, and how from visible things those which are invisible may be known. Finally, that even those things which are on earth require wisdom and prudence. For how few of us know what it is that suspends the birds in the air, the fish in the waves, and also advances the steps of men, and incites the rage of beasts? But a diligent reader will immediately object to us: If Paul knows in part, and prophecies in part, and now sees through a glass darkly (1 Cor. 13), how was the mystery of God revealed either to him or to the Ephesians in all wisdom and prudence? By this necessity, therefore, we are compelled to change the order of the reading, and make it: "According to the good pleasure of His will, to the praise of the glory of Your grace, in which He has made us accepted in the beloved; in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which will abound in us in all wisdom and prudence," so that when we have punctuated up to this point, whereby, that is, "in all wisdom and prudence" is joined to the preceding clauses, we may then infer: "making known to us the mystery of His will according to His good pleasure."

Potest autem et hac manente sententia, quod ex parte videant, et ex parte prophetent, nunc in omni sapientia et prudentia, dici revelatum eis esse mysterium. Non quo ipsi in omni sapientia et prudentia mysterium didicerint, sed Deus in omni sapientia sua atque prudentia, juxta quod consequi poterant, eis mysterium revelaverit.

Secundum placitum suum quod proposuit in eo in dispensatione plenitudinis temporum. Supra dixerat, secundum placitum voluntatis suae; nunc, secundum placitum suum, voluntate detracta. Ibi προορισμὸν, id est, praedestinationem in adoptionem filiorum per Jesum Christum posuit: hic vero πρόθεσιν, id est, propositionem. Inter praedestinationem autem, et propositum, hi qui solent inter verba discutere, hoc asserunt interesse, quod praedestinatio alicujus rei multo ante in mente ejus qui destinet quid futurum sit, praefigurat: Propositum autem, cum jam vicina sit machinatio, et pene cogitationem sequatur effectus. Quod vero ait, proposuit in eo, ad mysterium referendum est: siquidem supra dixerat: ut notum faceret nobis mysterium voluntatis suae, quod mysterium dispensatio est plenitudinis temporum, ut statuto tempore omnia compleantur. Quomodo enim haeres quamdiu parvulus est, licet ipsius bona sint, tamen necdum ei debetur haereditas (Galat. IV): ita et mysterium quod praedestinatum fuerat a Deo in adoptionem filiorum ejus, ante non potuit dispensari, nisi suo veniret tempore. De quo et alibi numero singulari Paulus ait: Ut autem venit plenitudo temporis, misit Deus Filium suum (Ibid., IV, 4): qui ante venire non potuit, nisi mysterium temporis impleretur.

(Vers. 10.) Recapitulare omnia in Christo, quae in coelis, et quae in terra [Al. addit sunt], in ipso. Pro recapitulare in Latinis codicibus scriptum est, instaurare [Al. restaurare]. Et miror cur ipso verbo Graeco non usi sint translatores, cum istiusmodi licentia, dialectica et philosophia sicut in Graeco habentur, assumptae sint. Nam et oratores in epilosis, vel ante [Al. inter] epilosis, in fine causarum propter memoriam iudicum et eorum qui audire negotia, recordationem, id est, ἀνακεφαλαίωσιν solent facere, ut quae prius latius disputarant, brevi postea sermone comprehendant, et unusquisque recordari eorum incipiat quae audivit. Sensus itaque in praesenti loco iste est: Omnis dispensatio quae et ante mundum, et postea esse coepit in mundo, tam invisibilium quam visibilium creaturarum, adventum Dei Filii pollicebatur. Quod Adam qui de paradiso ejectus est, per Salvatorem revocandus erat (Genes. III).

However, even with this interpretation remaining, it can be said that the mystery was revealed to them now in all wisdom and prudence, though they see in part and prophesy in part. Not that they themselves learned the mystery in all wisdom and prudence, but that God, in all His own wisdom and prudence, revealed the mystery to them according to what they were able to grasp.

According to his good pleasure which he purposed in him for the dispensation of the fullness of times. Above he had said, 'according to the good pleasure of his will'; now, 'according to his good pleasure,' with 'will' removed. There he placed *προορισμὸν* (**proorismos**), that is, predestination (**praedestinatio**) to the adoption of sons through Jesus Christ; but here *πρόθεσιν* (**prothesin**), that is, a purpose (**propositio**). Now, between predestination and purpose, those who are accustomed to scrutinize words assert this difference: that predestination prefigures something long beforehand in the mind of him who determines what is to be, whereas a purpose exists when the plan is already near and the effect almost follows the thought. But what he says, 'he purposed in him,' must be referred to the mystery, since he had said above, 'that he might make known to us the mystery of his will,' which mystery is the dispensation of the fullness of times, so that at the appointed time all things might be fulfilled. For just as an heir, as long as he is a child, although the goods are his, is not yet owed the inheritance (Gal. 4), so also the mystery which had been predestined by God for the adoption of his sons could not be dispensed before, unless it came in its own time. Concerning which Paul also says elsewhere in the singular: 'But when the fullness of time had come, God sent his Son' (Ibid., 4:4), who could not come before, unless the mystery of time were fulfilled.

(Verse 10) To sum up all things in Christ, which are in heaven, and which are on earth [Another reading adds: are], in him. Instead of 'to sum up' (**recapitulare**), in the Latin codices it is written 'to set up' (**instaurare**) [Another reading: 'to restore' (**restaurare**)]. And I wonder why the translators did not use the Greek word itself, since with such license, terms from dialectic and philosophy have been adopted just as they are in Greek. For orators, too, in their epilogues, or before [Another reading: between] the epilogues, at the end of their cases, for the sake of the memory of the judges and of those who have heard the proceedings, are accustomed to make a 'recollection,' that is, an *ἀνακεφαλαίωσις* (**anakephalaiōsis**), so that what they had previously argued at greater length, they may afterwards comprehend in a brief speech, and each person may begin to recall what he has heard. The meaning, therefore, in the present passage is this: Every dispensation which began to exist both before the world and afterwards in the world, of creatures both invisible and visible, promised the advent of the Son of God. That Adam, who was cast out of paradise, was to be called back by the Savior (Gen. 3).

Quod in fabricatione turris, linguarum unitas scissa est (Gen. XI), in Actibus apostolorum portendebat dona linguarum (Actor. II). Quod Isaac in typo Domini, crucem suam ipse portavit (Genes. III). Quod Samson sanctam comam nutriens, Dalilae pauperis dilexit amplexus, et omnia cordis sui secreta confessus est (Judic. XVI), Salvatoris et Ecclesiae ex Gentibus vere pauperis et egenae mysterium significabat (Joan. XIX). In cruce itaque Domini, et in passione ejus recapitulata sunt omnia, id est, universa in hac ἀνακεφαλαιώσει supputata. Quod ut manifestius fiat, quotidianae consuetudinis aliquod ponamus exemplum. Verbi causa: Viginti denarios erogavi, rursum quinque, et alios quindecim; triginta quoque et ter decies, per diversa tempora dedi. Haec si in unum voluero supputare, centenarii mihi numeri summa sucerescit, et in uno numero habeo omnia quae ante descripsi. Sic itaque universa mysteria et omnis dispensatio vetustatis non solum quae in terris, sed etiam quae in coelis gesta est, in Christi passione completur. Cum enim semel mihi Christus passus fuerit, et sepultus, et resurrexit, et ad Patrem victor ascenderit: non necesse habeo veterem numerum, quia in uno omnia teneo. Diligenter attendite, quod non solum omnes historiae Scripturarum, quas in terra gestas Spiritus sanctus enumerat: sed etiam in coelestibus quae nobis oculatae sunt, in Christi recapitulata passione teneantur.

(Vers. 11.) In quo et sorte vocati sumus: praedestinati secundum propositum ejus qui universa operatur secundum consilium voluntatis suae. Verbum haereditatis et sortis, per quas in Christi partem venimus, ostendit nos de alia potestate ad aliam transmigrasse: et secundum illud quod in Deuteronomio scriptum est: Quando dividebat Altissimus gentes, cum disseminaret filios Adam (Deut. XXIII, 8), de angelorum ditione ad partem Domini esse translatos. Et illi quidem aliena, et sibi vel commissa vel usurpata tenuerunt. Iste vero recepit sua: et ascendens in altum captivam duxit captivitatem (Ps. LXVII), id est, eos qui ante capti fuerant in perditionem, ipse cepit ad vitam, ut reduceret in excelsum: et quodammodo est capta captivitas, dum per secundam captivitatem qui prius capti fuerant, liberantur. Considerandum quod et hic προορισμός et πρόθεσις id est, praedestinatio et propositum, simul posita sint, juxta quae operatur omnia Deus secundum consilium voluntatis suae.

That the unity of tongues was split at the building of the tower (Gen. 11) portended the gifts of tongues in the Acts of the Apostles (Acts 2). That Isaac, in a type of the Lord, carried his own cross (Gen. 3). That Samson, nurturing his sacred hair, loved the embraces of the poor Delilah and confessed all the secrets of his heart (Judg. 16), signified the mystery of the Savior and the Church from the Gentiles, truly poor and needy (John 19). Therefore, in the cross of the Lord and in his passion all things are summed up, that is, all things are reckoned in this ἀνακεφαλαιώσις (*anakephalaiōsis*). To make this clearer, let us use an example from daily custom. For example: I have paid out twenty denarii, then five, and another fifteen; also thirty and three times ten, I have given at different times. If I wish to compute these into one sum, the total of the number one hundred accrues to me, and in one number I will have all that I have described before. So, therefore, all the mysteries and the entire dispensation of old, not only what was done on earth but also what was done in heaven, is completed in the passion of Christ. For when once Christ has suffered for me, and was buried, and rose again, and ascended as victor to the Father, I have no need of the old number, because in one I hold all things. Attend diligently, that not only all the histories of the Scriptures, which the Holy Spirit enumerates as having taken place on earth, but also those things in the heavens which are hidden from us, are held recapitulated in the passion of Christ.

(Verse 11.) In whom also we are called by lot: being predestined according to the purpose of him who works all things according to the counsel of his will. The word of inheritance and of lot, through which we have come into Christ's portion, shows that we have migrated from one power to another: and according to that which is written in Deuteronomy: "When the Most High divided the nations, when he separated the sons of Adam" (Deut. 23:8), we have been transferred from the dominion of angels to the Lord's portion. And they indeed held things that were foreign, and either committed to them or usurped by them. But He received what was His own: and "ascending on high, he led captivity captive" (Ps. 67), that is, those who had before been captured for perdition, He Himself captured for life, to lead them back 558 to the heights: and in a certain way, captivity is captured, when by a second captivity those who were previously captured are liberated. It should be considered that here too *προορισμὸς* and *πρόθεσις*, that is, predestination (*praedestinatio*) and purpose (*propositum*), are placed together, according to which God works all things according to the counsel of His will.

Non quo omnia quae in mundo fiant, Dei voluntate et consilio peragantur: alioquin et mala Deo poterunt imputari; sed quo universa quae facit, consilio faciat et voluntate, quod scilicet et ratione plena sint et potestate facientis. Nos homines pleraque volumus facere consilio: sed nequaquam voluntatem sequitur effectus. Illi autem nullus resistere potest, quin omnia quae voluerit, faciat. Vult autem ea quaecumque sunt plena rationis atque consilii, vult salvari omnes, et in agnitionem veritatis venire (I Tim. II). Sed, quia nullus absque propria voluntate salvatur (liberi enim arbitrii sumus), vult nos bonum velle, ut cum voluerimus, velit in nobis et ipse suum implere consilium.

(Vers. 12.) Ut simus in laudem gloriae ejus, qui ante speravimus in Christo. Si, speravimus, tantum [Al. ante] dixisset, in Christo, et non praemisisset, ante speravimus, quod Graece dicitur *προηλπικότες*, esset manifestior sensus, eos qui speraverunt in Christo, sorte vocatos esse [Al. et esse] et praedestinos secundum propositum ejus, qui universa operatur juxta consilium voluntatis suae. Nunc vero praepositionis adjectio, ad illam nos intelligentiam trahit, de qua superius disputavimus, exponentes hoc quod scriptum est: Qui benedixit nos in omni benedictione spirituali, in coelestibus in Christo, sicut elegit nos in ipso ante constitutionem mundi, ut essemus sancti et immaculati coram ipso: quod scilicet sicut jam non benedixerit omni benedictione spirituali in coelestibus, et elegerit ante constitutionem mundi: ita etiam nunc sperasse ante dicamur in Christo, ex eo tempore quo electi et praedestinati, et benedicti sumus in coelestibus. Alius vero hoc dogma non sustinens, quod ante fuerimus et speraverimus in Christo, quam in isto corpore degeremus, illo intelligentiam transferet [Al. transfert], ut dicat: In adventu Domini Salvatoris, 559 quando in nomine ejus omne genu flectetur coelestium, terrestrium et infernorum, et omnis lingua confitebitur, quia Dominus Jesus Christus in gloria est Dei Patris (Philipp. III), cum ei fuerint universa subjecta, alios voluntate, alios necessitate subijciendos, et eos qui ante praesentiam majestatis ejus speraverint in eum, futuros esse in laudem gloriae ejus, et vocari *ἀπηλπικότες*: eos vero qui reperti fuerint necessitate credentes, eo tempore quo nec diabolus, et angeli ejus poterunt negare regnantem, esse sperantes: sed non in laudem gloriae ejus. Quod quidem et nunc ex parte videmus expleri, quia alia sit merces ejus, qui voluntate sequatur Deum, alia qui necessitate. Verumtamen sive per occasionem, sive per veritatem, tantum Christus annuntietur: dummodo sciat, et sperans, et ante sperans, quod pro diversitate spei diversa sint praemia recepturi.

This is not to say that all things that happen in the world are done by the will and counsel of God—otherwise, evils could also be imputed to God—but that all things which He does, He does with counsel and will, meaning that they are full of reason and of the power of the doer. We humans wish to do many things with counsel, but the effect by no means follows the will. But no one can resist Him, preventing Him from doing all that He has willed. Moreover, He wills whatever things are full of reason and counsel; He "wills all to be saved and to come to the knowledge of the truth" (1 Tim. 2). But, because no one is saved without their own will (for we are of free will (*liberi arbitrii*)), He wills that we will the good, so that when we have willed it, He Himself may also will to fulfill His counsel in us.

(Verse 12.) That we may be to the praise of his glory, we who have before hoped in Christ. If he had only said, "we have hoped in Christ," and had not prefixed "we have before hoped," which in Greek is said *προηλπικότες*, the meaning would be more manifest: that those who have hoped in Christ were called by lot and were predestined according to the purpose of Him who works all things according to the counsel of His will. But now the addition of the preposition draws us to that understanding which we discussed above, when explaining what is written: "Who has blessed us with every spiritual blessing in the heavenly places in Christ, just as he chose us in him before the foundation of the world, that we should be holy and blameless before him": namely, that just as he has now blessed us with every spiritual blessing in the heavenly places, and chose us before the foundation of the world, so also we are now said to have hoped before in Christ, from that time when we were chosen and predestined and blessed in the heavenly places. But another, not upholding this dogma that we existed and hoped in Christ before we lived in this body, will transfer the understanding to this point, saying: At the advent of the Lord Savior, 559 when "at his name every knee should bow, of things in heaven, and things on earth, and things under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Phil. 3), when all things will have been subjected to him—some to be subjected by will, others by necessity—those who hoped in him before the presence of his majesty will be to the praise of his glory and be called *ἀπηλπικότας* (those who hope without return); but those who are found to believe by necessity, at that time when not even the devil and his angels can deny the reigning one, are hoping, but not to the praise of his glory. This indeed we see fulfilled in part even now, because the reward for one who follows God by will is different from that for one who follows by necessity. Nevertheless, "whether in pretense or in truth, only let Christ be proclaimed": provided that both the one who hopes and the one who hopes before knows that according to the diversity of their hope, they will receive diverse rewards.

(Vers. 13.) In quo et vos audito verbo veritatis Evangelii salutis vestrae, in quo et credentes signati estis Spiritu sancto promissionis. In quo: haud dubium quin in Christo. Inter caeteros qui audierunt, vos quoque, Ephesii, verbum veritatis audistis, Evangelium salutis vestrae, cui credentes, signati estis spiritu repromissionis sancto. Videtur autem juxta ordinem lectionis non stare sententia, nec ei quod praelatum est: In quo et vos audito verbo veritatis Evangelii salutis vestrae, redditum aliquid quod sequatur, quia statim secundo ponitur, in quo. quod quia superfluum est, sublatum e medio potest textum reddere lectioni. Hoc autem patiebatur Paulus de nimio amore Christi, ut eum semper quem diligebat, etiam superflue et extraordinarie nominaret. Quod potest absque nobis in omnibus Epistolis ejus lector diligens invenire. Unde et nunc secundo positum, in quo ordinem deprehenditur turbasse sententiae, et anteriorem propositionem reliquisse pendentem. Neque vero parva laus Ephesiorum est, non praedicationem, sed verbum veritatis audisse. Siquidem inter praedicationem et verbum veritatis multam esse distantiam, et in alia Epistola legimus: Et verbum, inquit, meum et praedicatio mea, non in persuasibilibus sapientiae verbis, sed in ostensione spiritus et virtutis (I Cor. XI, 14). Quaeramus diligentius, ubi alibi scriptum sit, quod verbum quis audierit veritatis, ut ex collatione eorum possit perspicue Pauli sensus aperiri: ubi quoque Evangelium nominatum sit, sive cum additamento, sive absolute. Verbi gratia cum additamento, Evangelium meum (Rom. XVI, 25), et Evangelium Jesu Christi (II Cor. II, 11), et Evangelium aeternum (Apoc. XIV, 6); vel quod nunc dicitur ad Ephesios, Evangelium salutis vestrae. Absolute vero, ut cum loquitur de Luca, Cujus laus in Evangelio per omnes Ecclesias (II Cor. VIII, 18). Signatur autem qui audierit verbum veritatis, et crediderit in eo, spiritu repromissionis sancto. Quia multi sunt qui audierunt, et increduli permanentes, nequaquam signaculum sancti Spiritus consecuti sunt. Dicitur et ad principem Tyri, Tu es signaculum similitudinis Dei (Ezec. XXVIII, 12). Signaculum autem Dei est, ut quomodo primus homo conditus est ad imaginem et similitudinem Dei: sic in secunda regeneratione quicumque Spiritum sanctum fuerit consecutus, signetur ab eo, et figuram conditoris accipiat. Quaerendum etiam ubi alibi scriptum sit, spiritus repromissionis sanctus: vel quid significet. Ego enim aestimo quia sicut Spiritus sanctus sanctum facit cum cui fuerit infusus: et spiritus sapientiae, sapientem: et intelligentiae, intelligentem: et consilii, cautum atque consultum: et fortitudinis, fortem: et scientiae, scientem: et pietatis, pium; et timoris, timidum, Deique timore trepidantem: ita et spiritus repromissionis, vel spiritus Dei, sponsorem et Deum facit eum in quo habitaverit.

(Verse 13) In whom you also, having heard the word of truth, the gospel of your salvation, in whom also believing, you were sealed with the holy Spirit of promise. In whom: doubtless, in Christ. Among the others who heard, you also, Ephesians, heard the word of truth, the Gospel of your salvation, in which believing, you were sealed with the holy spirit of promise. However, according to the order of the reading, the sentence does not seem to stand, nor does anything follow that which was stated before: In whom you also, having heard the word of truth, the gospel of your salvation, because immediately a second in whom is placed. Because this is superfluous, if removed from the middle, it can restore the text for reading. But Paul suffered this from an excessive love of Christ, so that he would always name him whom he loved, even superfluously and out of order. A diligent reader can find this for himself in all his Epistles. Hence, even now, the second placement of in whom is found to have disturbed the order of the sentence and to have left the preceding proposition hanging. And indeed, it is no small praise for the Ephesians to have heard not a preaching, but the word of truth. For indeed, that there is a great distance between preaching and the word of truth, we also read in another Epistle: "And my word," he says, "and my preaching were not in the persuasive words of wisdom, but in the demonstration of the spirit and of power" (I Cor. 11:14). Let us inquire more diligently where else it is written that someone has heard the word of truth, so that from a comparison of these passages Paul's meaning may be clearly revealed; and also where the Gospel is named, whether with an addition or absolutely. For example, with an addition, "my Gospel" (Rom. 16:25), and "the Gospel of Jesus Christ" (II Cor. 2:11), and "the eternal Gospel" (Rev. 14:6); or what is now said to the Ephesians, "the Gospel of your salvation." But absolutely, as when he speaks of Luke, "Whose praise is in the Gospel throughout all the churches" (II Cor. 8:18). Moreover, he who has heard the word of truth and has believed in it is sealed with the holy spirit of promise. For there are many who have heard and, remaining unbelieving, have by no means obtained the seal of the Holy Spirit. It is also said to the prince of Tyre, "You are the seal of the likeness of God" (Ezek. 28:12). Now, the seal of God is this: that just as the first man was created in the image and likeness of God, so in the second regeneration, whoever has obtained the Holy Spirit is sealed by Him and receives the form of the Creator. It must also be investigated where else "holy spirit of promise" is written, or what it signifies. For I judge that just as the Holy Spirit makes holy the one into whom He has been poured, and the spirit of wisdom makes one wise, and of understanding, understanding, and of counsel, cautious and deliberate, and of fortitude, strong, and of knowledge, knowing, and of piety, pious, and of fear, fearful and trembling with the fear of God; so also the spirit of promise, or the spirit of God, makes him in whom it has dwelt a guarantor and divine.

Quomodo econtrario immundus spiritus immundum facit, et spurcam sibi domum praeparat spurcus habitator: fornicationis quoque spiritus efficit scortatores, de quibus et propheta loquitur: Spiritu fornicationis seducti sunt (Osee IV, 12): et nequam spiritus, nequam facit homines atque perversos: et daemoniacus, daemones: qualisque fuerit liquor, qui novae testae infusus est, talem diu testa et odorem retinet, et sanorem.

(Vers. 14.) Qui est pignus haereditatis nostrae in redemptionem adoptionis, in laudem gloriae ipsius. Pignus Latinus interpres pro arrhabone posuit. Non idipsum autem arrhabo, quod pignus sonat. Arrhabo enim futurae emptioni quasi quoddam testimonium, et obligamentum datur. Pignus vero, hoc est, ἐνέχυρον, pro mutua pecunia opponitur: ut cum illa reddita fuerit, reddenti debitum pignus a creditore reddatur. Rursum in eo ubi ait: In redemptionem adoptionis, non habet in Graeco υιοθεσίαν, sed περιποίησιν, quam nos acquisitionem, sive possessionem, possumus dicere: nec tamen vim sermonis expressimus. Multa enim verba sunt, quae nec de Graeco in Latinum transferri valent, nec de Hebraico in Graecum: et reciprocè nec de Latino in Graecum, nec de Graeco in Hebraeum. Quicumque igitur non tantum Spiritum sanctum, sed Spiritum sanctum repromissionis acceperit, simul consequetur, et arrhabonem haereditatis, quae haereditas vita perpetua est. Et quomodo ex arrhabone aestimatur qualis emptio futura sit, et quae possessio: verbi causa, ex decem solidis, centum solidorum villa, et ex centum solidis mille solidorum possessio; ita ex varietate arrhabonis, haereditatis, quoque postea secuturae magnitudo cognoscitur. Quamvis autem sanctus sit aliquis atque perfectus, et omnium iudicio beatitudine dignus putetur: tamen ad futuram haereditatem nunc arrhabonem est Spiritus consecutus. Si autem arrhabo tantus, quanta erit ipsa possessio? Quomodo autem arrhabo qui nobis tribuitur, non est extra nos; sed intra nos est: sic et ipsa haereditas, hoc est regnum Dei quod intra nos est, in nobis versatur intrinsecus. Quae enim potest esse maior haereditas, quam contemplari et videre sensu pulchritudinem Sapientiae, et Verbi, et Veritatis, et Luminis, et ipsius ineffabilem, et magnificam Dei considerare naturam, omniumque quae ad similitudinem Dei condita sunt, substantiam contueri? Iste autem spiritus repromissionis sanctus, qui est arrhabo haereditatis nostrae, idcirco nunc sanctis datur, ut redimantur et copulentur Deo in laudem gloriae ipsius. Non quod Deus laude alicujus indigeat, sed quo laus Dei laudatoribus prosit, et dum per singula opera maiestatem ipsius magnitudinemque cognoscunt, ad laudandum eum miraculo stuporis erumpant.

Just as, on the contrary, an unclean spirit makes one unclean, and a foul inhabitant prepares for itself a foul house; the spirit of fornication also makes fornicators, of whom the prophet also speaks: "They are seduced by the spirit of fornication" (Hosea 4:12); and a wicked spirit makes men wicked and perverse; and a demonic spirit makes demons: and of whatever sort the liquid is that has been poured into a new vessel, such an odor and flavor the vessel retains for a long time.

(Verse 14) Who is the pledge of our inheritance, unto the redemption of the adoption, unto the praise of his glory. The Latin translator has used **pignus** for **arrhabo**. But **arrhabo** does not mean the same thing as **pignus**. For an **arrhabo** is given as a kind of testimony and bond for a future purchase. A **pignus** (that is, ἐνέχυρον), however, is set against a loan of money, so that when the money is returned, the pledge is returned by the creditor to the one who paid the debt. Again, where it says, "unto the redemption of the adoption," the Greek does not have υἱοθεσίαν, but περιποίησιν, which we can call "acquisition" or "possession," and yet we have not expressed the force of the word. For there are many words that can neither be translated from Greek into Latin, nor from Hebrew into Greek; and reciprocally, neither from Latin into Greek, nor from Greek into Hebrew. Whoever, therefore, has received not just the Holy Spirit, but the Holy Spirit of promise, will at the same time obtain the pledge (*arrhabo*) of the inheritance, which inheritance is perpetual life. And just as from the pledge one estimates what kind of purchase is to come, and what possession—for example, from ten solidi, a villa of one hundred solidi, and from one hundred solidi, a possession of one thousand solidi—so also from the variety of the pledge, the magnitude of the inheritance that will follow afterwards is known. Although someone may be holy and perfect, and in the judgment of all be thought worthy of blessedness, yet for the future inheritance he has now obtained the Spirit as a pledge (*arrhabo*). But if the pledge is so great, how great will the possession itself be? Moreover, just as the pledge which is given to us is not outside us, but is within us, so also the inheritance itself, that is, the kingdom of God which is within us, is active within us intrinsically. For what greater inheritance can there be than to contemplate and see with the mind the beauty of Wisdom, and of the Word, and of Truth, and of Light, and to consider the ineffable and magnificent nature of God Himself, and to behold the substance of all things that were created in the likeness of God? But this holy Spirit of promise, who is the pledge of our inheritance, is now given to the saints for this reason: that they may be redeemed and joined to God, to the praise of His glory. Not because God needs anyone's praise, but so that the praise of God may benefit those who praise, and that, as they recognize His majesty and greatness through individual works, they may burst forth in praise of Him with a miracle of astonishment.

(Vers. 15 seqq.) 562 Propterea et ego audiens fidem vestram in Domino Jesu, et in omnes sanctos, non cesso gratias agens pro vobis, memoriam vestri faciens in orationibus meis: ut Deus Domini nostri Jesu Christi, Pater gloriae, det vobis spiritum sapientiae et revelationis in agnitione ejus, illuminatos oculos cordis vestri. Licet verbi ad verbum expressa translatio possit Apostolum diligenti excusare lectori, quod videatur omnis sententiae scaterere contextus, et soloecismus fieri, tamen et in Graeco vitium sonat. Unde et nos Graecis potius calumniatoribus respondentes, conabimur ita juxta sensum temperare: ordinem lectionis, ut dicamus Audiens fidem vestram in Domino Jesu, et in omnes sanctos ejus: vidensque differentiam fidei vestrae in Dominum, et in omnes sanctos ejus, non cesso gratias agere, et memoriam vestri facere in orationibus meis; ut Domini nostri Jesu Christi Deus, Pater autem gloriae, det vobis spiritum sapientiae et revelationis. Quod autem sequitur: illuminatos oculos cordis vestri, ita per hyperbaton reddi potest: Propterea et ego audiens fidem vestram in Domino Jesu in agnitione ejus, illuminatos oculos cordis vestri, et in omnes sanctos, non cesso, gratias agens pro vobis, memoriam vestri facere in orationibus meis, ut Deus Domini nostri Jesu Christi Pater gloriae det vobis spiritum sapientiae, et revelationis in agnitionem; ut sciatis quae sit spes vocationis vestrae, etc. Porro Deus Domini nostri Jesu Christi, Pater autem gloriae, ita intelligendus, ut quomodo Dominus noster Jesus Christus ipse est sermo, sapientia, veritas, pax, justitia, fortitudo, ipse sit etiam gloria, secundum illud quod alibi dicitur: Apparebit gloria Dei (Levit. IX, 23): et in omni pene veteri Lege, scriptum est super tabernaculum testimonii visam esse gloriam Dei (Num. IX). Et Psalmista canit: Exsurge, gloria mea, exsurge (Ps. CVII, 3). Quae gloria illuminans suo fulgore mundum, templum sibi de virginali utero fabricata est. Cujus templi Pater gloriae efficitur Deus. Et ubi Christus gloria est, ibi tantum Pater dicitur: ubi Jesus, ibi Deus ejus, absque additamento aliquo nominatur.

563 Iste igitur Deus assumpti hominis, Pater vero gloriae, sapientiae, veritatis, dat credentibus in Filium suum spiritum sapientiae, et revelationis, ut sapientes fiant, et revelata facie gloriam Domini contemplantur. Quae sapientia et revelatio cum eos sapientes fecerint, et mysteria illis occulta aperuerint: statim sequitur ut habeant illuminatos oculos cordis. Ex verbis praesentibus approbatur secundum exterioris membra hominis, etiam interioris hominis membra dici. Ecce enim manifeste cordis oculos appellavit, quos absque sensu et mente intelligere non possumus.

(Verses 15 ff.) 562 *Therefore I also, hearing of your faith in the Lord Jesus, and in all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and of revelation, in the knowledge of him, the eyes of your heart enlightened.* Although a word-for-word translation might excuse the Apostle to the diligent reader, because the whole context seems to teem with sentence fragments and to commit a solecism, nevertheless the fault is also present in the Greek. Therefore, responding rather to the Greek detractors, we will try to arrange it according to the sense, the order of the reading, so that we say: *Hearing of your faith in the Lord Jesus, and in all his saints: and seeing the difference of your faith in the Lord, and in all his saints, I do not cease to give thanks, and to make mention of you in my prayers; that the God of our Lord Jesus Christ, but the Father of glory, may give you the spirit of wisdom and of revelation.* But what follows, *the eyes of your heart enlightened*, can be rendered thus through hyperbaton: *Therefore I also, hearing of your faith in the Lord Jesus in the knowledge of him, the eyes of your heart enlightened, and in all the saints, do not cease, giving thanks for you, to make mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and of revelation unto knowledge; that you may know what is the hope of your calling, etc.* Furthermore, "the God of our Lord Jesus Christ, but the Father of glory," is to be understood in this way: that just as our Lord Jesus Christ himself is the word, wisdom, truth, peace, justice, and strength, he himself is also glory, according to that which is said elsewhere: *The glory of God will appear* (Leviticus 9:23); and in almost all the old Law, it is written that the glory of God was seen above the tabernacle of the testimony (Numbers 9). And the Psalmist sings: *Arise, my glory, arise* (Psalm 107:3). This glory, illuminating the world with its splendor, fashioned for itself a temple from the virginal womb. God becomes the Father of glory of this temple. And where Christ is glory, there He is called only Father; where He is Jesus, there He is named his God, without any addition.

563 This God, therefore, of the assumed man, but Father of glory, of wisdom, of truth, gives to those who believe in his Son the spirit of wisdom and of revelation, so that they may become wise and, with unveiled face, contemplate the glory of the Lord. When this wisdom and revelation have made them wise and have opened to them the hidden mysteries, it immediately follows that they have the enlightened eyes of the heart. From the present words it is confirmed that the members of the inner man are also spoken of in accordance with the members of the outer man. For behold, he has manifestly called them the eyes of the heart, which we cannot understand without sense and mind.

Huic et illud Psalmistae convenit: Illumina oculos meos, ne umquam obdormiam in morte (Ps. XII, 4). Et alibi: Sapientes oculi in capite ejus (Eccles. II, 14). Si enim simpliciter oculos carnis accipimus, utique non solum sapientis, sed etiam insipientis oculi in capite ejus sunt. Caput itaque sapientis, sensus accipitur: quia alio verbo mens, et animus, et principale cordis appellatur.

Quod vero ait, in agnitione ejus, id est, ἐπιγνώσει αὐτοῦ, quidam sic intelligunt, ut inter γνῶσιν et ἐπιγνώσιν, hoc est, inter notionem et agnitionem, illud intersit: quod notio eorum sit quae ante non scivimus, et ea postea scire coepimus. Agnitio vero eorum quae prius scientes deinceps scire desivimus, eorumque postea recordamur, et priorem quamdam vitam in coelestibus suspicantur, postquam in corpora ista dejecti et obliti Dei Patris, nunc eum per revelationem cognovimus, secundum illud: Reminiscentur et convertentur ad Dominum omnes fines terrae (Ps. XXI, 28), et caetera his similia replicantes [Al. replicantur].

(Vers. 18 seqq.) Ut sciatis quae sit spes vocationis ejus, et quae divitiae gloriae haereditatis ejus in sanctis, et quae sublimis magnitudo virtutis ejus in nos qui credimus [Al. credidimus] secundum operationem potentiae virtutis ejus, quam operatus est in Christo, suscitans illum a mortuis. Cui semel, juxta orationem Pauli, datus fuerit spiritus sapientiae et revelationis, ut apertis oculis cordis aspiciat, iste sciet quae reposita sunt vocatis, et quae speranda sanctis Dei, quae abundanter, et large his qui haereditatem ipsius sustinent, est daturus. Ad quam notitiam magnitudo virtutis Dei est necessaria in his qui juxta similitudinem Pauli, credentes vocantur, per quam operatus est Deus in Christo Jesu, quem a mortuis resuscitavit. Dupliciter autem intelligenda haereditas: sive quod primogenitus omnis creaturae haereditas sit animae Domini nostri Jesu Christi, et ejus qui ex corpore et anima assumptus est hominis, nosque cum haereditate animae haereditemus Deum Verbum: sive quod in Christo haereditas nostra sit, Patris et Filii, et Spiritus sancti una divinitas; ut quomodo vocatur haereditas domorum atque villarum ea ipsa quae ab haeredibus possidentur: sic ipse Deus haereditas credentium sit atque sanctorum. Scriptum est et in veteri Testamento: Filiis autem Levi non dabitur haereditatem in medio fratrum suorum: quia ego pars eorum (Num. XVIII, 20); et alibi: Dominus haereditas eorum est (Deut. XVIII, 2); et sanctus qui extra Deum nihil habere se novit, audacter loquitur: Pars mea Dominus (Ps. LXXII, 26); et: Tu es pars haereditatis meae et calicis mei (Psal. XV, 5).

With this also agrees that of the Psalmist: *Enlighten my eyes, lest I ever sleep in death* (Psalm 12:4). And elsewhere: *The eyes of a wise man are in his head* (Ecclesiastes 2:14). For if we simply understand the eyes of the flesh, certainly not only the eyes of the wise man, but also of the foolish man, are in his head. Therefore, the head of the wise man is understood as the intellect, because by another word it is called mind, and soul, and the principal part of the heart.

As for what he says, *in the knowledge of him*, that is, ἐπιγνώσει αὐτοῦ, some understand it thus: that between γνώσις and ἐπίγνωσις, that is, between *notion* and *agnition* (*agnitio*), there is this difference: that *notion* is of those things which we did not know before, and which we afterwards began to know. *Agnition*, however, is of those things which, having known them before, we then ceased to know, and which we afterwards remember; and they suspect a certain prior life in the heavens, after which, having been cast down into these bodies and having forgotten God the Father, we have now come to know Him through revelation, according to that passage: *All the ends of the earth shall remember and turn to the Lord* (Psalm 21:28), and they repeat other similar things.

(Verses 18 ff.) That you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe [Another reading: have believed], according to the working of the might of His power, which He wrought in Christ, raising Him from the dead. He to whom, according to the prayer of Paul, the spirit of wisdom and revelation has once been given, so that he may see with the opened eyes of his heart, this one will know what things are laid up for those who are called, and what things are to be hoped for by the saints of God, which He will give abundantly and generously to those who receive His inheritance. For this knowledge, the greatness of the power (virtus) of God is necessary in those who, in the likeness of Paul, are called believers, through which power God worked in Christ Jesus, whom He raised from the dead. Moreover, the inheritance (haereditas) is to be understood in a twofold manner: either that the firstborn of all creation is the inheritance of the soul of our Lord Jesus Christ, and of Him who was assumed as man from body and soul, and that we, with the inheritance of the soul, inherit God the Word; or that our inheritance in Christ is the one divinity of the Father, and of the Son, and of the Holy Spirit; so that just as the very things possessed by heirs are called an inheritance of houses and estates, so God Himself may be the inheritance of believers and of the saints. It is also written in the Old Testament: "To the sons of Levi you shall not give an inheritance in the midst of their brethren: for I am their portion" (Num. 18:20); and elsewhere: "The Lord is their inheritance" (Deut. 18:2); and the saint who knows he has nothing outside of God, speaks boldly: "God is my portion" (Ps. 72:26); and: "You are the portion of my inheritance and of my cup" (Ps. 15:5).

Non ergo parvi studii est, ut sciamus spem vocationis, et divitias gloriae haereditatis Dei in sanctis: ea quippe indigemus ad haec cognoscenda virtute, qua etiam in Filio suo Deus usus est suscitando: quem suscitavit non semel, sed semper a mortuis, et fecit eum in mortuis liberum, nulla mortis contagione maculatum. Quotidie Christus resurgit ex mortuis: quotidie in poenitentibus suscitatur. Non quo non habuerit etiam secundum carnem potestatem animae suae ponendae, et iterum resumendae ejus (nemo quippe tollit eam, nisi ponat illam a semetipso), sed quo juxta dispensationem carnis et filii, homo et Filius a Deo et Patre suscitatus esse dicatur.

(Vers. 21.) Et sedere eum faciens ad dexteram suam in coelestibus, super omnem principatum, et potestatem, et virtutem, et dominationem, et omne nomen quod nominatur non solum in hoc saeculo, sed etiam in futuro.

Per humanam similitudinem, Dei potentiam demonstravit: non quo solum ponatur, et Deus Pater in eo sedeat, secumque Filium habeat residentem; sed quo nos aliter judicantem atque regnantem, nisi per nostra verba intelligere nequeamus.

Ad hoc pertinet, et illud quod in centesimo nono psalmo scriptum est: Dixit Dominus Domino meo: sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum (Psal. CIX, 1).

Si enim juxta regnantis habitum Filius ad Patris dexteram sedet, necesse est ut juxta eandem similitudinem major sit ab eo qui in laeva parte consederit.

Quod ut sciamus aliter intelligi quam littera resonat, idem psalmus in consequentibus docet, dicens: Tu es sacerdos in aeternum secundum ordinem Melchisedec: Dominus a dextris tuis.

Quomodo enim cum Filius Patris ad dextram sedeat, rursum Pater a dextris ejus esse perhibetur? Aut qua ratione terra scabellum est pedum ejus, et coelum thronus ipsius, cum et terram secundum Isaiam pugillo continere dicatur, et coelum palmae extensione metiri (Isai. XL)?

Non enim potest intra id esse quod ab eodem continetur: nec in manu inclusum tenere, a quo ipse juxta sedentis habitum circumdetur.

Sicut ergo proximum esse Deo, vel ab eo procul recedere, non secundum locorum spatia, sed juxta merita sentiendum est, quod sancti juxta eum sint: peccatores vero, de quibus ait propheta dicens: Ecce qui elongant se a te, peribunt (Ps. LXXII, 27), ab omni ejus vicinia submoveantur: sic et in dextris vel in sinistris Dei esse, accipiendum est: quod sancti a dextris ejus sint: peccatores vero a sinistris, Salvatore quoque idipsum in Evangelio comprobante, cum oves a dextris, haedos esse memoret a sinistris (Matth. XXV).

Therefore, it is no small endeavor to know the hope of the calling, and the riches of the glory of the inheritance of God in the saints: for to know these things we need that power by which God also acted in His Son in raising Him, whom He raised not once, but always from the dead, and made Him free among the dead, unstained by any contagion of death. Daily Christ rises from the dead; daily He is raised up in the penitent. Not that He did not also have, according to the flesh, the power to lay down His life and to take it up again (for no one takes it from Him, but He lays it down of Himself), but that, according to the dispensation of the flesh and of the Son, He, as man and Son, is said to have been raised by God the Father.

(Verse 21) And He made Him sit at His right hand in the heavenly places, above all principality, and power, and virtue, and dominion, and every name that is named, not only in this age, but also in the one to come.

He demonstrated the power of God through a human likeness: not that a throne is set up, and God the Father sits on it, and has the Son residing with Him; but because we are unable to understand Him who judges and reigns in any other way than through our own words.

To this pertains also that which is written in the one hundred and ninth psalm: The Lord said to my Lord: sit at my right hand, until I make your enemies your footstool (Psalm 109:1).

For if, according to the custom of a reigning monarch, the Son sits at the right hand of the Father, it is necessary that, by the same likeness, he who sits on the left side be lesser than Him.

That we may know this is to be understood otherwise than the letter sounds, the same psalm teaches in what follows, saying: You are a priest forever according to the order of Melchizedek: the Lord is at your right hand.

For how, when the Son sits at the right hand of the Father, is the Father in turn said to be at His right hand? Or by what reasoning is the earth His footstool and heaven His throne, when, according to Isaiah, He is said to hold the earth in His fist and to measure out the heavens with the span of His hand (Isaiah 40)?

For He cannot be within that which is contained by Him; nor can He hold enclosed in His hand that by which He Himself, in the manner of one sitting, is surrounded.

Therefore, just as being near to God, or receding far from Him, is to be understood not according to spatial distances but according to merits—so that the saints are near Him, while sinners, of whom the prophet says, Behold, they that forsook thee shall perish (Ps. 72:27), are removed from all His vicinity—so also is being at the right or left hand of God to be understood: that the saints are at His right, but sinners at His left, as the Savior Himself also confirms in the Gospel, when He mentions that the sheep are at His right and the goats at His left (Matthew 25).

Sed et ipsum verbum sedere, regni significat potestatem, per quam beneficium eis Deus tribuit, super quibus sedere dignatur: quod scilicet regat eos, et in curru suo habeat, et ad nutum proprium vaga prius, et libera colla convertat.

Post haec quaeritur, quomodo id quod sequitur, possit intelligi, super omnem principatum, et potestatem, et virtutem, et dominationem, et omne nomen quod nominatur, non solum in hoc saeculo, sed etiam in futuro.

Et quidem de dextris ac sinistris, et de sessione jam dictum est. Nunc quaerendum ubi Apostolus haec quatuor nomina, principatum, loquor, et potestatem, virtutem, et dominationem, scripta reperit, et in medium unde protulerit.

Neque enim fas est eum qui divina lectione fuerat instructus, aliquid locutum putare quod in sanctis voluminibus non habetur.

Arbitror itaque illum aut de traditionibus Hebraeorum ea quae secreta sunt, in medium protulisse: aut certe quae quasi juxta historiam scripta sunt, cum intelligeret legem esse spiritualem, sensisse, sublimius, et quod de regibus atque principibus, ducibus quoque, tribunis et centurionibus, in Numeris, et in Regnorum libris referatur, imaginem aliorum principum regnumque cognovisse: quod scilicet in coelestibus sint principatus, sint potestates, sint dominationes atque virtutes, et caetera ministeriorum vocabula; quae nec nos possumus nominare, nec ipsum Paulum, puto, ut in gravi corpusculo constitutum, enumerare valuisse.

Si autem sunt principatus, et potestates, et virtutes, et dominationes, necesse est ut et subjectos habeant, et timentes se, et servientes sibi, et eos qui sua fortitudine roborentur.

Quae distributiones officiorum non solum in praesentiarum, sed etiam in futuro saeculo erunt: ut per singulos profectus, et honores, et ascensiones, etiam et descensiones, vel crescat aliquis, vel decrescat, et sub alia atque alia potestate, virtute, principatu, et dominatione fiat.

Nos homunculi cito in cinerem, et pulverem dissolvendi, si consensu hominum levemur in reges, tantas habemus ministrorum diversitates et multitudines, quantas facilius possumus sentire, quam dicere: Verbi causa: quod Praefectus in parte civili, iudices, provincias, et ordinem suum habeat: rursum militia, in tot comites, duces, tribunos, et multiplicem scindatur exercitum; et putamus Deum, Dominum Dominorum et regem regnantium, simplici tantum ministerio contentum?

But the very word "to sit" signifies the power of a kingdom, through which God bestows a benefit upon those over whom He deigns to sit: namely, that He rules them, and has them in His chariot, and turns their previously wandering and free necks to His own will.

After this, it is asked how that which follows can be understood: above all principality, and power, and virtue, and dominion, and every name that is named, not only in this age, but also in the one to come.

And indeed, concerning the right and left hands, and concerning the session, it has already been said. Now it must be asked where the Apostle found these four names written—I speak of principality (*principatum*), and power (*potestatem*), virtue (*virtutem*), and dominion (*dominationem*)—and from where he brought them forth.

For it is not right to think that he who had been instructed by divine reading spoke anything that is not found in the holy volumes.

I think, therefore, that he either brought forth these secret things from the traditions of the Hebrews; or certainly, that when he understood the law to be spiritual, he perceived in a more sublime sense those things which are written as if according to history, and recognized in what is related in Numbers and in the books of Kings concerning kings and princes, and also dukes, tribunes, and centurions, an image of other principalities and kingdoms: namely, that in the heavenly realms there are principalities (*principatus*), there are powers (*potestates*), there are dominions (*dominationes*) and virtues (*virtutes*), and other terms for ministries, which neither can we name, nor, I think, could Paul himself, constituted as he was in a heavy little body, have been able to enumerate.

But if there are principalities, and powers, and virtues, and dominions, it is necessary that they also have subjects, and those who fear them, and those who serve them, and those who are strengthened by their fortitude.

These distributions of offices will exist not only in the present age, but also in the age to come: so that through individual progressions, and honors, and ascents, and also descents, one may either increase or decrease, and come to be under one and then another power, virtue, principality, and dominion.

We little men, who are soon to be dissolved into ash and dust, if by the consent of men we are raised up to be kings, have such great diversities and multitudes of ministers that we can more easily perceive than describe them: for example, that a Prefect in the civil administration has judges, provinces, and his own order; again, the military is divided into so many counts, dukes, tribunes, and a manifold army; and do we think that God, the Lord of Lords and King of kings, is content with only a simple ministry?

(Vers. 22, 23.) Et omnia subjecit pedibus ejus, et ipsum dedit caput super omnia Ecclesiae, quae est corpus ipsius: plenitudo ejus qui omnia in omnibus adimpletur. Huic videtur illud esse contrarium, quod alibi scribitur: Necdum enim ei videmus omnia subjecta. Sed et illud: Oportet enim illum regnare, donec ponat omnes inimicos sub pedibus ejus (I Cor. XV, 25). Si enim necdum ei subjecta sunt omnia, et oportet eum regnare, donec ei subjiciantur omnia: quomodo nunc sub pedibus ejus Deus universa subjecit? Maxime cum et in alio loco Paulus ipse testetur: Cum autem ei subjecta fuerint omnia, tunc et ipse Filius subjicietur ei qui sibi subjecit omnia: ut sit Deus omnia in omnibus (I Cor. XV, 28)?

Ergo aut secundum praesentiam [Al. praesentiam] id quod futurum est, quasi jam factum esse commemorat, juxta sensum quem supra exposuimus, ubi ait: Benedixit nos in omni benedictione spirituali in coelestibus in Christo. Aut certe si de praeterito sentiendum est: sic debemus accipere, quod etiam ea quae non sunt ei voluntate subjecta, naturae conditione deserviant: verbi causa, daemones, Judaei atque Gentiles. Non enim serviunt Christo, nec subjecti sunt pedibus ejus, et tamen quia ab eo in bonam partem creati sunt, subditi sunt potestati ejus inviti, tametsi adversum eum repugnent liberi arbitrii voluntate. In hunc sensum et illud quod sequitur coaptatur: Et ipsum dedit caput super omnia Ecclesiae, quae 568 est corpus ipsius. Quomodo enim caput plurima sibi habet membra subjecta, e quibus sunt nonnulla vitiosa et debilia: ita et Dominus noster Jesus Christus cum sit caput Ecclesiae, habet membra eos omnes qui in Ecclesia congregantur, tam sanctos videlicet quam peccatores: sed sanctos voluntate, peccatores vero sibi necessitate subjectos.

Atque ita fit, ut etiam inimici subjecti sint pedibus ejus. Quapropter in eo quod ait, omnia, videtur facere quaestionem. Nam illud quod dictum est: Sede a dextris meis, donec ponam inimicos tuos sub pedibus tuis (Ps. CIX, 1). Et alibi: Oportet enim eum regnare, donec ponat omnes inimicos sub pedibus ejus (I Cor. XV, 25): non magnopere quaerit interpretem, ut ea quae inimica sunt, cum fuerint superata, subjiciantur pedibus ejus, et in victoris transeant potestatem.

Cur autem omnia, id est, angeli, throni, dominationes, potestates, et virtutes caeterae, quae numquam fuerunt contrariae Deo, ejus pedibus subjiciantur, videtur obscurum. Potest itaque responderi, quod absque peccato nullus sit, et sidera ipsa non sint munda coram Deo, omnisque creatura paveat Creatoris adventum (Job. XV). Unde et crux Salvatoris non solum ea quae in terra, sed etiam quae in coelis erant purgasse perhibetur.

And he has put all things under his feet, and has made him the head over all things for the Church, which is his body: the fullness of him who is filled all in all. To this, what is written elsewhere seems to be contrary: For we do not yet see all things subjected to him. And also this: For he must reign, until he has put all his enemies under his feet (I Cor. 15:25). For if all things are not yet subject to him, and he must reign until all things are subjected to him: how has God now subjected all things under his feet? Especially since in another place Paul himself testifies: But when all things shall be subject unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all (I Cor. 15:28)?

Therefore, either according to foreknowledge (*praescientia*) [variant: presence (*praesentiam*)] he recounts what is to come as if it has already been done, according to the sense we explained above, where he says: He has blessed us in Christ with every spiritual blessing in the heavenly places. Or certainly, if it is to be understood of the past, we must accept it in this way: that even those things which are not subject to him by will, serve him by the condition of nature: for example, demons, Jews, and Gentiles. For they do not serve Christ, nor are they subject to his feet, and yet because they were created by him for a good end, they are subject to his power against their will, even though they fight against him by the will of their free choice (*liberi arbitrii voluntate*). To this sense also what follows is adapted: And he has made him the head over all things for the Church, which is his body. For just as the head has many members subject to it, among which are some that are diseased and weak, so also our Lord Jesus Christus, since he is the head of the Church, has as members all those who are gathered in the Church, namely both the saints and the sinners: but the saints are subject by will, while the sinners are subject to him by necessity.

And so it happens that even his enemies are subject to his feet. Therefore, in that he says, all things, it seems to create a problem. For that which was said: Sit at my right hand, until I make your enemies your footstool (Ps. 109:1). And elsewhere: For he must reign, until he has put all his enemies under his feet (I Cor. 15:25): this does not require much interpretation, so that those things which are hostile, when they have been overcome, are subjected to his feet and pass into the power of the victor.

But why all things, that is, angels, thrones, dominions, powers, and the other virtues, which were never opposed to God, should be subjected to his feet, seems obscure. It can therefore be answered that no one is without sin, and the stars themselves are not pure before God, and every creature trembles at the Creator's coming (Job 15). Hence the cross of the Savior is said to have purified not only those things on earth, but also those in heaven.

Alius vero, omnia, non ad universitatem, sed ad ea tantum refert, de quibus disputatum est: vel hoc modo, omnis civitas conclamavit, non quo aliquis tacens in urbe non fuerit, sed ex parte maxima etiam ea quae minora sunt appellantur. Et ipse Paulus apostolus: Omnes, inquit, sua quaerunt, non ea quae sunt Dei (Philipp. II, 21): et: Omnes me dereliquerunt. Non quod Timothaeus et caeteri discipuli, qui illo tempore quo Epistolae scribebantur, cum eo erant, illum reliquerint; sed idcirco, quia a pluribus sit desertus, ab omnibus, id est, a maxima parte desertum se esse conqueritur.

Simile huic quid et in psalmo sonat: Omnes declinaverunt, simul inutiles facti sunt: 569 Non est qui faciat bonum, non est usque ad unum (Ps. XIII, 3). Si enim omnes declinaverunt: ergo declinavit et ipse qui loquitur. Et alibi: Ego dixi in excessu mentis meae, omnis homo mendax (Ps. CXV, 2). Aut enim verum est hoc quod dixit, aut falsum. Si omnis homo mendax est, ergo mendax est et ipse qui loquitur. Si autem mendax est et ipse qui loquitur, ne hoc quidem quod ait verum est, omnem hominem esse mendacem. Porro si vera sententia est, omnis sic accipiendi sunt, ut supra diximus, quod magna pars hominum mentiat.

Scribit, et alibi Apostolus: Docentes omnem hominem (Coloss. III, 16). Et rursum, commonentes omnem hominem: non quod omnes homines docuerit: quanti enim sunt qui usque hodie nec doctrinam Apostoli audire, nec nomen; sed quod eos omnes doceat et admoneat, qui in Ecclesia sunt, et cupiunt scire quae Dei sunt.

Sequitur: Plenitudo ejus qui omnia in omnibus adimpletur. Quod quidem sic accipiendum, quemadmodum et illud: Tunc subjicietur ei qui sibi subjecit omnia, ut sit Deus omnia in omnibus (I Cor. XV, 28). Nunc enim Deus per partes in singulis est, in alio justitia, in alio castitas, in alio temperantia, in alio sapientia, in alio fortitudo: et difficile est etiam in sanctis viris atque perfectis omnes pariter esse virtutes. Cum autem in finem rerum, et consummatione mundi, ei fuerint universa subjecta, adimplebitur omnia in omnibus: ut juxta id quod Deus est cunctis virtutibus plenus, omnia in omnibus adimpleatur, et sint universi habentes omnia, quae ante singula singuli possidebant.

Sed et hoc quod ait: Et ipsum dedit caput super omnia Ecclesiae quae est corpus ipsius: plenitudo ejus qui omnia in omnibus adimpletur, non solum hominum, sed etiam angelorum cunctarumque virtutum, et rationabilium creaturarum Ecclesia intelligi potest.

Nec non et hoc: Qui omnia in omnibus adimpletur, nequaquam ita ut resonat, accipiendum; non enim ait: Qui omnia in omnibus adimplet; sed, qui omnia in omnibus 570 adimpletur. Siquidem aliud est implere, aliud impleri; quia in altero agentis, in altero patientis est verbum.

Another, however, refers 'all things' not to the whole universe, but only to those things which have been discussed: or in this way, 'the whole city cried out,' not because there was no one silent in the city, but because from the greater part, even the lesser things are named. And the apostle Paul himself says: All seek their own, not the things that are of God (Philipp. 2:21): and: All have forsaken me. Not that Timothy and the other disciples, who were with him at the time the Epistles were written, had left him; but because he was deserted by many, he complains that he was deserted by all, that is, by the greatest part.

Something similar to this also sounds in the psalm: They have all gone astray, they have together become worthless; there is no one who does good, not even one (Ps. 13:3). For if all have gone astray, then he who speaks has also gone astray. And elsewhere: I said in my haste, every man is a liar (Ps. 115:2). For either what he said is true, or it is false. If every man is a liar, then he who speaks is also a liar. But if he who speaks is also a liar, then not even this which he says is true, that every man is a liar. Furthermore, if the statement is true, 'all' must be taken as we said above, that a great part of men lie.

The Apostle writes also elsewhere: Teaching every man (Col. 3:16). And again, admonishing every man: not that he taught all men, for how many are there who to this day have neither heard the Apostle's doctrine nor his name; but that he teaches and admonishes all those who are in the Church and desire to know the things of God.

It follows: The fullness of him who is filled all in all. This is indeed to be understood in the same way as that other passage: Then he will be subject to him who subjected all things to him, that God may be all in all (I Cor. 15:28). For now God is in individuals in parts: in one, justice; in another, chastity; in another, temperance; in another, wisdom; in another, fortitude. And it is difficult even in holy and perfect men for all virtues to be present at once. But when at the end of things, and the consummation of the world, all things have been subjected to him, he will be filled all in all: so that, just as God is full of all virtues, he may be filled all in all, and all may have all the things which before individuals possessed individually.

But also this which he says: And he has made him the head over all things for the Church, which is his body: the fullness of him who is filled all in all, the Church can be understood to be not only of men, but also of angels and all virtues and rational creatures.

And also this: 'Who is filled all in all,' is by no means to be taken as it sounds; for he does not say: 'Who fills all in all'; but, 'who is filled all in all.' For it is one thing to fill, another to be filled; because in the one case it is the verb of an agent, in the other, of one who undergoes or receives an action.

Sicut ergo adimpletur imperator, si quotidie ejus augeatur exercitus, et fiant novae provinciae, et populorum multitudo succrescat: ita et Dominus noster Jesus Christus in eo quod sibi credunt omnia, et per dies singulos ad fidem ejus veniunt, ipse adimpletur in omnibus: sic tamen ut omnia adimpleatur in omnibus, id est, ut qui in eum credunt, cunctis virtutibus pleni sint, et juxta Evangelium faciant eum proficere aetate, sapientia et gratia, non solum apud Deum, sed et apud homines (Luc. II).

(Cap. II.---Vers. 1 seqq.)

Et vos cum essetis mortui delictis, et peccatis vestris, in quibus aliquando ambulastis, secundum saeculum mundi hujus, secundum principem potestatis aeris, spiritus qui nunc operatur in filiis diffidentiae, in quibus et nos omnes conversati sumus aliquando in desideriis carnis nostrae, facientes voluntates carnis et cogitationum, et eramus natura filii irae, sicut et caeteri. Deus autem qui dives est in misericordia, propter multam charitatem suam qua dilexit nos et cum essemus mortui peccatis, convivificavit nos Christo.

Antequam de singulis verborum sensibus disputemus, videtur nobis ita lectionis ordo reddendus: Et vos cum mortui essetis delictis et peccatis vestris, convivificavit Christo Deus, qui dives est in misericordia propter multam charitatem suam qua dilexit nos: et cum essemus mortui delictis, in quibus aliquando ambulavimus, secundum saeculum mundi hujus, secundum principem potestatis aeris, spiritus qui nunc operatur in filiis diffidentiae, in quibus et nos omnes conversati sumus aliquando in desideriis carnis nostrae, facientes voluntates carnis et mentium, et eramus natura filii irae, convivificavit nos Christo, ut ἀπὸ κοινοῦ, subaudiatur quasi bis dictum, et nos convivificavit Christo. Conjunctionem vero causalem in eo loco in quo ait: Deus autem qui dives est in misericordia, arbitramur aut ab indoctis scriptoribus additam, et vitium inolevisse paulatim, aut ab ipso Paulo, qui erat imperitus sermone, et non scientia, superflue usurpatam (II Cor. XI). Manifeste autem mors animae dicitur esse peccatum, ex eo quod ait: Et vos cum essetis mortui delictis et peccatis vestris, juxta illud quoque quod in Ezechiele scriptum est: Anima quae peccaverit ipsa morietur (Ezech. LVIII, 4).

Et quia delicta quae Graece παραπτώματα nuncupantur, juxta ejusdem linguae etymologiam proprie verbum est Scripturarum (licet delicta πλημμέλεια rectius transferantur) quaerimus quid significant, quoque distent a peccatis, id est, quid intersit inter παραπτώματα, et ἁμαρτίας. Aiunt enim quod παραπτώματα, quasi initia peccatorum sint, cum cogitatio tacita subrepat, et ex aliqua parte conniventibus [Al. cohibentibus] nobis, necdum tamen nos impulit ad ruinam.

Therefore, just as an emperor is fulfilled if his army is increased daily, and new provinces are made, and the multitude of peoples grows: so also our Lord Jesus Christ, in that all things believe in him, and day by day come to his faith, is himself filled in all things: yet in such a way that all things may be filled in all, that is, that those who believe in him may be full of all virtues, and according to the Gospel make him advance in age, wisdom, and grace, not only before God, but also before men (Luke 2).

(Chapter II.—Verses 1 ff.)

And you, when you were dead in your trespasses and sins, in which you once walked according to the age of this world, according to the prince of the power of the air, of the spirit that now works in the sons of disobedience, among whom we also all once conducted ourselves in the desires of our flesh, doing the wills of the flesh and of our thoughts, and we were by nature children of wrath, even as the rest. But God, who is rich in mercy, for his great love with which he loved us, even when we were dead in sins, has made us alive together with Christ.

Before we discuss the individual meanings of the words, it seems to us that the order of the reading should be rendered thus: *And you, when you were dead in your trespasses and sins, God, who is rich in mercy, for his great love with which he loved us, made you alive with Christ*; and *when we were dead in trespasses, in which we once walked, according to the age of this world, according to the prince of the power of the air, of the spirit that now works in the sons of disobedience, among whom we also all once conducted ourselves in the desires of our flesh, doing the wills of the flesh and of our minds, and we were by nature children of wrath, he made us alive with Christ*, so that *he made us alive with Christ* is understood as if said twice, from a common construction (*ἀπὸ κοινοῦ*). Indeed, we think that the causal conjunction in the place where it says, *But God who is rich in mercy*, was either added by unlearned scribes, and the error gradually took root, or was used superfluously by Paul himself, who was unskilled in speech, but not in knowledge (II Cor. 11). Moreover, it is manifest that sin is called the death of the soul, from what he says: *And you, when you were dead in your trespasses and sins*, and also according to what is written in Ezekiel: *The soul that sins shall itself die* (Ezek. 18:4).

And since *trespasses* (*delicta*), which are called *παράπτωματα* in Greek, according to the etymology of the same language, is properly a word of the Scriptures (although *delicta* might be more correctly translated as *πλημμέλαι*), we ask what they signify, and how they differ from sins (*peccata*), that is, what is the difference between *παράπτωματα* and *ἁμαρτίας*. For they say that *παράπτωματα* are, as it were, the beginnings of sins, when a silent thought creeps in, and with us conniving to some extent, it has not yet pushed us to ruin.

Unde et in octavo decimo psalmo (Vers. 13) scribitur: Delicta, hoc est, παραπτώματα, quis intelligit? quia scilicet difficile sit radices, et initia intelligere peccatorum. Peccatum vero esse, cum quid opere consummatum pervenit ad finem.

Quaerimus quoque quid sit, in quibus aliquando ambulastis secundum saeculum mundi hujus, utrumnam et aliud saeculum sit, quod non pertineat ad mundum istum, sed ad mundos alios, de quibus et Clemens in Epistola sua scribit: Oceanus, et mundi qui trans ipsum sunt? An unus iste mundus sit, qui ab initio saeculi quo factus est Adam usque ad terminum suum volvatur, et transeat: vel certe mundus alio nomine appelletur princeps aeris hujus, qui nunc operatur in filiis diffidentiae? Scribitur et ad Galatas. Ut eruat nos de praesenti saeculo nequam (Galat. I, 4). Et in hac eadem Epistola: Redimentes tempus, quoniam dies mali sunt (Infra, V, 16). Et dies Jacob modici dicuntur et pessimi (Gen. XLVII), sive quod tempus vitae istius per quod clausi tenemur in saeculo, grave sit et laboriosum, sive quod ipse Satanas mundi hujus, ut supra diximus, et saeculi vocabulo nuncupetur.

De quo statim in sequentibus: Secundum principem, inquit, potestatis aeris, spiritus qui nunc operatur in filiis diffidentiae. Princeps quippe aeris, et spiritus potestatis, qui in aere isto est, diabolus intelligitur, qui nunc operatur in filiis diffidentiae. In his enim qui Domino credunt, non potest operari. De quo et infra ait: Non est nobis pugna adversus carnem et sanguinem, sed adversum principatus et potestates, adversus rectores tenebrarum istarum, adversus spiritualia nequitiae in coelestibus. Non quo diabolus, et satellites ejus, qui per mundum istum vagantes, peccata hominibus insinuant, in coelo versari queant, de quo ob sua merita corruerunt; sed coelum dicitur, aer iste, qui supra nos est, juxta illud Salvatoris eloquium: Considerate volatilia coeli (Matt. VI. 26), et caetera. Manifestum quippe est, quod volatilia non per coelum volitent, sed per aerem.

Sequitur: In quibus et nos omnes conversati sumus aliquando in desideriis carnis nostrae, facientes voluntates carnis et mentium. Quod ait, in quibus, ad delicta referendum est. Superius enim quia duo pariter posuerat: Et vos cum essetis mortui delictis et peccatis vestris, et ad peccata retulerat dicens: in quibus aliquando ambulastis: ad delicta vero nihil tale videbatur secutum quod sensum posset explere: nunc ait: in quibus delictis, et nos omnes conversati sumus: simulque ne in eo quod dixerat, et peccatis vestris in quibus aliquando ambulastis, se per superbiam a peccato videretur excipere adjunxit, in quibus et nos omnes conversati sumus. Qui autem conversatum esse se dicit, de praeteritis delictis, et non de praesentibus confitetur.

Whence also in the eighteenth psalm it is written: *Who can understand trespasses* (*delicta*), that is, *παραπτώματα*? (Ps. 18:13), because it is difficult to understand the roots and beginnings of sins. But sin is when something consummated in deed reaches its end.

We also ask what this means: *in which you once walked according to the age of this world*. Is there another age that does not pertain to this world, but to other worlds, about which Clement also writes in his Epistle: *The ocean, and the worlds that are beyond it*? Or is it this one world, which from the beginning of the age when Adam was made revolves and passes away until its end? Or surely is the prince of this air, who now works in the sons of disobedience, called 'world' by another name? It is also written to the Galatians: *That he might deliver us from this present evil age* (Gal. 1:4). And in this same Epistle: *Redeeming the time, because the days are evil* (Below, 5:16). And the days of Jacob are said to be few and evil (Gen. 47), either because the time of this life, in which we are held enclosed in the age, is burdensome and laborious, or because Satan himself is called by the name of this world and age, as we said above.

Concerning which, he immediately says in what follows: *According to the prince of the power of the air, of the spirit that now works in the sons of disobedience*. Indeed, the prince of the air, and the spirit of power who is in this air, is understood to be the devil, who now works in the sons of disobedience. For in those who believe in the Lord, he cannot work. Concerning whom he also says below: *Our struggle is not against flesh and blood, but against the principalities and powers, against the rulers of these darknesses, against the spiritual forces of wickedness in the heavenly places*. This is not because the devil and his satellites, who wander through this world insinuating sins to men, can be in heaven, from which they fell on account of their own merits; but this air which is above us is called heaven, according to that saying of the Savior: *Consider the birds of the heaven* (Matt. 6:26), and so on. For it is manifest that birds do not fly through heaven, but through the air.

It follows: *Among whom we also all once conducted ourselves in the desires of our flesh, doing the wills of the flesh and of our minds*. What he says, *among whom*, must be referred to trespasses. For above, because he had placed two things together, *And you, when you were dead in your trespasses and sins*, and had referred to sins, saying, *in which you once walked*, nothing of the sort seemed to follow with respect to trespasses that could complete the sense. Now he says, *in which trespasses, we also all conducted ourselves*; and at the same time, lest in what he had said, *and in your sins in which you once walked*, he should seem out of pride to except himself from sin, he added, *among whom we also all conducted ourselves*. But he who says he *has conducted himself* confesses of past, not present, trespasses.

Conversati sumus, inquit, aliquando, non in uno desiderio, sed in desideriis carnis nostrae. Caro quippe desiderat adversus spiritum, et spiritus adversus carnem (Galat. V, 17). Facientes non unam voluntatem carnis, sed plures: et non solum voluntates carnis, sed etiam mentium, pro quo in Latinis codicibus habetur, cogitationum.

Inter peccatum autem carnis, et mentium hoc esse puto: quod carnis peccatum, est impudicitia atque luxuria, et ea quae ministerium ejus in libidinibus explentur. Mentium vero delictum ad dogmata pertinet contraria veritati et haereticam pravitatem, ita ut possimus dicere plerosque haereticorum (quamquam hoc rarum sit) voluntates mentium facere, et non voluntates carnis, et multos contra ecclesiasticos, carnis et non mentium facere voluntates, et esse plures qui et carnis, et mentium pariter faciant voluntates. Haec autem diximus, non quo et haeretici carnis non faciant voluntates (plura quippe apud eos corporis sunt vitia quam apud nostros) sed ut, exemplo posito, facilius quod volebamus possit intelligi.

Et eramus, inquit, natura filii irae sicut et caeteri. Respondeant haeretici qui diversas naturas esse contendunt, quomodo Paulus, quem utique spiritualis naturae esse non dubium est, fuerit natura filius irae, sicut et caeteri qui adhuc in errore sunt positi. Nos vero dicimus esse primum omnes homines natura filios irae, vel propter corpus humilitatis corpusque mortis, et quod ab adolescentia mens hominum apposita sit ad malitiam (Genes. VIII): unde et Salomon ait: Non est justus in terra qui faciat bonum, et non peccet (Eccl. VII, 21). Vel quod ex eo tempore quo possumus habere notitiam Dei, et ad pubertatem venimus, omnes, aut opere, aut lingua, aut cogitatione peccemus. Eramus igitur natura filii irae sicut et caeteri, et omnes Sancti, qui ab ira sanguine Christi redempti sunt. Sienim Paulus qui juxta justitiam quae in Lege fuit, irreprehensibiliter est conversatus, dicit se natura fuisse filium irae, cur timeamus, etiam retro sanctos viros filios irae fuisse testari? De quibus omnibus vere dici possit: Cum autem venit mandatum, peccatum revixit, ipsi vero mortui sunt.

Filius autem irae sic accipiendum, ut filius perditionis, filius iniquitatis, filius mortis. Non quo aliqua ira, mors, iniquitas et perditio subsistat in natura sua, quae filios habeat; sed quo filii dicantur ejus rei quae operetur in singulis: sicut filii appellantur gehennae, qui gehennae ignibus consumendi sunt. Alius irae filios sic vocatos putat, ut filios diaboli. Diabolus enim perditio est, et ira, et mors. Devoravit mors invalescens (Isai. LII, sec. LXX) Et: Novissimus [Al. novissime] (I Cor. XV) inimicus destruetur mors (I Cor XV, 26): et ad ipsum diabolum: Perditio factus es (Ezech.

We conducted ourselves, he says, *once*, not in one desire, but *in the desires of our flesh*. *For the flesh desires against the spirit, and the spirit against the flesh* (Gal. 5:17). Doing not one will of the flesh, but many; and not only the wills of the flesh, but also of the minds, for which in the Latin codices is found, *of thoughts*.

Now, I think this is the difference between the sin of the flesh and of the mind: the sin of the flesh is impurity and lust, and those things which are fulfilled by its service in libidinous acts. But the trespass of the mind pertains to doctrines contrary to the truth and to heretical depravity, so that we can say that very many heretics (although this is rare) do the wills of the mind and not the wills of the flesh, and that many, on the other hand, of the church's members do the wills of the flesh and not of the mind, and that there are very many who do the wills of both the flesh and the mind equally. We have said these things, however, not because heretics do not also do the wills of the flesh (for indeed there are more vices of the body among them than among our own), but so that, with an example given, what we wanted could be more easily understood.

And we were, he says, *by nature children of wrath, even as the rest*. Let the heretics who contend that there are different natures answer how Paul, who there is no doubt is of a spiritual nature, was by nature a child of wrath, just like the others who are still situated in error. We, however, say first that all men are by nature children of wrath, either on account of the body of humility and the body of death, and because from youth the mind of man is set on evil (Gen. 8); whence also Solomon says: *There is not a just man on earth who does good and does not sin* (Eccl. 7:21). Or because from the time we can have knowledge of God and come to puberty, we all sin, either in deed, or in word, or in thought. Therefore, we were by nature children of wrath, even as the rest, and all the Saints who have been redeemed from wrath by the blood of Christ. For if Paul, who conducted himself blamelessly according to the justice that was in the Law, says that he was by nature a child of wrath, why should we fear to testify that even the holy men of old were children of wrath? Concerning all of whom it can truly be said: *But when the commandment came, sin revived, and they died*.

Moreover, 'son of wrath' is to be understood in the same way as 'son of perdition,' 'son of iniquity,' 'son of death.' This is not because some wrath, death, iniquity, and perdition subsists in its own nature, which has sons; but because they are called sons of that thing which operates in each one: just as they are called sons of Gehenna who are to be consumed by the fires of Gehenna. Another thinks that the sons of wrath are so called as sons of the devil. For the devil is perdition, and wrath, and death. *Death has swallowed them up, growing strong* (Isa. 52, according to the LXX). And: *The last enemy to be destroyed is death* (I Cor. 15:26).

XXVIII, sec. LXX). Factus, inquit, propria voluntate, non ab initio sic creatus. Quomodo igitur mors dicitur, ex eo quod invidia diaboli mors introivit in orbem terrarum (Sap. II), et per illum sunt mortui qui ante vivebant, et perditio, quod perdat quoscumque deceiverit: sic et ira dicitur propter eam quam exercet adversum hominem feritatem.

Sunt qui illud in Regnorum libris, quando David numeravit populum Israel, iram in se Dei provocans, Scriptura dicente: Et apposita est ira Dei succendi in Israel, et incitavit David dicens (II Reg. XXIV, 1), iram Domini, diabolum significare putent: etenim juxta Graecae linguae proprietatem non dixit genere feminino, ira Dei *λέγουσα*, hoc est, quae diceret, sed ira Dei *λέγων*, id est, qui diceret, genere masculino: mittit siquidem Dominus iram et furem suum per angelos pessimos.

Deus ergo qui dives est in misericordia, et dives propter charitatem suam qua dilexit hominum genus, et charitatem non simplicem, sed multam, cum essemus mortui propter delicta nostra, vivificavit nos, et non solum vivificavit (parum quippe hoc erat bonitati et magnitudini ejus), sed vivificavit cum Christo Jesu, unam atque eandem nobis tribuens vitam habere cum Christo.

Quidam pro eo quod nunc exposuimus: Et eramus natura filii irae, pro natura, prorsus, sive omnino, quia verbum *φύσει*, ambiguum est, transtulerunt. Quod etsi sic sonet, juxta ea quae diximus, exponendum est.

Gratia salvati estis. Si non sunt dignae passionis hujus temporis ad futuram gloriam quae revelabitur in nobis (Rom. VIII), gratia magis sumus quam opere salvati. Nihil enim possumus Domino retribuere pro omnibus quae retribuit nobis.

(Vers. 6.) Et coexcitavit, simulque fecit sedere in coelestibus in Christo Jesu. Supra dixerat, quod suscitaverit Deus Christum a mortuis, et sedere fecerit ad dextram suam in coelestibus super omnem principatum, et potestatem, et virtutem, et dominationem, et omne nomen quod nominatur non solum in hoc saeculo, sed etiam in futuro. Nunc vero addidit: quia et nos suscitaverit cum eo, et sedere fecerit in coelestibus ad dextram suam. Quaeritur ergo, quomodo Deus qui nos salvos fecit et suscitavit, simul fecerit sedere cum Christo?

And to the devil himself: *You have become perdition* (Ezek. 28, according to the LXX). *Become*, he says, by his own will, not created so from the beginning. Therefore, just as he is called death, because *by the envy of the devil death entered the world* (Wis. 2), and through him those who were previously alive have died, and perdition, because he destroys whomever he has deceived, so also he is called wrath on account of the ferocity which he exercises against man.

There are those who think that passage in the books of the Kingdoms, when David numbered the people of Israel, provoking the wrath of God against himself, with Scripture saying, *And the wrath of God was kindled against Israel, and he incited David, saying* (II Reg. 24:1), signifies the devil as the wrath of the Lord. For indeed, according to the property of the Greek language, it did not say in the feminine gender, the wrath of God *λέγουσα*, that is, *which would say*, but the wrath of God *λέγων*, that is, *who would say*, in the masculine gender; for the Lord sends his wrath and his fury through most evil angels.

Therefore God, who is rich in mercy, and rich on account of his love with which he loved the human race, and not a simple love, but a great one, when we were dead on account of our trespasses, made us alive, and not only made us alive (for this was too little for his goodness and greatness), but made us alive with Christ Jesus, granting us to have one and the same life with Christ.

Some, for that which we have now explained, *And we were by nature children of wrath*, have translated *for nature* (*pro natura*) as *utterly* (*prorsus*) or *entirely* (*omnino*), because the word *φύσει* is ambiguous. But even if it sounds thus, it must be explained according to what we have said.

By grace you have been saved. If the sufferings of this present time are not worthy to be compared with the glory that will be revealed in us (Romans 8), we are saved more by grace than by work. For we can give nothing back to the Lord for all that He has given to us.

(Verse 6.) And He has raised us up together, and made us sit together in the heavenly places in Christ Jesus. Above, he had said that God raised Christ from the dead and made Him sit at His right hand in the heavenly places, above all principality, and power, and virtue, and dominion, and every name that is named, not only in this age, but also in the one to come. But now he has added: that He has also raised us up with Him, and made us sit in the heavenly places at His right hand. The question is asked, therefore, how God, who has saved us and raised us up, has at the same time made us sit with Christ?

Et quidem qui simplicius est responsurus, hoc asserit, quod juxta praescientiam Dei, id quod futurum est, quasi factum esse jam dixerit. Et quia mos iste sit Scripturarum, ut interdum futura tempore praeterito declinentur: Verbi causa, de cruce Domini: Foderunt manus meas et pedes (Ps. XXI, 17). Et alibi de passione ejus: Quasi ovis ad victimam ductus est (Isai. LIII, 7). Et adhuc de injuriis flagellorum: Livore ejus nos sanati sumus (Ibid., 5). Et alibi: Ab iniquitatibus populi mei ductus est in mortem (Ibid., 8, sec. LXX). Hoc autem ideo, ne quia futura semper incerta sunt, hominum spes fluctuet et vacillet, ea quae Deus futura cognovit (apud quem nihil ambiguum est) quasi jam facta memorantur: ut quia praeterita secundum philosophos quoque fieri infecta non possunt, qui audierint, quasi jam facta habeant quae futura sunt. Alius vero qui resurrectionem, et regnum Christi spiritualiter intelligit, non deliberravit dicere, jam sanctos sedere, et regnare cum Christo: quomodo enim nequaquam in carne sanctus est, cum vivat in carne, et habet conversationem in coelestibus, cum gradiatur in terra, et caro esse desistens, totus vertatur in spiritum: ita eum in coelestibus sedere cum Christo: regnum quippe Dei intra nos est (Luc. XVII, 21); et ubi fuerit thesaurus noster, ibi erit et cor nostrum (Matth. VI, 21); firmique et stabiles sedemus cum Christo, sapientia, Verbo, justitia, veritate. Potest autem et hoc dici, ut quomodo arrhabonem Spiritus sancti accepimus, necdum totam ejus plenitudinem consecuti: sic et sedere nos cum Christo atque regnare, necdum perfectam sessionem in coelestibus obtinentes.

(Vers. 7.) Ut ostenderet in saeculis supervenientibus abundantes divitias gratiae suae in bonitate super nos in Christo Jesu. Quanta sit beneficii magnitudo, et quam multiplex gratia qua nos Dominus de saeculi istius perturbationibus liberatos sedere fecit, et regnare cum Christo, hinc vel maxime comprobatur, quod 576 in futuris saeculis non uno, sed omnibus suam cunctis rationabilibus creaturis super nos ostensurus est gloriam, suasque divitias monstraturus. Quod nos qui quondam lege tenebamur inferni, et propter vitia atque peccata; ut operibus carnis, ita eramus et suppliciis destinati: nunc in Christo regnemus sedeamusque cum eo. Sedeamus autem non in humili quocumque loco, sed super omnem principatum, et potestatem, et virtutem, et dominationem, et omne nomen, quod nominatur non solum in hoc saeculo, sed etiam in futuro. Si enim Christus suscitatus a mortuis sedet ad dextram Dei in coelestibus supra omnem principatum, et potestatem, et virtutem, et caetera: et nos sedemus regnamusque cum Christo: necesse est ut super his quae sedet ille, sedeamus. Sed qui diligens lector est, statim requirit et dicit: Quid ergo, major homo angelis et cunctis in coelo potestatibus?

And indeed, one who would answer more simply asserts this: that according to the foreknowledge (*praescientia*) of God, He has spoken of that which is to come as if it had already been done. And because it is the custom of the Scriptures that future things are sometimes expressed in the past tense: for example, concerning the cross of the Lord: 'They have pierced my hands and my feet' (Psalm 21:17). And elsewhere concerning His passion: 'He was led as a sheep to the slaughter' (Isaiah 53:7). And further, concerning the injuries of the scourges: 'By His stripes we are healed' (Ibid., 5). And elsewhere: 'For the transgressions of my people he was led to death' (Ibid., 8, according to the Septuagint). This is so that, because future things are always uncertain, the hope of men may not fluctuate and waver; those things which God has known will happen (with whom there is nothing ambiguous) are recorded as if they have already been done, so that, since past events, according to the philosophers as well, cannot be undone, those who hear may hold as already done what is yet to come. But another, who understands the resurrection and the kingdom of Christ spiritually, has not hesitated to say that the saints already sit and reign with Christ: for just as a saint is by no means in the flesh, though he lives in the flesh, and has his conversation in heaven, though he walks on earth, and ceasing to be flesh, is wholly turned into spirit, so he sits in the heavenly places with Christ. For indeed, 'the kingdom of God is within us' (Luke 17:21); and 'where our treasure is, there will our heart be also' (Matthew 6:21); and firm and stable we sit with Christ, in wisdom, the Word, justice, and truth. However, this can also be said: that just as we have received the pledge (*arrhabonem*) of the Holy Spirit, not yet having obtained His full plenitude, so also we sit and reign with Christ, not yet possessing the perfect session in the heavenly places.

(Verse 7.) That he might show in the ages to come the abundant riches of his grace, in his goodness towards us in Christ Jesus. How great the magnitude of the benefit is, and how manifold the grace by which the Lord, having freed us from the disturbances of this world, has made us sit and reign with Christ, is proven especially from this: that in the future ages, not in one but in all of them, He will show His glory over us to all rational creatures, and will display His riches. That we, who were once held by the law of hell, and on account of vices and sins were destined for punishments just as we were for the works of the flesh, now reign in Christ and sit with Him. And we sit not in any humble place, but above every principality, and power, and virtue, and dominion, and every name that is named, not only in this age, but also in the one to come. For if Christ, raised from the dead, sits at the right hand of God in the heavenly places above every principality, and power, and virtue, and the rest; and we sit and reign with Christ, it is necessary that we sit above those things over which He sits. But the diligent reader immediately asks and says: What then, is man greater than the angels and all the powers in heaven?

Quod quia periculosum est respondere; principatus et potestates, et virtutes, et dominationes, et omne nomen quod nominatur non solum in hoc saeculo, sed etiam in futuro (maxime quia omnia Christi subjecta sunt pedibus) non ad bonam partem, sed ad contrariam referet: ut dicat eas esse angelos refugas, et principem mundi istius, et Luciferum qui mane oriebatur, super quibus sancti cum Christo in fine sessuri sunt, illis quoque tribuentes beneficium, qui nunc infreni et male libertate sua abutentes passim vagantur [Al. vagentur], et per praecipitia corruunt [Al. corruant], peccatorum. Cum autem tales habuerint sessores, juxta sedentium voluntatem incipient gubernari. Alius vero hoc quod ait: ut ostenderet in saeculis supervenientibus abundantes divitias gratiae suae in bonitate supra nos, in Christo Jesu, ad illam intelligentiam transferet, quod non simus merito nostro, sed gratia ejus salvati, et majoris bonitatis indicium sit pro peccatoribus, magis quam pro justis mori: Pro bono enim forsitan quis audeat interire; et daturus 577 nobis sit, quae nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt (I Cor. II). Quae omnia ex parte jam dederit in Christo Jesu, quia nullum absque Christo bonum dici potest.

(Vers. 8, 9.) Gratia enim estis salvi facti per fidem, et hoc non ex vobis: Dei enim donum est, non ex operibus, ut ne quis gloriatur. Ideo, inquit, abundantes divitias gratiae suae, in bonitate in superventuris saeculis ostensurus est, quia gratia salvi facti estis per fidem, non per opera. Et haec ipsa fides non est ex vobis, sed ex eo qui vocavit vos. Hoc autem ideo, ne forsitan nobis cogitatio occulta subreperet: si per opera nostra salvati non sumus, certe vel per fidem salvati sumus: et alio genere nostrum est quod salvamur. Addidit itaque et dixit, fidem quoque ipsam non nostrae voluntatis esse, sed Dei muneris. Non quod liberum homini tollatur arbitrium, et secundum illud Apostoli ad Romanos, non sit currentis neque volentis; sed miserentis Dei (Rom. IX); verum quod arbitrii ipsa libertas Deum habeat auctorem, et ad illius beneficium cuncta referantur, cum etiam bonum nos velle ipse permiserit. Hoc autem totum propterea, ne quis gloriatur a semetipso, et non a Deo se esse salvatum.

(Vers. 10.) Ipsius enim sumus factura, creati in Christo Jesu in operibus bonis, quae praeparavit Deus, ut in illis ambulemus. Reddidit causas, quare gratia salvati sumus per fidem, et hoc ipsum non ex nobis, sed ex munere Dei, dicens: Ipsius enim factura sumus, hoc est, quod vivimus, quod spiramus, quod intelligimus, et credere possumus, ipsius est, quia ipse conditor noster est. Et diligenter observa, quia non dixerit, ipsius figuratio sumus atque plasmatio: sed, ipsius factura sumus.

Because it is perilous to answer this, he will refer the principalities and powers, and virtues, and dominions, and every name that is named not only in this age but also in the future (especially since all things are subject to Christ's feet) not to the good side, but to the contrary one: so as to say that they are the fugitive angels, and the prince of this world, and Lucifer who rose in the morning, over whom the saints will sit with Christ at the end, bestowing a benefit also upon those sinners who now, unbridled and badly abusing their freedom, wander everywhere [Another reading: may wander] and fall headlong [Another reading: may fall]. But when they have such ones sitting over them, they will begin to be governed according to the will of those who sit. Another, however, will transfer this which he says: "that he might show in the ages to come the abundant riches of his grace in his goodness towards us, in Christ Jesus," to that understanding, that we are saved not by our own merit, but by His grace, and that it is a sign of greater goodness to die for sinners rather than for the just: "For a good man, perhaps, someone might dare to die"; and that He will give us things which "eye has not seen, nor ear heard, nor have they entered into the heart of man" (I Cor. II). All of which things He has already given in part in Christ Jesus, because no good can be spoken of without Christ.

(Verses 8, 9.) For by grace you have been saved through faith, and that not of yourselves: for it is the gift of God, not of works, that no man may glory. Therefore, he says, He will show the abundant riches of His grace in His goodness in the ages to come, because you have been saved by grace through faith, not by works. And this faith itself is not from you, but from Him who called you. This is said, however, lest perhaps a hidden thought should creep into our minds: if we are not saved by our works, surely we are at least saved by faith, and so in another way our salvation is our own. Therefore, he added and said that faith itself is also not of our will, but is a gift of God. Not that free will (**liberum arbitrium**) is taken away from man, and that, according to the Apostle's words to the Romans, "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. IX); but that the freedom of the will itself has God as its author, and all things are to be referred to His beneficence, since He Himself has permitted us even to will what is good. All this is for this reason: that no one may glory in himself, and not that he is saved by God.

(Verse 10) For we are his workmanship, created in Christ Jesus for good works, which God has prepared that we should walk in them. He has given the reasons why we are saved by grace through faith, and this not from ourselves, but as a gift of God, saying: For we are his workmanship, that is, that we live, that we breathe, that we understand, and that we are able to believe, is from him, because he is our creator. And observe carefully that he did not say, "we are his configuration and his molding," but, "we are his workmanship (**factura**)."

Plasmatio quippe originem de terrae limo trahit: factura vero juxta similitudinem et imaginem Dei sumpsit exordium. Quod in centesimo quoque octavo decimo psalmo simul positum diversa significat: Manus tuae fecerunt me, et plasmaverunt me (Psal. XVIII, 73). Factura primum locum tenet: deinde plasmatio. Et quia creationis, et conditionis nomen ad magna semper solet opera copulari, verbi causa: illa urbs condita est, et ab initio creatus est mundus, 578 et unusquisque sanctorum per varia dogmata atque virtutes, in semetipso mundus est totus: propterea nunc creati in Christo dicimur, et creati in operibus bonis sive quae ipsi fecimus, vel facturi sumus, sive in aliis creaturis, ad quae nostra conversatio transferenda est, ut quae praeparavit Deus, in illis ambulemus, spe magna jam nobis data, dum in his ambulaturi sumus, quae Deus magnopere praeparavit. Et quia semel ad nomen creaturae venimus, et Sapientia in Proverbiis Salomonis dicit se creatam initium viarum Dei (Prov. VIII), multique timore, ne Christum creaturam dicere compellantur, totum Christi mysterium negant, ut dicant, non Christum in hac sapientia, sed mundi sapientiam significari: nos libere proclamamus, non esse periculum eum dicere creaturam, quem vermem, et hominem, et crucifixum, et maledictionem, tota spei nostrae fiducia profitemur: maxime cum ex duobus versiculis quae praecedunt, ipsa sapientia promittat se esse dicturam quae post saecula sunt (Prov. XXII). Cum autem saecula Christus fecerit, et quae deinceps loquitur, ea sint quae post saecula dicturum se esse promiserit, ad incarnationis mysterium, non ad naturam Dei referenda sunt quae sequuntur: licet in Hebraeis codicibus non habeatur: Dominus creavit me initium viarum suarum: sed, Dominus possedit me. Inter possessionem autem, et creationem multa distantia est: quia qui possidetur, is utique est atque subsistit, et est proprius, qui possidetur. Creator vero ille qui non erat antequam fieret: aut certe de eo quod erat, transfertur in aliud, sicut et nos nunc creati dicimur in Christo Jesu. Creati utique, non quia ante non fuimus, sed creati in operibus bonis. Quod David quoque in psalmo quinquagesimo deprecatur, dicens: Cor mundum crea in me, Deus (Psal. L, 11). Et certe mundum cor ante peccatum habuerat, quando de eo Dominus loquebatur: Inveni David filium Jesse secundum cor meum (Act. XIII, 22): sed ut ibi creatio instaurationem sonat: ita et in nobis et in Christo per singula opera et profectus, creatura atque conditio accipi potest: ut quotidie in credentibus, 579 quia varie secundum merita diversa montes dicuntur, et valles, et colles, atque campestria, Christus creatus, natus et conditus sit.

For molding (*plasmatio*) indeed draws its origin from the mud of the earth, but workmanship (*factura*) took its beginning according to the likeness and image of God. This is also what is signified differently when placed together in the one hundred and eighteenth psalm: "Your hands have made me and formed me" (Psalm 118:73). Workmanship holds the first place, then molding. And because the name of creation and founding is always accustomed to be joined to great works—for example, "that city was founded," and "from the beginning the world was created," and each of the saints, through various teachings and virtues, is a whole world in himself—for this reason we are now said to be created in Christ, and created for good works, whether those we have done or are to do, or in other creatures to which our way of life is to be transferred, so that we may walk in those things which God has prepared, a great hope having now been given to us, since we are to walk in those things which God has mightily prepared. And since we have once come to the name of "creature," and Wisdom in the Proverbs of Solomon says she was created as the beginning of God's ways (Proverbs 8), and many, for fear that they should be compelled to call Christ a creature, deny the whole mystery of Christ, so as to say that not Christ is signified in this wisdom, but the wisdom of the world: we freely proclaim that there is no danger in calling him a creature, whom with the full confidence of our hope we profess to be a worm, and a man, and crucified, and a curse, especially since from the two preceding verses, Wisdom herself promises that she will declare things that are "after the ages" (Proverbs 22). Since, however, Christ made the ages, and what she subsequently says are those things which she promised she would say "after the ages," the things that follow must be referred to the mystery of the incarnation, not to the nature of God, although in the Hebrew codices it is not found as "The Lord created me as the beginning of his ways," but, "The Lord possessed me." But between possession and creation there is a great distance: because he who is possessed, certainly is and subsists, and he who is possessed is his own. The created one, however, is he who was not before he was made; or certainly, from that which he was, he is transferred into something else, just as we are now said to be created in Christ Jesus. Created, that is, not because we did not exist before, but created for good works. This is also what David prays for in the fiftieth psalm, saying: "Create in me a clean heart, O God" (Psalm 50:11). And certainly he had a clean heart before he sinned, when the Lord spoke of him: "I have found David the son of Jesse, a man after my own heart" (Acts 13:22); but as creation there means renewal, so also in us and in Christ, through individual works and progress, "creature" and "founding" can be understood, so that daily in believers, who, because of their varied and diverse merits are called mountains, and valleys, and hills, and plains—Christ may be created, born, and founded.

(Vers. 12.) Propter quod memores estote, quia aliquando vos gentes in carne, qui dicebamini praeputium, ab ea quae appellatur circumcisio in carne manu facta: quoniam eratis illo tempore sine Christo, alienati a conversatione Israel, et peregrini testamentorum promissionis [Al. repromissionis], spem non habentes, et sine Deo in mundo. Gentes Ephesios in carne vocans, ostendit in spiritu esse non gentes: sicut econtrario Judaei in spiritu gentes sunt, et in carne Israelitae. Quadrifariam igitur Judaei dividuntur et gentes. Alii sunt in carne circumcisi, et in spiritu, qualis fuit Moyses et Aaron, Apostoli et Nathanael, cujus occultum Judaismum Dominus intuens ait: Ecce vere Israelites, in quo dolus non est (Joan. I, 47). Alii qui nec carne nec spiritu circumcisi sunt, qualis fuit Nabuchodonosor et Pharaos, et hodie Barbararum et Romanarum gentium multitudo, quae non credunt in Deum. Tertii, qui tantum in carne sunt circumcisi, et spiritum incircumcisum habent, ad quos propheta dicit: Circumcidimini Deo vestro, et nolite circumcidere carnem praeputii vestri (Jerem. IV, 4). Et alibi: Omnes gentes incircumcisi [Al. incircumcisa] carne: domus vero Israel incircumcisi sunt corde (Jerem. IX, 26). Extremi de quibus nunc dicitur: Quia aliquando vos gentes in carne, qui dicebamini praeputium ab ea quae dicitur circumcisio in carne manu facta, qualis hodie universa est turba credentium, et totus e gentibus mundus est plenus. Ad distinctionem igitur spiritualium gentium Judaeorum, Ephesii gentes vocantur in carne, quia secundum spiritum Israelitae sunt. Nam et in alio loco carneum Israel Scriptura commemorans ait: Videte Israel secundum carnem (I Cor. X): quia in spiritu non erat Israel. Pulchre autem etiam verba moderatus est: qui dicebamini praeputium. Dicebamini, inquit, praeputium, nec eratis, ab ea quae dicitur circumcisio in carne manu facta. Non quo sit circumcisio, sed quo ipsa sibi hoc nomen assumat, et sit vere circumcisio manu facta, non spiritu. Simul et illud est attendendum quod nos quos sine Christo alienatos quondam a conversatione Israel esse memoravit, et peregrinos a promissionibus et Testamento Dei: nunc postquam in Christum credidimus, sicut repromissiones et testamenta ejus accepimus, ita conversationem quoque habere dicamur Israel: quomodo conversatio universa legalis expletur in nobis, quia videlicet lex spiritualis est, et magis circumcidamur, et sabbatizemus in spiritu, spirituales victimas offerentes: illorum templo altarique destructis: nos Deo fructuum nostrorum decimas offeramus: nos immolemus agnum immaculatum, et accincti lumbos, expediti Pascha comedamus.

(Verse 12) Wherefore remember that you, being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise [variant: of the renewed promise], having no hope, and without God in the world. By calling the Ephesians Gentiles in the flesh, he shows that in the spirit they are not Gentiles: just as, conversely, the Jews are Gentiles in the spirit, and Israelites in the flesh. Therefore, Jews and Gentiles are divided in a fourfold manner. Some are circumcised in the flesh and in the spirit, such as were Moses and Aaron, the Apostles and Nathanael, whose hidden Judaism the Lord, perceiving, said: "Behold an Israelite indeed, in whom there is no guile" (John 1:47). Others are circumcised neither in the flesh nor in the spirit, such as were Nebuchadnezzar and Pharaoh, and today the multitude of barbarian and Roman peoples who do not believe in God. Third, those who are circumcised only in the flesh and have an uncircumcised spirit, to whom the prophet says: "Be circumcised to your God, and do not circumcise the flesh of your foreskin" (Jeremiah 4:4). And elsewhere: "All nations are uncircumcised [variant: uncircumcised (fem. sing.)] in the flesh: but the house of Israel is uncircumcised in heart" (Jeremiah 9:26). Lastly, there are those of whom it is now said: "that you, being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands," such as today is the entire crowd of believers, and the whole world is full of them from among the Gentiles. Therefore, to distinguish them from the spiritual Gentiles, that is, the Jews, the Ephesians are called Gentiles in the flesh, because according to the spirit they are Israelites. For Scripture, mentioning the carnal Israel in another place, also says: "Behold Israel after the flesh" (I Corinthians 10): because in the spirit it was not Israel. Moreover, he has also beautifully moderated his words: "who were called uncircumcision." "You were called," he says, "uncircumcision," but you were not, by that which is called circumcision in the flesh made by hand. Not that it is circumcision, but that it assumes this name for itself, and is truly a circumcision made by hand, not by the spirit. At the same time, this also must be noted: that we, whom he recalled as having once been alienated from the commonwealth of Israel without Christ, and strangers to the promises and Testament of God, now, after we have believed in Christ, just as we have received His renewed promises and testaments, so too are we said to have the commonwealth of Israel: in what way the entire legal way of life is fulfilled in us, because, that is, the law is spiritual, and we are more truly circumcised, and we keep the sabbath in spirit, offering spiritual victims; with their temple and altar destroyed, we offer to God the tithes of our fruits; we sacrifice the immaculate lamb, and with loins girt, we eat the Passover prepared.

Sicut enim circumcisio dicitur in carne manu facta: ita ad distinctionem ejus intelligitur alia esse circumcisio, quae non sit [Al. sicut], ut diximus, manu facta, sed spiritu. Quod autem ait: Spem non habentes, et sine Deo in mundo: non quo plures deos, antequam in Christum crederent, Ephesii non habuerint, atque venerati sint; sed quo qui absque Deo vero sit, nullum deum habeat. Et significanter additum est, sine Deo in mundo. Habebant quippe Deum, quem eos habituros Deus ante cognoverat, et apud praescientiam Dei non erant sine Deo, sed in mundo erant absque Deo.

(Vers. 13, 14.) Nunc autem in Christo Jesu vos qui aliquando eratis longe, facti estis prope in sanguine Christi; ipse est enim pax nostra. Deus ubique est, et totus ubique est, a quo quis potest separari, cum in eo sint omnia? et ipse per prophetam loquatur: Ego Deus appropinquans, et non de longe (Jer. XXIII, 23). Et Psalmista testatur: Si ascendero in coelum, tu illic es: si descendero in infernum, ades (Ps. CXXXVIII, 8). Cum igitur in eo sint omnia, procul tamen esse ab impiis dicitur juxta illud: longe est Dominus ab impiis (Prov. XV, 29). Iste a quo impii longe sunt, vicinus est sanctis. Denique cum et ab Ephesiis esset procul, in sanguine Jesu prope eis factus est. Et diligentius intuendum, quod absque cruore Domini Jesu, nemo appropinquet Deo, quia ipse est pax nostra, dicens: pacem meam do vobis: pacem meam relinquo vobis (Joan, XIV, 27). Quomodo enim sapientia sapientes facit, et justitia justos, et sanctificatio sanctos, et vita viventes: sic et ipse pax nos facit esse pacatos, ut dicamus: cum his qui oderunt pacem, eram pacificus (Psal. CXIX, 7). Si autem Christus credentium pax est, quicumque sine pace est, consequenter non habet Christum.

(Vers. 15 seqq.) Qui fecit utraque unum, et medium parietem maceriae solvens inimicitiam in carne sua, legem mandatorum in dogmatibus evacuans: ut duo conderet in seipso in unum novum hominem, faciens pacem, ut reconciliaret utrumque in uno corpore Deo, per crucem interficiens inimicitiam in ea, et veniens evangelizavit pacem vobis qui longe eratis, et pacem his qui prope; quoniam per ipsum habemus accessum uterque in uno spiritu ad Patrem. Iste est medius paries et maceria, quae utrumque a se populum dividebat.

For just as it is called circumcision in the flesh made by hand, so, for the sake of distinction, it is understood that there is another circumcision, which is not [variant: just as], as we have said, made by hand, but by the spirit. But as to what he says, "having no hope, and without God in the world": this is not because the Ephesians did not have and worship many gods before they believed in Christ, but because he who is without the true God has no god at all. And it is significantly added, "without God in the world." For indeed they had a God, whom God had foreknown they would have, and in the prescience of God they were not without God, but in the world they were without God.

(Verses 13, 14) But now in Christ Jesus you who once were far off have been brought near in the blood of Christ; for he himself is our peace. God is everywhere, and wholly everywhere; from whom can anyone be separated, since in him are all things? And he himself speaks through the prophet: I am a God at hand, and not from afar (Jer. 23:23). And the Psalmist testifies: If I ascend into heaven, you are there: if I descend into hell, you are present (Ps. 138:8). Since, therefore, all things are in him, he is nevertheless said to be far from the impious, according to that passage: The Lord is far from the impious (Prov. 15:29). He from whom the impious are far, is near to the saints. Finally, since he was also far from the Ephesians, he was made near to them in the blood of Jesus. And it must be more diligently considered that without the blood of the Lord Jesus, no one may draw near to God, because he himself is our peace, saying: My peace I give to you: my peace I leave with you (John 14:27). For just as wisdom makes men wise, and justice makes them just, and sanctification makes them holy, and life makes them living; so also he, peace itself, makes us to be at peace, so that we may say: with those who hated peace, I was peace-making (Ps. 119:7). If, however, Christ is the peace of believers, whoever is without peace, consequently does not have Christ.

(Verses 15ff.) Who has made both one, and has broken down the middle wall of partition, having abolished in his flesh the enmity, the law of commandments contained in ordinances; that he might create in himself of the two one new man, making peace, that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and coming, he preached peace to you who were far off, and peace to them that were near; for through him we both have access in one Spirit unto the Father. This is the middle wall and partition, which divided the two peoples from each other.

De quo et in Genesi in partu geminorum, obstetrix loquitur: Utquid propter te dirupta est seps (Gen. XXXVIII, 29)? Postquam ergo sapientiam carnis quae est inimica Deo (Rom. VIII), in sua Salvator carne destruxit, et praecepta Legalia, evangelicis dogmatibus commutavit, ut de Judaeo atque gentili unum populum faceret Christianum, evangelizans nobis qui longe eramus, et reliquiis Judaeorum, qui de Israel per apostolos crediderunt, pacem atque concordiam: tunc accessimus per ipsum ad Deum, et unum in spiritu Patrem nos habere cognovimus: completumque est illud quod in Evangelio Dominus loquebatur, dicens: Et fiet unus pastor et unus grex (Joan. X, 16); et iterum: Et alias oves habeo quae non sunt de ovili isto, nos significans ex gentibus congregandos. Inimicitia autem quae in Salvatoris carne destructa est, etiam per crucem est interfecta. Scriptum est enim: ut reconciliaret utrumque in uno corpore Deo, per crucem interficiens inimicitiam in ea. Non ut in Latinis codicibus habetur, in semetipso: propter Graeci pronomini ambiguitatem: ἐν αὐτῷ enim, et in semetipso, et in ea, id est, cruce intelligi potest, quia crux, id est, σταυρὸς, juxta Graecos generis masculini est. Lex quoque mandatorum subversa est in dogmatibus: postquam circumcisio, et sabbatismus, qui relictus est populo Dei, et Pascha, et Pentecoste, et non apparere in conspectu Dei vacuum, sunt altius intellecta quam resonant, et ab occidente littera recedentes, coepimus vivificantem spiritum sequi. Quod autem ait: Veniens evangelizavit pacem vobis qui longe, hoc est, gentibus, et pacem his qui prope, hoc est, Judaeis, videtur mihi de Isaia aliis [Al. his] verbis testimonium protulisse, et Scripturae sententia abusum quasi sua. Scriptum est quippe in eo: Vias ejus vidi, et sanavi eum, et consolatus sum eum, et dedi ei consolationem veram: pacem super pacem his qui longe erant, et qui prope (Isai. LVII, 18). Et haec quidem juxta Vulgatam interpretationem dicta sint. Caeterum qui illud Apostoli legit, de Christo memorantis: Pacem faciens per sanguinem crucis suae, his quae in terra erant, et his quae in coelis, et caetera quae in eodem dicuntur loco, non putabit nos, qui juxta spiritum Israel vocamur fuisse longe: et Judaeos, qui tantummodo Israel nuncupentur in carne, fuisse prope. Et hanc totam intelligentiam ad angelos virtutesque coelestes, et ad animas temperabit humanas: quod Christus in suo sanguine terrena et coelestia copularit, quae inter se antea dissidebant: et bonus pastor morbidam ad montes revectans ovem, fecerit esse cum caeteris; drachmamque quae perierat, drachmis quae salvae fuerant copulaverit (Luc. XV), et mandata legalia ad illa retraxerit dogmata, ad quorum typum et imaginem Moyses quae essent in tabernaculo fabricanda, conspexit (Exod. XX).

Concerning which the midwife also speaks in Genesis in the birth of the twins: *Why is the partition broken down for thee?* (Gen. 38:29). Therefore, after the Savior destroyed in His own flesh the wisdom of the flesh which is hostile to God (Rom. 8), and exchanged the Legal precepts for evangelical doctrines, so that He might make one Christian people from the Jew and the Gentile, evangelizing peace and concord to us who were far off, and to the remnant of the Jews who believed from Israel through the apostles: then we approached God through Him, and came to know that we have one Father in the spirit. And that was fulfilled which the Lord spoke in the Gospel, saying: *And there shall be one shepherd, and one flock* (John 10:16); and again: *And other sheep I have, which are not of this fold,* signifying us who were to be gathered from the Gentiles. Moreover, the enmity which was destroyed in the Savior's flesh was also slain by the cross. For it is written: *that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.* Not as it is in the Latin codices, *in himself*, because of the ambiguity of the Greek pronoun: for *ἐν αὐτῷ* can be understood as both *in himself*, and *in it*, that is, in the cross, because cross, that is, *σταυρὸς*, is of the masculine gender according to the Greeks. The law of commandments was also subverted by the doctrines: after circumcision, and the sabbath-rest which was left for the people of God, and Passover, and Pentecost, and not appearing empty in the sight of God, were understood more profoundly than they sound, and departing from the killing letter, we began to follow the life-giving spirit. As for what he says: *Coming, he preached peace to you who were far off,* that is, to the Gentiles, *and peace to them that were near,* that is, to the Jews, it seems to me that he has brought forth a testimony from Isaiah in other words, and used the sense of the Scripture as if it were his own. For it is written in him: *I have seen his ways, and have healed him, and have comforted him, and have given him true consolation: peace upon peace to them that are far off, and to them that are near* (Isa. 57:18). And let these things be said according to the Vulgate interpretation. However, one who reads that passage of the Apostle, mentioning Christ: *Making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven,* and the other things that are said in the same place, will not think that we, who are called Israel according to the spirit, were far off: and that the Jews, who are only named Israel in the flesh, were near. And he will adapt this whole understanding to the angels and celestial virtues, and to human souls: that Christ in his blood united earthly and heavenly things, which were previously at odds with each other: and the good shepherd, carrying the sick sheep back to the mountains, made it to be with the others; and he joined the coin that was lost to the coins that had been saved (Luke 15), and he drew back the legal commandments to those doctrines, according to the type and image of which Moses saw what was to be built in the tabernacle (Exod. 20).

Atque ita fieri, ut crux Domini non solum terrae, sed et coelo profuerit; non solum hominibus, sed et angelis; et omnis creatura Domini sui cruore purgata sit. Quod autem ait: Ut duo conderet in semetipso in unum novum hominem, et quod magis videtur superiori de Judaeis atque gentilibus sensui convenire: sic suae intelligentiae coaptabat, ut dicat hominem juxta imaginem et similitudinem Dei factum, eandem post reconciliationem formam recepturum, quam et nunc angeli habent, et ipse perdiderit. Novum autem hominem esse dicit, qui quotidie renovatur, et habiturus est in novo mundo, quando erit coelum novum et terra nova (Isai. LXV), et bibiturus est calicem Jesu novum in regno Dei (Mar. XIV), et cantaturus canticum novum (Psalm. XXXII, 5 et XCVII), et veteris et novi Testamenti lectione gaudebit. Illud quoque quod alibi scribitur: Ecce facio nova quae nunc orientur (Isai. XLIII, 19), sic sentiet, ut principium innovationis in praesenti saeculo fieri existimet. Caeterum perfectam consummatamque novitatem, necdum in isto putet saeculo posse compleri. Et quomodo nunc per speculum videmus in aenigmate, tunc autem facie ad faciem (I Cor. XIII): sic et instaurationem novi hominis tunc plene perfecteque complendam, cum coelestia terrenaque fuerint copulata, et in uno spiritu, et sensu eademque sententia, accesserimus ad Patrem. Nescio quid tale et in alia Epistola (si quis tamen eam recipit) prudentibus quibusque lectoribus Paulus subindicat, dicens: Hi omnes testimonium accipientes fidei, non retulerunt promissionem, Deo pro nobis melius quid providente: ut non absque nobis consummarentur (Hebr. XI, 39, 40). Propterea et universa creatura congemiscit nobiscum, qui in tabernaculo isto ingemiscimus, et condolet, qui a timore Dei in utero concepimus et dolemus, et praestolamur [Al. praestolatur] revelationem filiorum Dei: ut de vanitate servitutis, cui nunc subjecta est, liberetur, et fiat unus pastor et unus grex: et Oratio Domini compleatur dicentis: Fiat voluntas tua sicut in coelo et in terra (Matt. VI, 10).

(Vers. 19 seqq.) Ergo jam non estis peregrini et accolae: sed cives sanctorum, et domestici Dei, supraedificati super fundamentum apostolorum et prophetarum, ipso summo angulari lapide Christo Jesu. In quo omnis aedificatio compaginata, crescit in templum sanctum in Domino. In quo et vos coaedificamini in habitaculum Dei, in spiritu. Ad id quod supra dixerat: peregrini testamentorum et repromissionis, nunc respondet: ergo jam non estis peregrini et accolae. Et ad illud quod praemiserat, alienati a conversatione Israel, modo reddit: Estis cives sanctorum, et domestici Dei.

And thus it happens that the cross of the Lord benefited not only the earth, but also heaven; not only men, but also angels; and every creature was purged by the blood of its Lord. As for what he says: *That he might create in himself of the two one new man,* and what seems more to agree with the preceding sense concerning Jews and Gentiles: he would adapt it to his own understanding, so as to say that man, made in the image and likeness of God, will after reconciliation receive the same form which the angels now have, and which he himself had lost. He says it is a *new man*, who is renewed daily, and is to dwell in a new world, when there will be a new heaven and a new earth (Isa. 65), and is to drink the new cup of Jesus in the kingdom of God (Mark 14), and is to sing a new song (Ps. 32:5 and 97), and will rejoice in the reading of the Old and New Testament. That which is also written elsewhere: *Behold, I will do new things, which shall now spring forth* (Isa. 43:19), he will understand in such a way as to think that the beginning of the renewal happens in the present age. But he would not think that the perfect and consummate newness can be completed in this age. And just as we now see through a glass darkly, but then face to face (1 Cor. 13): so too the restoration of the new man will be fully and perfectly completed then, when the heavenly and the earthly have been joined, and in one spirit, and in the same mind and the same judgment, we shall have access to the Father. I know not what similar thing Paul suggests to any prudent readers in another Epistle (if, however, anyone accepts it), saying: *All these, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect* (Heb. 11:39-40). Therefore, the whole creation groans together with us, who groan in this tabernacle, and suffers together, we who have conceived in the womb from the fear of God and are in pain, and we await the revelation of the sons of God: that it may be delivered from the vanity of servitude, to which it is now subject, and there may be one shepherd and one flock: and the Lord's Prayer may be fulfilled, which says: *Thy will be done on earth as it is in heaven* (Matt. 6:10).

(Verses 19 ff.) Therefore, you are no longer strangers and sojourners, but citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone. In whom every building, being joined together, grows into a holy temple in the Lord. In whom you also are being built together into a dwelling place of God, in the Spirit. To what he had said above, "strangers to the covenants and the promise," he now responds, "therefore, you are no longer strangers and sojourners." And to that which he had stated before, "alienated from the commonwealth of Israel," he now returns: "You are citizens with the saints and members of the household of God."

Hic locus adversus eos vel maxime facit, qui diversas naturas nituntur introducere. Quomodo enim peregrini facti sunt cives sanctorum, et quomodo domestici Dei fuerunt quondam alienia conversatione Israel, si non potest vel in melius, vel in pejus natura mutari? Quod autem sequitur: Aedificati super fundamentum apostolorum et prophetarum, magis priori quam secundae interpretationi convenit, in qua superius dixeramus, ante passionem Christi vicinum Israel, et Gentes fuisse de longe. Hoc testimonio et contra Marcionem caeterosque veteres haereticos, qui alium Legis, alium Evangelii praedicant Deum, uti possumus. Si enim nequaquam peregrini et accolae, sed cives sanctorum et domestici Dei superaedificati sunt fundamento apostolorum et prophetarum, ipso summo angulari lapide Christo Jesu: in quo omnis aedificatio compaginata, crescit in templum sanctum in Domino: in quo et Ephesii coaedificantur in tabernaculum Dei in spiritu, unus est Deus, unius aedificationis et templi, quod superaedificatum est fundamento apostolorum et prophetarum. Quod si universa aedificatio compaginata, crescit in templum sanctum in Domino, omni labore nitendum est, ut fiamus illi lapides, de quibus scriptum est: Lapidēs sancti volvuntur super terram (Zach. IX, 16). Et cum fuerimus vivi lapides, ex omni parte dolati, laeves [Al. leves], politi nullam habentes scabredinem, aedificemur in templum, et fiamus habitaculum Deo. Condaturque in nobis arca testamenti custos Legis Domini, et Cherubim, scientiae multitudo, et interiora pectoris nostri in novum vocabulum transeant: dicamurque DABIR (דַּבִּיר), quod nos oraculum, sive responsum possumus appellare, et ut contentiosius verbum exprimamus e verbo, λαλητήριον, id est, locutorium dicere: ut cum Apostolo erumpamus in vocem: An experimentum quaeritis ejus qui in me loquitur Christus (I Cor. XIII, 3)? Potest autem omnis aedificatio super fundamentum apostolorum prophetarumque constructa, non solum nos, sed et coelestes significare virtutes, ut universi pariter fiant habitaculum Dei in spiritu: incongruum quippe esse aiunt, ex hominibus aedificationem compactam atque concordem crescere in templum sanctum in Domino, fierique habitaculum Dei in spiritu; angelos autem et beatas quasque virtutes, quae in coelestibus Deo serviunt, ab hac felicitate alienas existimari. Summus autem angularis lapis, qui populum utrumque contineat (sive juxta secundam interpretationem coelestia jungat atque terrena) Christus est Dominus noster, lapis praecisus de monte sine manibus, de quo et Psalmista testatur, dicens: Lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli. A Domino factum est istud (Ps. CXVII, 22).

This passage argues most strongly against those who strive to introduce different natures. For how have strangers become citizens of the saints, and how have those who were once alienated from the commonwealth of Israel become members of the household of God, if nature cannot be changed either for the better or for the worse? Moreover, what follows, "Built upon the foundation of the apostles and prophets," fits the first interpretation better than the second, in which we said above that before the passion of Christ, Israel was near and the Gentiles were far off. We can also use this testimony against Marcion and the other ancient heretics, who preach one God of the Law and another of the Gospel. For if they are by no means strangers and sojourners, but citizens of the saints and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone; in whom the whole structure, being joined together, grows into a holy temple in the Lord; in whom the Ephesians also are built together into a tabernacle of God in the spirit, then there is one God of the one building and temple, which is built upon the foundation of the apostles and prophets. But if the entire building, joined together, grows into a holy temple in the Lord, we must strive with all our effort to become those stones of which it is written: "The holy stones are rolled upon the earth" (Zech. 9:16). And when we have become living stones, hewn on every side, smooth [or: light], polished, having no roughness, let us be built into a temple and become a dwelling place for God. And let the ark of the covenant, the guardian of the Law of the Lord, be established in us, and the Cherubim, the "multitude of knowledge," and let the inner parts of our heart pass into a new name: let us be called DABIR (), which we can call "oracle" or "response," and to express the word more contentiously, word for word, to say *lalētērion*, that is, "place of speaking": so that with the Apostle we may burst forth in speech: "Do you seek proof of Christ who speaks in me?" (I Cor. 13:3)? Moreover, the entire building constructed upon the foundation of the apostles and prophets can signify not only us, but also the heavenly powers, so that all together may become a dwelling place of God in the spirit: for they say it is incongruous that a building, compact and harmonious, composed of humans, should grow into a holy temple in the Lord and become a dwelling place of God in the spirit, while the angels and all the blessed powers that serve God in the heavens should be considered alien to this happiness. But the chief cornerstone, which holds both peoples together (or, according to the second interpretation, joins heavenly and earthly things) is Christ our Lord, the stone cut from the mountain without hands, to which the Psalmist also bears witness, saying: "The stone which the builders rejected, this has become the head of the corner." "This was the Lord's doing" (Ps. 117:22).

Reprobatus quippe est a Phariseis, qui videbantur Legis habere notitiam, Deique templum legalibus aedificare mandatis: et assumptus a Deo in angularem lapidem, ut duos parietes ipse medius contineret: et per illum uterque populus ad Deum haberet accessum. Iste angularis lapis, non credentibus lapis offensionis est, et petra scandali: super quem qui ceciderit, quassabitur; super quem vero ipse corruerit, comminuet eum (Luc. XX).

For he was rejected by the Pharisees, who seemed to have knowledge of the Law and to build the temple of God with legal commands; and he was taken up by God as the cornerstone, so that, standing in the middle, he might hold the two walls together, and through him both peoples might have access to God. This cornerstone is, for unbelievers, a stone of stumbling (*lapis offensionis*) and a rock of offense (*petra scandali*): whoever falls on it will be broken; but on whomever it falls, it will crush him (Luke 20).

LIBER SECUNDUS.

Secundum orationibus vestris, o Paula et Eustochium, ad Ephesios aggredimur librum: nova quoque Romam munuscula transmissuri. Non quod haec dignetur legere doctorum senatus, et bibliothecis veterum ascribere: sed quod sancta Marcella idipsum fieri per Epistolas flagitet. Cujus ego quotiescumque studiorum, ingenii, laboris, recordor, toties me damno inertiae, qui in monasterii solitudine constitutus, et illud praesepe contra videns, in quo vagientem parvulum festini adoravere pastores (Luc. II), id facere non possum, quod mulier nobilis inter strepentem familiam, et procurationem domus explet operis succisivis. Qua propter et illam et vos, et si quis forte lecturi sunt, in commune precor, ut sciatis me non cogitatum diu limatumque proferre sermonem: sed ad revelanda mysteria Scripturarum, uti verbis pene de trivio, et interdum per singulos dies usque ad numerum mille versuum pervenire, ut coepta in Apostolum explanatio, ipsius Pauli, cujus Epistolas conamur exponere, orationibus compleatur.

Hujus rei gratia, ego Paulus vinctus Jesu Christi pro vobis gentibus: si tamen audistis dispensationem gratiae Dei, quae data est mihi in vobis. Quoniam secundum revelationem cognitum factum est mihi mysterium, sicut praescripsi in modico; prout potestis legentes intelligere sensum meum in mysterio Christi. Quantum ad consequentiam sermonis textumque eloquii pertinet, ad id quod praemisit: Hujus rei gratia, ego Paulus vinctus Jesu Christi pro vobis gentibus, diligentissime perquirentes, nihil quod ei reddiderit, potuimus invenire. Neque enim dixit, hujus rei gratia ego Paulus hoc vel hoc feci, vel illud et illud docui: sed suspensa manente sententia, transgressus ad alia est.

Nisi forte ignoscentes ei, quod et ipse confessus est dicens: Et si imperitus sermone, non tamen scientia (I Cor. XI, 6), sensuum magis in eo quaeramus ordinem, quam verborum. Qui sic reddi potest: hujus rei gratia, ego Paulus vinctus Christi Jesu, et vinctus pro vobis qui estis ex gentibus, cognovi mysterium, ut vobis quoque illud traderem: sicut in hac eadem Epistola ante paululum 587 sum locutus. Debetis autem audire dispensationem gratiae Dei, quae data est mihi in vobis qui estis ex gentibus, pro quibus et vinctus sum Jesu Christi.

BOOK TWO.

In accordance with your prayers, O Paula and Eustochium, we approach the book to the Ephesians, about to send also new little gifts to Rome. Not because the senate of the learned deigns to read these things and add them to the libraries of the ancients, but because the holy Marcella demands through her letters that this very thing be done. Whenever I recall her studies, talent, and labor, I condemn myself for my own inertia; for though established in the solitude of a monastery, and seeing opposite me that manger in which the hurried shepherds adored the wailing infant (Luke 2), I am not able to do that which a noble woman, amidst a noisy household and the management of a home, accomplishes in her spare moments. Therefore, I pray both her and you, and if any others are perhaps going to read this, in common, that you may know that I am not bringing forth a discourse long thought out and polished, but for revealing the mysteries of the Scriptures, I use words almost from the street, and sometimes I reach up to the number of a thousand lines per day, so that the explanation of the Apostle which has been begun may be completed by the prayers of Paul himself, whose Epistles we are attempting to expound.

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles: if yet you have heard of the dispensation of the grace of God which is given me towards you. How that, according to revelation, the mystery has been made known to me, as I have written before in brief; as you are able, when reading, to understand my meaning in the mystery of Christ. As far as concerns the consequence of the discourse and the text of the speech, regarding what he stated first: "For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles," though we have searched most diligently, we could find nothing that he supplied to complete it. For he did not say, "for this cause I Paul did this or that, or taught this and that," but with the sentence remaining suspended, he moved on to other things.

Unless perhaps, forgiving him for what he himself confessed, saying, "And though I be rude in speech, yet not in knowledge" (I Cor. 11:6), we should seek in him the order of thoughts rather than of words. This can be rendered thus: for this cause, I Paul, a prisoner of Christ Jesus, and a prisoner for you who are from the Gentiles, have come to know the mystery, so that I might also deliver it to you, as I have spoken a little before in this same Epistle. You ought, however, to hear of the dispensation of the grace of God, which was given to me for you who are from the Gentiles, for whom I am also a prisoner of Jesus Christ.

Vinctum autem Jesu Christi Paulum esse pro gentibus, potest et de martyrio intelligi: quod Romae in vincula coniectus, hanc Epistolam miserit eo tempore quo ad Philemonem, et ad Colossenses, et ad Philippenses in alio loco scriptas esse monstravimus. Vel certe quia in pluribus locis lectum est, vinculum animae corpus hoc dici, quo quasi clausa teneatur in carcere: dicimus propterea Paulum corporis nexibus coerceri, nec reverti et esse cum Christo, ut perfecta in gentes per eum praedicatio compleatur. Licet quidam alium sensum in hoc introducant, quod Paulus praedestinatus, et sanctificatus ex utero matris suae, ad praedicationem gentium antequam nasceretur, postea vincula carnis acceperit.

Puto autem quod et vitiosa in hoc loco elocutio sit. Pro eo enim quod debuit dicere: hujus rei gratia, ego Paulus vinctus Jesu Christi pro vobis gentibus, cognovi mysterium, sicut et praescripsi in modico, prout potestis legentes intelligere, ait: hujus rei gratia ego Paulus vinctus secundum revelationem, cognitum factum est mihi mysterium, et reliqua. Si vero quis potest etiam juxta sermonis et eloquii contextum docere, Apostolum fuisse perfectum, et in artis grammaticae vitia non incurrisse, ille potius auscultandus est. Nos quotiescumque soloecismos, aut tale quid annotavimus, non Apostolum pulsamus, ut malivoli criminantur, sed magis Apostoli assertores sumus, quod Hebraeus ex Hebraeis, absque rhetorici nitore sermonis, et verborum compositione, et eloquii venustate, numquam ad fidem Christi totum mundum transducere valuisset, nisi evangelizasset eum non in sapientia verbi, sed in virtute Dei. Nam et ipse ad Corinthios ait: Et ego cum venissem ad vos, fratres, veni non in eminentia verbi aut sapientiae 588 annuntians vobis testimonium Dei (I Cor. II, 1). Et rursum: Et verbum meum, et praedicatio mea, non in suasoriis sapientiae verbis, sed in ostensione spiritus et virtutis, ut fides vestra non sit in sapientia hominum, sed in virtute Dei (Ibid., 4 et 5).

Iste igitur qui soloecismos in verbis facit, qui non potest hyperbaton reddere, sententiamque concludere, audacter sibi vindicat sapientiam, et dicit: Quoniam secundum revelationem cognitum est mihi mysterium, sicut praescripsi in modico. Vere enim si quis superiora hujus epistolae contempletur, videbit ei revelata mysteria, quorum partem quamdam modicam suo sermone perstrinxit: non tam totum quod noverat proferens, quam ostendens ex modico quid taceret. Prout potestis, inquit, legentes intelligere sensum meum, sive sapientiam in mysterio Christi.

Now, that Paul was a prisoner of Jesus Christ for the Gentiles can be understood also with respect to his martyrdom: that having been cast into chains in Rome, he sent this Epistle at the same time that we have shown in another place the letters to Philemon, the Colossians, and the Philippians were written. Or certainly, because it is read in many places that this body is called the chain of the soul, by which it is held as if enclosed in a prison, we say for this reason that Paul is constrained by the bonds of the body, and does not return to be with Christ, so that the perfect preaching to the Gentiles might be completed through him. Although some introduce another sense into this, that Paul, predestined and sanctified from his mother's womb for the preaching to the Gentiles before he was born, afterwards received the chains of the flesh.

I think, however, that the expression in this place is also faulty. For instead of what he should have said: "for this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, have come to know the mystery, as I have also written before in brief, as you are able, when reading, to understand," he says: "for this cause I Paul the prisoner... according to revelation, the mystery has been made known to me," and the rest. But if anyone can teach, even according to the context of the discourse and speech, that the Apostle was perfect and did not fall into the faults of the art of grammar, he should rather be listened to. Whenever we have noted solecisms (*solecismos*) or anything of the sort, we do not attack the Apostle, as the malevolent accuse, but are rather defenders of the Apostle, because a Hebrew of the Hebrews, without the polish of rhetorical speech, the composition of words, and the charm of eloquence, would never have been able to lead the whole world to the faith of Christ, unless he had evangelized it not in the wisdom of word, but in the power of God. For he himself also says to the Corinthians: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God" (I Cor. 2:1). And again: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God" (Ibid., 4 and 5).

This man, therefore, who commits solecisms in his words, who cannot resolve a hyperbaton and conclude a sentence, boldly claims wisdom for himself and says: "How that, according to revelation, the mystery has been made known to me, as I have written before in brief." For truly, if anyone contemplates the earlier parts of this epistle, he will see that mysteries were revealed to him, a certain small part of which he has touched upon in his discourse: not so much setting forth all that he knew, as showing from a little what he was keeping silent about. "As you are able," he says, "when reading, to understand my meaning," or wisdom, "in the mystery of Christ."

Hoc est illud quod in praefatione diximus: nullam Epistolarum Pauli tanta habere mysteria, tam reconditis sensibus involutam, quos et Apostolus nosse se gloriatur, et nobis indicatos breviter ostendit, ut attentius quae sunt scripta, relegamus.

(Vers. 5 seqq.) Et [Al. quod] aliis generationibus non fuit notum filiis hominum, sicut nunc revelatum est sanctis ejus apostolis et prophetis in Spiritu, esse gentes cohaeredes, et concorporales, et comparticipes promissionis in Christo per Evangelium, cujus factus sum minister secundum donum gratiae Dei, quae data est mihi juxta operationem virtutis ejus.

Mysterium Christi quod ex parte supra Apostolus exsecutus est, quomodo aliis generationibus fuerit ignotum, plenius retractandum videtur: utrumne Abraham, Jacob et Moyses, Isaías, et caeteri prophetae illud ignoraverint, an non? A quibus esse praedictum adventum Christi et vocationem Gentium, Scriptura commemorat. Abraham quippe vidit diem ejus, et laetatus est (Joan. VIII, 56), et dicitur ei: Benedicentur in semine tuo omnes gentes (Gen. XXII, 18). Et Jacob de eo qui oriundus esset ex Juda propheticè loquitur: Et ipse erit expectatio gentium (Ibid. XLIX, 10). Moyses quoque majores divitias Aegypti thesauris, opprobrium Christi arbitratus est. Et Isaías: Ecce, inquit, virgo in utero concipiet, et pariet (Isai. VII, 14). Et alibi: Erit virga Jesse, et qui surget ad regnandum gentibus: in ipso gentes sperabunt (Idem, XI, 10). Et ne longum fiat, pauca de Psalmis dixisse sufficiat: Et adorabunt in conspectu ejus omnes familiae gentium (Psal. XXI, 28). Et iterum: Omnes gentes servient ei (Psal. XVII, 11). Et adhuc manifestius de populo Israel, et de Domino Salvatore: Visita vineam istam, et perforce eam quam plantavit dextera tua, et super filium quem confirmasti tibi (Psal. LXXIX, 15, 16). Cujus etiam corporis dispensatio in consequentibus indicatur: Fiat manus tua super virum dexterae tuae, et super filium hominis quem confirmasti tibi (Ibid., 18). Aut igitur juxta Montanum, patriarchas et prophetas in ecstasi locutos accipiendum, et nescisse quae dixerint: aut si hoc impium est (spiritus quippe prophetarum prophetis subjectus est) intellexerunt utique quae locuti sunt. Et si intellexerunt, quaeritur quomodo nunc Paulus dicat, quod aliis generationibus non fuit notum, fuisse Christi apostolis revelatum.

Aut igitur illud est respondendum, quod caute Paulus signanterque testatus sit, filiis hominum ignotum fuisse mysterium, non filiis Dei, ad quos loquitur: Ego dixi: dii estis, et filii Excelsi omnes (Psal. LXXXI, 6). Quod scilicet hi qui spiritum adoptionis acceperint, de quibus patriarchae, et prophetae fuerint, Dei scierint sacramentum.

This is what we said in the preface: that none of Paul's Epistles contains such great mysteries, so wrapped in recondite meanings, which the Apostle both glories in knowing and briefly points out to us, so that we may reread what is written more attentively.

(Verses 5 et seq.) Which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets in the Spirit: that the Gentiles are co-heirs, and concorporal, and comparticipants of the promise in Christ through the Gospel, of which I was made a minister according to the gift of the grace of God, which was given to me according to the operation of his power.

The mystery of Christ, which the Apostle has partially discussed above, seems to require fuller re-examination as to how it was unknown to other generations: whether Abraham, Jacob and Moses, Isaiah, and the rest of the prophets were ignorant of it, or not? The Scripture records that the coming of Christ and the calling of the Gentiles were predicted by them. For Abraham saw his day and rejoiced (John 8:56), and it is said to him: "In your seed shall all the nations be blessed" (Gen. 22:18). And Jacob speaks prophetically of him who was to arise from Judah: "And he shall be the expectation of the nations" (Gen. 49:10). Moses also considered the reproach of Christ greater riches than the treasures of Egypt. And Isaiah says: "Behold, a virgin shall conceive in her womb, and shall bear" (Isa. 7:14). And elsewhere: "There shall be a root of Jesse, and he who shall rise to reign over the nations: in him shall the nations hope" (Isa. 11:10). And not to be long, it may suffice to have said a few things from the Psalms: "And all the families of the nations shall worship in his sight" (Ps. 21:28). And again: "All nations shall serve him" (Ps. 17:11). And even more clearly concerning the people of Israel and the Lord Savior: "Visit this vine, and perfect that which your right hand has planted, and upon the son whom you have confirmed for yourself" (Ps. 79:15, 16). The dispensation of his body is also indicated in what follows: "Let your hand be upon the man of your right hand, and upon the son of man whom you have confirmed for yourself" (v. 18). Either, therefore, according to Montanus, we must accept that the patriarchs and prophets spoke in ecstasy and did not know what they said: or if this is impious (for the spirit of the prophets is subject to the prophets), they certainly understood what they spoke. And if they understood, it is asked how Paul now says that what was not known to other generations has been revealed to the apostles of Christ.

Either, therefore, it must be answered that Paul cautiously and significantly testified that the mystery was unknown to the "sons of men," not to the "sons of God," to whom he speaks: "I said: you are gods, and all of you sons of the Most High" (Ps. 81:6). That is to say, those who had received the spirit of adoption, among whom were the patriarchs and prophets, knew the sacrament of God.

Aut si hoc non recipitur, et nimium violentum et coactum videtur, illuc sermo transibit, ut dicat non definite et generaliter dixisse Paulum aliis generationibus ignotum fuisse omnino Domini sacramentum: sed sic quomodo nunc revelatum est sanctis ejus et apostolis, nescisse patriarchas veteres, et prophetas.

Aliud est enim in spiritu ventura cognoscere, aliud ea cernere opere completa. Unde et Joannes propterea major prophetis omnibus dicitur (Luc. VII): quia quem caeteri prophetaerunt, ipse conspexerit, et digito demonstrarit, dicens: Ecce Agnus Dei: ecce qui tollit peccata mundi (Joan. I, 29). Juxta quem sensum et illud exponi potest: Multi prophetae et justi cupierunt videre quae videtis, et non viderunt, et audire quae auditis, et non audierunt (Luc. X, 24). Haec utique videre et audire cupiebant, quae futura cognoverant. Quod si nesciebant ventura, quomodo desiderare poterant, quae penitus ignorabant?

Legimus in Regnorum libris, Dominum Salomoni in somnio pollicentem atque dicentem: Pro eo quod petiisti a me verbum istud, et non petiisti tibi dies multos, nec postulasti divitias, nec animas inimicorum tuorum, sed petisti ut intelligeres, et audires judicium: ecce feci verbum tuum, et dedi tibi cor prudens et sapiens sicut tu non fuit ante te, et post te non surget similis tibi (II Reg. III, 11, 12). Et quomodo quidam putant apostolis Christi revelatum esse mysterium, quod ignotum fuerit Salomoni, cum apostolis omnibus sapientiozem fuisse Salomonem, et retro patriarchis vox divina pollicita sit? qui de se quoque ipse loquitur confidenter: Deus docuit me sapientiam, et intellectum sanctorum cognovi (Sap. VII, 21). Necnon et David de scientia occulti mysterii gloriatur, dicens: Incerta et occulta sapientiae tuae manifestasti mihi (Psal. L, 8). Et ad eum qui sibi de sapientia supplaudebat, Deus loquitur per prophetam: Numquid tu sapientior es Daniele (Ezech. XXVIII, 3).

Aut ille igitur de quo jam supra disseruimus, tenendus est sensus, ita patriarchas et prophetas, ut nunc apostolis revelatum est, Christi ignorasse mysterium, quia aliud sit tenere quid manibus, aliud futurum in spiritu praevidere. Aut dicendum, quomodo non sunt similes facies faciebus, sic nec corda esse cordibus; et, juxta Apostolum, diversa esse charismata, alium habere prophetiam, alium genera linguarum, alium dona curationum, alium opitulationes et gubernationes, illum esse sapientem, hunc fidelem, istum pollere scientia secretorum, illum simplici tantum fide esse contentum (I Cor. XII).

Or if this is not accepted, and seems too violent and forced, the discourse will pass to this: that Paul did not say definitely and generally that the sacrament of the Lord was entirely unknown to other generations, but that the ancient patriarchs and prophets did not know it in the way it is now revealed to his saints and apostles.

For it is one thing to know things to come in the spirit, and another to see them completed in deed. Hence John is called greater than all the prophets (Luke 7) for this reason: because he whom the others prophesied, he himself beheld and pointed out with his finger, saying: "Behold the Lamb of God: behold him who takes away the sins of the world" (John 1:29). According to this sense, that also can be explained: "Many prophets and righteous men have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it" (Luke 10:24). They certainly desired to see and hear these things which they had known were to come. For if they did not know the things to come, how could they desire what they were completely ignorant of?

We read in the books of Kingdoms that the Lord promised Solomon in a dream, saying: "Because you have asked this word of me, and have not asked for yourself many days, nor requested riches, nor the lives of your enemies, but have asked that you might understand and hear judgment: behold, I have done according to your word, and have given you a prudent and wise heart, such as there was none before you, and after you none shall rise like you" (1 Kings 3:11, 12). And how do some think that the mystery which was unknown to Solomon was revealed to the apostles of Christ, when the divine voice promised that Solomon would be wiser than all the apostles and the patriarchs of old? He also speaks confidently of himself: "God taught me wisdom, and I have known the understanding of the saints" (Wisdom 7:21). David also glories in the knowledge of the hidden mystery, saying: "The uncertain and hidden things of your wisdom you have made manifest to me" (Ps. 50:8). And to him who was applauding himself for his wisdom, God speaks through the prophet: "Are you wiser than Daniel?" (Ezek. 28:3).

Either, therefore, that sense which we have already discussed above must be held: that the patriarchs and prophets were ignorant of the mystery of Christ in the way it is now revealed to the apostles, because it is one thing to hold something in one's hands, and another to foresee in the spirit what is to come. Or it must be said that just as faces are not like faces, so hearts are not like hearts; and, according to the Apostle, there are diverse charismata: one has prophecy, another kinds of tongues, another the gifts of healing, another helps and governments; this one is wise, that one faithful, this one excels in the knowledge of secrets, while that one is content only with simple faith (1 Cor. 12).

Neque enim omnes in exemplum Salomonis de naturis bestiarum et volucrum, et herbarum similiter sunt locuti, ut disputarent a cedro Libani, usque ad hyssopum, quae exiit per parietem. Econtrario Salomon non ita forsitan viderit, ut Moyses omnes species victimarum, et culturae Dei; nec ei facie ad faciem sit locutus Dominus, nec vasorum tantam vel habuerit, vel intellexerit supellectilem, quorum typum illi in monte Dominus ostendit (III Reg. IV; Exod. XXXIII, XXV). Et quomodo patriarchae, et prophetae habuerunt aliqua quae apostolos non habuisse credendum est: sic econtrario pro opportunitate temporis, et pro Evangelii praedicatione, habuerunt apostoli magis notum mysterium Christi. Quod scierunt quidem et sancti antiquitus viri, sed non ita ut apostoli, quibus praedicandi necessitas incumbebat.

Quod est autem hoc mysterium, quod, sicut nunc, aliis generationibus non fuit revelatum? Utique illud quod sequitur, esse gentes cohaeredes, concorporales, et comparticipes promissionis in Christo Jesu per Evangelium, cujus factus est Paulus minister, secundum donum gratiae Dei, quae data est ei iuxta operationem virtutis ejus. Scio appositionem conjunctionis ejus, per quam dicitur, cohaeredes, et concorporales, et comparticipes, indecoram facere in Latino sermone sententiam. Sed quia ita habetur in Graeco, et singuli sermones, syllabae, apices, puncta, in divinis Scripturis plena sunt sensibus, propterea magis volumus in compositione structuraque verborum, quam intelligentia periclitari. Gentes igitur cohaeredes sunt Israeli, sive quod melius arbitramur, Christo cohaeredes sunt, ut haereditas nostra Deus sit, et cohaeredes Christi. Quod et in alio loco scriptum est. Haeredes Dei, cohaeredes autem Christi (Rom. VIII, 17). Non quod aliqua inter nos possessio dividatur; sed quod ipse Dominus sit haereditas nostra atque possessio. Dominus quippe, ait, haereditas vestra est (Deut. XVIII, 2); et alibi: Dominus pars mea, et haereditas mea (Psal. XV, 5).

Concorporales autem illud significat, ut quemadmodum in uno corpore plura sunt membra: verbi causa, oculi, manus, aures, pedes, venter, et genua: et cum in uno sint corpore, habeant differentias suas, et pro se invicem laentur, et doleant: sic licet diversas habeant gratias, hi qui in Christo credidere, in uno tamen sint Ecclesiae corpore conglobati. Et in superioribus quidem duobus verbis, id est, in eo quod ait, cohaeredes et concorporales, poterat in uno corpore diversum aliquid suspicari. Ex eo autem quod addidit: et comparticipes promissionis in Christo Jesu, omnis penitus diversitas amputata est. Ubi enim una comparticipatio est, universa communia sunt.

For not all, following the example of Solomon, spoke in the same way about the natures of beasts and birds and herbs, so as to discourse from the cedar of Lebanon even to the hyssop which grows out of the wall. On the contrary, Solomon perhaps did not see, as Moses did, all the kinds of victims and the worship of God; nor did the Lord speak to him face to face, nor did he have or understand so much of the furniture of the vessels, the type of which the Lord showed to him on the mountain (1 Kings 4; Exod. 33, 25). And just as it must be believed that the patriarchs and prophets had some things which the apostles did not have, so on the contrary, for the opportunity of the time and for the preaching of the Gospel, the apostles had the mystery of Christ more clearly known. For the holy men of old indeed knew it, but not in the way the apostles did, upon whom the necessity of preaching was incumbent.

What then is this mystery which, as it is now, was not revealed to other generations? Certainly it is that which follows: "that the Gentiles are co-heirs, concorporal, and comparticipants of the promise in Christ Jesus through the Gospel," of which Paul was made a minister according to the gift of the grace of God, which was given to him according to the operation of his power. I know that the addition of his conjunction, by which it is said "co-heirs, and concorporal, and comparticipants," makes for an ungraceful sentence in the Latin tongue. But because it is so held in the Greek, and individual words, syllables, marks, and points in the divine Scriptures are full of meanings, for that reason we prefer to risk the composition and structure of the words rather than the understanding. The Gentiles, therefore, are co-heirs with Israel, or as we think better, they are co-heirs with Christ, so that God may be our inheritance, and we co-heirs of Christ. Which is also written in another place: "Heirs of God, and co-heirs with Christ" (Rom. 8:17). Not that some possession is divided among us, but that the Lord himself is our inheritance and possession. For the Lord, he says, "is your inheritance" (Deut. 18:2); and elsewhere: "The Lord is my portion and my inheritance" (Ps. 15:5).

"Concorporal," however, signifies this: that just as in one body there are many members—for example, eyes, hands, ears, feet, belly, and knees—and although they are in one body, they have their differences and rejoice and suffer for one another: so although they have diverse graces, those who have believed in Christ are nevertheless gathered together in the one body of the Church. And in the first two words, that is, in what he said, "co-heirs and concorporal," some difference might be suspected in the one body. But from what he added, "and comparticipants of the promise in Christ Jesus," all difference is entirely cut away. For where there is one comparticipation, all things are common.

Pulchre etiam addidit, per Evangelium, cujus factus sum minister secundum donum gratiae quae data est mihi juxta operationem virtutis ejus: ut Dei gratiam, non suum meritum demonstraret. Sciebat se namque persecutorem fuisse, et Christi Ecclesiam devastasse, ex qua humilitate, arrogantiae penitus crimen excluditur. Super qua nonnulli eum reprehendum putant: quia sibi dixerit mysterium revelatum, quod patriarchis et prophetis fuerit ignotum. Numquam enim humilitatis discipulus, verbis arrogantiae intumesceret, Evangelium cujus minister est, non sui meriti dicens fuisse, sed gratiae Dei.

Qui volunt prophetas non intellexisse quod dixerint, et [Al. sed] quasi in ecstasi locutos, cum praesenti testimonio, illud quoque quod ad Romanos in plerisque codicibus invenitur, ad confirmationem sui dogmatis trahunt, legentes: Ei autem qui potest vos roborare juxta Evangelium meum, et praedicationem Jesu Christi secundum revelationem mysterii temporibus aeternis taciti, manifestati autem nunc per Scripturas propheticas, et adventum Domini nostri Jesu Christi, et reliqua. Quibus breviter respondendum est, temporibus praeteritis tacitum Christi fuisse mysterium, non apud eos qui illud futurum pollicebantur, sed apud universas gentes quibus postea manifestatum est. Et pariter annotandum, quod sacramentum fidei nostrae, nisi per Scripturas propheticas, et adventum Christi non valeat revelari. Sciant igitur qui prophetas non intelligunt, nec scire desiderant, asserentes se tantum Evangelio esse contentos, Christi nescire mysterium, quod temporibus aeternis gentibus cunctis fuerit ignoratum.

(Vers. 8, 9.) Mihi infimo omnium sanctorum data est gratia haec, in gentibus evangelizare investigabiles divitias Christi, et illuminare omnes quae sit dispensatio mysterii absconditi a saeculis in Deo qui universa creavit.

Non puto apostolum Paulum cum mentis suae concordasse secreto, ut vere omnibus [Al. ex omnibus] Sanctis infimum esse se dixerit: verbi causa, his qui erant in Epheso, qui in Corintho, qui in Thessalonica, vel qui in toto orbe crediderant. Quod cum humilitatis indicium sit, se omnibus Sanctis infimum dicere, mendacii est reatus, aliud in pectore clausum habere, aliud in lingua promere. Reperiendum ergo est argumentum, quo et Paulus vere omnibus sanctis [Al. omnium sanctorum] infimus fuerit, et tamen de apostolica non ceciderit dignitate.

He also beautifully added: "through the Gospel, of which I was made a minister according to the gift of the grace which was given to me according to the operation of his power," so that he might demonstrate God's grace, not his own merit. For he knew that he had been a persecutor and had devastated the Church of Christ, from which humility the crime of arrogance is entirely excluded. Concerning which some think he is to be blamed: because he said the mystery was revealed to him, which had been unknown to the patriarchs and prophets. For the disciple of humility would never swell with words of arrogance, saying that the Gospel of which he is a minister was not of his own merit, but of the grace of God.

Those who want the prophets not to have understood what they said, but to have spoken as if in ecstasy, draw to the confirmation of their dogma not only the present testimony but also that which is found in most manuscripts of the Epistle to the Romans, reading: "Now to him who is able to strengthen you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret for eternal times, but now made manifest through the prophetic Scriptures and the coming of our Lord Jesus Christ," and the rest. To whom it must be briefly answered that the mystery of Christ was kept secret in times past, not among those who promised that it was to come, but among all the nations to whom it was afterwards manifested. And it is likewise to be noted that the sacrament of our faith cannot be revealed except through the prophetic Scriptures and the coming of Christ. Let those, therefore, who do not understand the prophets, nor desire to know them, asserting that they are content only with the Gospel, know that they are ignorant of the mystery of Christ, which was unknown to all nations for eternal times.

(Verses 8, 9.) To me, the least of all saints, was this grace given: to evangelize among the Gentiles the unsearchable riches of Christ, and to enlighten all as to what is the dispensation of the mystery hidden from the ages in God who created all things.

I do not think that the Apostle Paul agreed with the secret of his own mind so as to truly say that he was the least of all the saints: for example, among those who were in Ephesus, in Corinth, in Thessalonica, or who had believed in the whole world. While it is a sign of humility to call oneself the least of all saints, it is the guilt of a lie to have one thing closed in the breast and to utter another with the tongue. Therefore, an argument must be found by which Paul was truly the least of all saints, and yet did not fall from his apostolic dignity.

Loquitur Dominus in Evangelio ad discipulos: Qui vult in vobis major esse, fiat omnium minor, et qui vult esse primus, sit omnium novissimus (Matth. XX, 26, 27). Quod Paulus opere complebat, dicens: Puto enim quia Deus nos apostolos novissimos ostendit, quasi morti destinatos (I Cor. IV, 9). Omnibus igitur qui se propter Christum infirmos esse cupiebant, apostolus Paulus infirmior erat, et idcirco major. Omnibus enim, inquit, illis plus laboravi, non autem ego, sed gratia Dei, quae mecum est. Propter quam humilitatem dum omnium sanctorum est infimus, data est ei gratia haec in gentibus, ut evangelizaret ininvestigabiles divitias Christi, et doceret dispensationem mysterii absconditi a saeculis in Deo, qui universa creavit.

Si ininvestigabiles divitiae Christi sunt, quomodo evangelizantur in populo? Si absconditum est a saeculis mysterium in Deo, qua ratione per Paulum profertur in gentes? Sed ininvestigabiles et absconditum dupliciter sentiendum. Quod ininvestigabiles ante divitiae fuerint, et nunc post Domini apertae sint passionem. Aut certe quae natura sua homini ininvestigabiles erant, hae, Deo revelante, sunt cognitae. Quia aliud est ad secretum curiositate propria pervenire, quod postquam inventum fuerit, desinit esse ininvestigabile. Aliud propria diligentia illud nequaquam posse comprehendere, sed per gratiam cognoscere Dei, quod cum scieris, et caeteris quoque ostenderis, nihilominus ininvestigabile perseverat, dum tibi quantum in te est, fuit antequam ostenderetur occultum. Divitias Christi ininvestigabiles, ad ipsum quoque Christum loquens Psalmista testatur, dicens: Quam infinita multitudo bonitatis tuae, quam abscondisti timentibus te (Ps. XXX, 20). Hae bonitatis ejus divitiae ab omnibus retro saeculis absconditae fuerunt in Deo, qui creator est omnium. Ubi sunt Marcion et Valentinus, et omnes haeretici, qui alterum mundi, id est, visibilium, et alterum asserunt in visibilium conditorem? Hunc justum esse dicentes, illum nescio quem semper ignotum: tantum bonum, qui Pater Christi sit. Ecce Deus, in quo mysterium Christi ab omnibus retro saeculis absconditum fuit, Creator esse omnium praedicatur. Ex quo ostenditur idem esse Deus novi et veteris Testamenti.

Potest autem mysterium a saeculis absconditum et aliter intelligi, quod ipsa illud saecula ignoraverint, hoc est, omnes spirituales, et rationabiles creaturae quae in saeculis fuerunt. Saeculum quippe frequenter pro his quae in saeculo versantur, accipitur. Sicut Paulus ad Galatas loquitur dicens: Ut eriperet nos de praesenti saeculo nequam (Galat. I, 4). Et in alio loco: Ut ostenderet in venturis saeculis (Ephes. II, 7), pro eo quod est, his omnibus quae in supervenientibus saeculis futura erant.

The Lord speaks in the Gospel to the disciples: "He who wants to be greater among you, let him be the lesser of all, and he who wants to be first, let him be the last of all" (Matt. 20:26, 27). This Paul fulfilled in deed, saying: "For I think that God has shown us apostles as the last, as if destined for death" (1 Cor. 4:9). To all, therefore, who desired to be weak for Christ's sake, the Apostle Paul was weaker, and for that reason greater. "For I have labored more than all of them," he says, "not I, however, but the grace of God which is with me." Because of this humility, while he is the least of all saints, this grace was given to him among the Gentiles: that he should evangelize the unsearchable riches of Christ, and teach the dispensation of the mystery hidden from the ages in God, who created all things.

If the riches of Christ are unsearchable, how are they evangelized among the people? If the mystery is hidden from the ages in God, by what reasoning is it brought forth by Paul among the nations? But "unsearchable" and "hidden" must be understood in two ways. Either that the riches were previously unsearchable, and now after the Lord's passion they are opened. Or certainly that those things which by their nature were unsearchable to man, have been made known through God's revelation. For it is one thing to arrive at a secret by one's own curiosity, which after it has been found, ceases to be unsearchable. It is another thing to be in no way able to comprehend it by one's own diligence, but to know it through the grace of God; which, when you have learned it and shown it to others as well, nevertheless remains unsearchable, while for you, as far as it is in you, it was hidden before it was shown. The Psalmist, speaking to Christ himself, testifies to the unsearchable riches of Christ, saying: "How infinite is the multitude of your goodness, which you have hidden for those who fear you" (Ps. 30:20). These riches of his goodness were hidden from all ages past in God, who is the creator of all. Where are Marcion and Valentinus, and all the heretics who assert that one is the creator of the world—that is, of visible things—and another of invisible things? Saying that this one is just, and that other someone always unknown: only good, who is the Father of Christ. Behold God, in whom the mystery of Christ was hidden from all ages past, is preached as being the Creator of all. From which it is shown that the God of the New and Old Testaments is the same.

The mystery hidden from the ages can also be understood in another way: that the ages themselves were ignorant of it, that is, all spiritual and rational creatures who were in those ages. For "age" is frequently taken for those things which are engaged in the age. As Paul speaks to the Galatians, saying: "That he might rescue us from the present evil age" (Gal. 1:4). And in another place: "That he might show in the ages to come" (Eph. 2:7), instead of saying, among all those things which were to be in the ages following.

(Vers. 10, 11.) Ut innotesceret nunc principatibus et potestatibus in coelestibus per Ecclesiam multiplex sapientia Dei secundum propositum saeculorum, quam fecit in Christo Jesu Domino nostro.

Juxta donum gratiae Dei, quae data est Apostolo, ut evangelizaret ininvestigabiles divitias Christi, et doceret in gentibus mysterium quod a saeculis fuerat ignoratum: idcirco idipsum sacramentum ei est revelatum, ut non solum gentibus, sed et principatibus et potestatibus per Ecclesiam manifesta fieret multiplex sapientia Dei, quae juxta propositum veterum saeculorum olim destinata, nunc consummata videtur in Christo. Si autem principatibus et potestatibus in coelis, quas sanctas ministrasque Dei accipere debemus (licet quidam principem aeris istius et angelos ejus interpretentur), ignota fuit multiplex sapientia Dei, quae nunc eis per Ecclesiam revelata est, quanto magis patriarchis et prophetis ignota fuit, quos supra non ignorasse mysterium Christi, sed ita ut apostolos, nescisse monstravimus? Multiplex quippe sapientia Dei, quae sermone Graeco, *polypoikilos*, et ut ita dicam, *multifaria*, appellatur, per Ecclesiam Dei nunc et principatibus et potestatibus revelata est. Quam olim Deus futuram in sua mente decreverat, et nunc esse perfectam ex eo quod videmus, agnoscimus. Crux itaque Christi non solum nobis, sed et angelis cunctisque in coelo virtutibus profuit, et aperuit sacramentum quod antea nesciebant. Denique ad coelum cum corpore Deum revertentem mirantur, et dicunt: Quis est iste qui ascendit de Edom, fulvida vestimenta ejus ex Bosor, sic [Al. hic] formosus in stola candida (Isai. LXIII, 1). Et in alio loco: Quis est iste rex gloriae? Dominus virtutum ipse est rex gloriae (Psal. XXIII, 10).

Non putemus igitur in Ecclesia esse simplicem fidem, sed multiplicem et multifariam esse sapientiam, ut non solum varia sit, sed multa varietate distincta. Respicis cunas Christi: vide pariter et coelum. Vagientem in praesepe intueris infantem: sed angelos simul ausculta laudantes. Herodes persequitur, sed adorant Magi (Matth. II). Ignorant Pharisei, sed stella demonstrat. Baptizatur a servo: sed vox desuper Dei intonantis auditur (Matt. III). Aquis mergitur: sed columba descendit, immo Spiritus in columba (Ibid., 16).

(Verses 10, 11.) That now might be made known to the principalities and powers in the heavenly places through the Church the manifold wisdom of God, according to the purpose of the ages, which he made in Christ Jesus our Lord.

According to the gift of the grace of God which was given to the Apostle, that he should evangelize the unsearchable riches of Christ and teach among the Gentiles the mystery which had been unknown from the ages: for that reason the sacrament itself was revealed to him, so that not only to the Gentiles, but also to the principalities and powers through the Church, the manifold wisdom of God might be made manifest; which, having been destined long ago according to the purpose of the ancient ages, now appears consummated in Christ. But if the manifold wisdom of God was unknown to the principalities and powers in the heavens, whom we should accept as holy ministers of God (although some interpret them as the prince of this air and his angels), and it is now revealed to them through the Church, how much more was it unknown to the patriarchs and prophets? For we have shown above that they were not ignorant of the mystery of Christ, but they did not know it in the way the apostles did. Indeed, the manifold wisdom of God, which in the Greek tongue is called *polypoikilos* (ἰεὶς ἰσχυρὸς... ἰεὶς ἰσχυρὸς ἰσχυρὸς ἰσχυρὸς) and, if I may say so, "multifarious," is now revealed through the Church of God to both principalities and powers. What God had decreed long ago in his own mind as coming to be, we now recognize as being perfected from what we see. Thus the Cross of Christ benefited not only us but also the angels and all the powers in heaven, and opened the sacrament which they previously did not know. Finally, they wonder at God returning to heaven with a body, and say: "Who is this that comes up from Edom, his garments red from Bozrah, this one beautiful in his white robe?" (Isa. 63:1). And in another place: "Who is this king of glory? The Lord of powers, he is the king of glory" (Ps. 23:10).

Let us not think, therefore, that there is simple faith in the Church, but that there is manifold and multifarious wisdom, so that it is not only varied but distinguished by much variety. You look at the cradle of Christ: see also the heaven at the same time. You behold the infant crying in the manger: but listen at the same time to the angels praising. Herod persecutes, but the Magi adore (Matt. 2). The Pharisees are ignorant, but the star points him out. He is baptized by a servant, but the voice of God thundering from above is heard (Matt. 3). He is submerged in the waters, but the dove descends, or rather the Spirit in the dove (v. 16).

Ad passionem venit, et pati timet, vult transire calicem, et Petrum quia calicem timebat, accusat. Quid hac stultitia prudentius, varietate distinctius, sapientia obscurius, quam fecit Deus in Christo Jesu Domino nostro? Licet enim a plerisque secundum ordinem juncturamque sermonis, et Ecclesia facta intelligi possit, et prothesis, id est, propositio quam nos genere neutrali in Latino sermone propositum habemus expressam: tamen sapientia magis in Christo facta potest resonare quam caetera. Fatuum quippe Dei sapientius est hominibus (I Cor. I, 25). Quod si in Christo secundum mysticos intellectus dicitur facta sapientia (Eccli. XXIV), intelligant Ariani frustra se de illo testimonio gloriari, in quo sapientia in initio viarum Dei creatam se et genitam loquitur et fundatam. Et utique juxta illos creata est, nata esse non potuit. Si autem nata est, quomodo et fundata dicitur et creata?

(Vers. 12.) In quo habemus fiduciam, et accessum in confidentia per fidem ejus.

Nihil nobis ita potest ad Deum praebere fiduciam, et conscientiae puritatem, de qua dicitur: Si conscientia nos non reprehenderit, confidentiam habemus ad Deum (I Joan. III, 21), nisi sermo, veritas, sapientia, justitia, quae omnia intelliguntur in Christo. Quomodo igitur haec nobis tribuunt fiduciam ad Deum: sic et accessum, ut noster ad eum sensus accedat, et diligentius contempletur, et aliquid sibi de ejus majestate assumat et vindicet, et quasi de radiis solis, calorem quemdam splendoremque luminis mutuetur et dicat: Signatum est super nos lumen vultus tui, Domine (Ps. IV, 7). Magnum est ergo non solum nos habere fiduciam, sed etiam habere eam in confidentia. Nec tantum habere accessum, sed ut ipse firmior sit accessus, habere illum in confidentia, cujus fiduciae atque accessus, principium et origo, fides in Christo est. Qui igitur omnia ratione et ordine facit, iste credit in Christum sermonem atque rationem: qui sapientiam potuerit comprehendere, credit in Christum sapientiam: qui intellexerit veritatem, credit in Christum veritatem: qui juste vixerit, credit in eum justitiam. Nec opus est plura dicere, cum frequenter mihi necessitas incubuerit de Christo similiter disserendi.

(Vers. 13.) Propter quod peto, ne deficiatis in tribulationibus meis pro vobis, quae est gloria vestra. Id quod nunc Latinus translator expressit, ne deficiatis, potest juxta Graeci sermonis ambiguitatem et ita legi, ne deficiam. Ut sit sensus: Propter quod peto, ne deficiam in tribulationibus meis pro vobis, etc. Hoc est ergo quod Apostolus rogat, et a Domino magnopere deprecatur, ne deficiat in pressuris suis. Videbat quippe se de Jerusalem usque ad Illyricum Evangelium praedicasse, isse Romam, ad Hispanias, vel perrexisse, vel ire disponere (Rom. XV).

He comes to his passion and fears to suffer, he wishes the cup to pass, and yet he accuses Peter because he feared the cup. What is more prudent than this folly, more distinguished by variety, more obscure than this wisdom, which God made in Christ Jesus our Lord? For although by most it can be understood from the order and joining of the discourse that both the Church was made and the prothesis (ἡ ἐκείνου ἡ ἰμῖν ἡ,) —that is, the "proposition" which we have expressed as the "purpose" (propositum) in the neutral gender in the Latin tongue—nevertheless, it can resonate more that wisdom was "made" in Christ than the rest. For "the foolishness of God is wiser than men" (1 Cor. 1:25). But if wisdom is said to have been made in Christ according to mystical understandings (Sirach 24), let the Arians understand that they glory in vain over that testimony in which wisdom says of itself that it was created, and begotten, and established in the beginning of the ways of God. And certainly according to them it was created; it could not have been born. But if it was born, how is it also said to be established and created?

(Verse 12.) In whom we have boldness, and access in confidence through his faith.

Nothing can so provide us with boldness toward God and purity of conscience—of which it is said: "If our conscience does not reprehend us, we have confidence toward God" (1 John 3:21)—as the Word, Truth, Wisdom, and Justice, all of which are understood in Christ. Therefore, just as these things bestow upon us boldness toward God, so also do they provide access, so that our mind may approach him and contemplate more diligently, and take and claim for itself something of his majesty; and, as if from the rays of the sun, borrow a certain heat and splendor of light and say: "The light of your countenance, O Lord, is signed upon us" (Ps. 4:7). It is a great thing, therefore, not only for us to have boldness, but even to have it in confidence. Nor is it only to have access, but that the access itself may be firmer, to have it in confidence; of which boldness and access, the principle and origin is faith in Christ. He, therefore, who does all things with reason and order, believes in Christ the Word and Reason (*sermo atque ratio*); he who is able to comprehend wisdom, believes in Christ the Wisdom; he who understands truth, believes in Christ the Truth; he who lives justly, believes in him as Justice. Nor is there need to say more, since the necessity has frequently fallen upon me to discourse similarly concerning Christ.

(Verse 13.) Therefore I ask that you do not lose heart in my tribulations for you, which is your glory. That which the Latin translator has now expressed as "do not lose heart" (*ne deficiatis*) can also be read, according to the ambiguity of the Greek tongue, as "that I may not lose heart" (*ne deficiam*). So that the sense would be: "Therefore I ask that I may not lose heart in my tribulations for you," etc. This is therefore what the Apostle asks and earnestly prays from the Lord: that he may not fail in his afflictions. For he saw that he had preached the Gospel from Jerusalem even to Illyricum, had gone to Rome, to the Spains—either having gone or arranging to go (Rom. 15).

Totus mundus ad doctrinam ipsius de potestate principis tollebatur: deserebantur idola, et cultoribus templa deserta squalore et sordibus replebantur. Ob quam causam omnis exercitus daemonum, omnis turba inimicarum fortitudinum, contra ipsum facto cuneo dimicabat, ut per tribulationes et angustias, Evangelium Christi desineret praedicare, et lassus aliquando requiesceret. Hoc est itaque quod ait: Peto, ne deficiam in tribulationibus meis pro vobis. Totum enim quod patior, quod tribulor, quod coarctor, vestrae salutis est causa, dum vobis Evangelium annuntiare desidero: quae tribulationes meae, vestra est gloria. Porro quasi imperitus locutus est, ut plurali tribulationum numero, gloriam subjungeret singularem, et diceret: In tribulationibus meis pro vobis, quae est gloria vestra, pro eo quod est, quae sunt tribulationes gloria vestra: nisi forte quis altius et per hyperbaton, vel ad fiduciam, vel ad accessum, vel ad fidem hoc existimet esse referendum, et dicat, in quo habemus fiduciam, et accessum, et fidem. Quae fiducia, accessus et fides, vestra est gloria. Sed magis superior sectandus est sensus. Potest autem secundum id quod Latinus expressit: Propter quod peto, ne deficiatis in tribulationibus meis pro vobis, quae est gloria vestra, illud exponi quod pro Ephesiis petat, ne in pressuris apostoli lassescant atque deficiant. Siquidem et ea quae sequuntur, huic sensui magis congruunt: Propterea curvo genua mea ad Patrem Domini nostri Jesu Christi, ut det vobis secundum divitias gloriae suae virtute confortari. Necessariam quippe habebant fortitudinem, ne in tribulationibus vinceantur. Dicat aliquis: Si fuissent Ephesi in angustiis constituti, recte Paulus pro eis potuerat deprecari, ne deficerent atque lassescerent: nunc vero ridiculum est, Paulo in tribulationibus posito, rogare eum, ne Ephesi in suo labore deficiant. Sed et ad hanc quaestiunculam dissolvendam, illud sumetur exemplum: Tentationem vestram in carne mea non sprevis, neque abjecistis. Ostenditur siquidem in hoc dicto, quod in carne Pauli aliis sit nata tentatio. Consideremus totius mundi homines (et quid in commune de omnibus loquor, eos qui in Christum putantur credere, discutiamus), et videbimus hac eos vel maxime quaestione tentari, quare sanctis viris et Deo servientibus, multa adversa eveniant, et contra scelerati, impii, parricidae floreat, vigeant, sint divites et potentes. Quorum verba sub sua persona David exprimens ait: Quam bonus Deus Israel rectis corde. Mei vero pene moti sunt pedes: pene effusi sunt gressus mei. Quoniam aemulatus sum super iniquis, pacem peccatorum videns (Ps. LXXII, 1 seqq.), et reliqua.

The whole world was being taken away from the power of the prince through his teaching; idols were being abandoned, and temples deserted by their worshipers were being filled with squalor and filth. For which reason the whole army of demons, the whole crowd of enemy powers, fought against him in a massed formation, so that through tribulations and straits he might cease to preach the Gospel of Christ, and being weary, might at last rest. This is therefore what he says: "I ask that I may not lose heart in my tribulations for you." For everything that I suffer, by which I am troubled and constrained, is for the sake of your salvation, while I desire to announce the Gospel to you; which tribulations of mine are your glory. Furthermore, he spoke as if unlearned, so as to subjoin a singular "glory" to the plural number of "tribulations," saying: "In my tribulations for you, which is your glory," instead of saying, "which tribulations are your glory"; unless perhaps someone thinks this should be referred more deeply and through hyperbaton either to "boldness," or to "access," or to "faith," and says: "in whom we have boldness, and access, and faith." Which boldness, access, and faith are your glory. But the former sense is rather to be followed. However, according to what the Latin has expressed—"Therefore I ask that you do not lose heart in my tribulations for you, which is your glory"—it can be explained as asking on behalf of the Ephesians that they may not grow weary and lose heart in the Apostle's afflictions. Indeed, those things which follow are more congruent with this sense: "For this cause I bow my knees to the Father of our Lord Jesus Christ, that he may grant you according to the riches of his glory to be strengthened with power." For they certainly needed strength so as not to be overcome in tribulations. Someone might say: "If the Ephesians had been set in straits, Paul could rightly have prayed for them that they might not lose heart and grow weary; but now it is ridiculous for Paul, placed in tribulations, to ask them that the Ephesians should not lose heart in his labor." But to dissolve this little question, that example will be taken: "You did not despise or reject my temptation in my flesh." For it is shown in this saying that a temptation arose in others because of Paul's flesh. Let us consider the men of the whole world (and why should I speak in common of all? let us discuss those who are thought to believe in Christ), and we shall see that they are especially tempted by this question: why many adverse things happen to holy men and those serving God, while on the contrary the wicked, the impious, and parricides flourish, thrive, and are rich and powerful. Expressing their words under his own person, David says: "How good is the God of Israel to those who are right in heart. But my feet were almost moved: my steps had well-nigh slipped. Because I was envious of the iniquitous, seeing the peace of sinners" (Ps. 72:1 et seq.), and the rest.

Super quae infert: Ego autem dixi: ergo sine causa justificavi cor meum, et lavi inter innocentes manus meas, et factus sum flagellatus tota die. Non itaque mirum est, si pluribus Paulo angustiis in Epheso, et in Asia coarctato, Ephesi tentabantur, et habebant necessarium orationum ejus auxilium, ne deficerent in pressuris ejus. Quod autem in Epheso et in Asia fuerit Apostolus plura perpessus, scriptum est quidem et in Actibus apostolorum: sed magis de ipsius Pauli Epistolis discimus, in quibus ait: Si juxta hominem ad bestias pugnavi in Epheso, quid mihi prodest, si mortui non resurgunt (I Cor. XV, 32)? Et in secunda ad Corinthios: Nolo vos ignorare, fratres, de tribulatione nostra, quae facta est in Asia: quia super modum, super virtutem aggravati sumus, ita ut desperaremus etiam vivere: sed ipsi in nobismetipsis responsum mortis habuimus, ut non confidentes essemus in nobis, sed in Deo qui suscitavit mortuos, qui de talibus mortibus liberavit nos, et liberat: speramus autem, quia et liberaturus sit (II Cor. I, 8 seqq.). Quantum putas eum tribulationum pondus urgebat, ut diceret: qui de tantis et talibus mortibus liberavit nos? Recte igitur petit, ne deficiat fides Ephesiorum in pressuris suis atque angustiis, quas propterea patitur, quia Ephesiis Evangelium praedicabat. Quae quidem pressurae apud incredulos poenae sunt, apud fidei gloria atque victoria, quia vicisse, est adversariis in angustiis non cessisse.

(Vers. 14.) Propterea curvo genua mea ad Patrem Domini nostri Jesu Christi, ex quo omnis paternitas in coelis, et in terra nominatur. Quomodo in superioribus demonstratum est, ad effigiem corporalium luminum esse oculos spirituales: sic nunc intelligendum, alia esse exterioris hominis genua, alia interioris. Etenim illud quod dicitur in Isaia: Confortamini manus dimissae, et genua dissoluta (Isai. XXXV, 3). Et in alio loco ipse Apostolus: Ut in nomine, inquit, Jesu, omne genu flectatur, coelestium, terrestrium, et infernorum (Philip. II, 10), non ad genua corporis, sed ad subjectionem mentis et inclinationem animae, cordisque obsequium pertinet, terrae se coaequantis, ut Psalmista quoque canit, dicens: Adhaesit pavimento anima mea (Ps. CXVIII, 25). Res enim spiritualis et incorporea anima, rei corporali pavimento quomodo potuit adhaerere? Esto quippe in nomine Jesu flectant genua terrestria: numquid et angelos caeterasque virtutes, quae in coelestibus perseverant, possumus affirmare speciem habere corpoream, ut in nomine ejus flectant genua? vel apud inferos animas vinculis corporis liberatas, genu quod non habent, esse flexuras? Quomodo igitur quicumque subjectus est Salvatori, flectere ei genu dicitur: sic qui peccati servus est, et habet spiritum servitutis iterum in timore, genu scribitur flexisse peccato.

Upon which he brings in: "But I said: then in vain have I justified my heart, and washed my hands among the innocent, and have been scourged all the day long." It is not surprising, therefore, if with Paul constrained by many straits in Ephesus and in Asia, the Ephesians were tempted and had need of the help of his prayers, lest they should lose heart in his afflictions. That the Apostle suffered many things in Ephesus and in Asia is indeed written in the Acts of the Apostles, but we learn more from the Epistles of Paul himself, in which he says: "If according to man I have fought with beasts at Ephesus, what does it profit me, if the dead do not rise?" (1 Cor. 15:32). And in the second to the Corinthians: "I would not have you ignorant, brethren, of our tribulation which happened in Asia: that we were burdened beyond measure, beyond our strength, so that we despaired even of life: but we had the answer of death in ourselves, that we should not be trusting in ourselves, but in God who raises the dead, who has delivered us from such great deaths, and does deliver: in whom we hope that he will yet deliver us" (2 Cor. 1:8 et seq.). How great a weight of tribulations do you think urged him, that he should say: "who has delivered us from so many and such great deaths?" Rightly, therefore, he asks that the faith of the Ephesians may not fail in his afflictions and straits, which he suffers for this reason: because he was preaching the Gospel to the Ephesians. These afflictions are indeed punishments among the unbelievers, but among the faithful they are glory and victory; because to have conquered is to have not yielded to adversaries in straits.

(Verse 14.) For this cause I bow my knees to the Father of our Lord Jesus Christ, from whom all paternity in heaven and on earth is named. As it was demonstrated in the previous sections that there are spiritual eyes according to the image of bodily lights: so now it must be understood that some are the knees of the outer man, others of the inner man. For that which is said in Isaiah: "Strengthen the hanging hands and the feeble knees" (Isa. 35:3). And in another place the Apostle himself says: "That in the name of Jesus every knee should bow, of those in heaven, on earth, and under the earth" (Phil. 2:10), pertains not to the knees of the body, but to the subjection of the mind and the inclination of the soul, and the obedience of the heart, equaling itself to the earth, as the Psalmist also sings, saying: "My soul has cleaved to the pavement" (Ps. 119:25). For how could the soul, a spiritual and incorporeal thing, cleave to a bodily pavement? Granted, let those on earth bow the knee in the name of Jesus: can we also affirm that the angels and other powers that persevere in the heavens have a bodily form, so that they might bow the knee in his name? or that the souls in the lower regions, freed from the bonds of the body, are going to bow a knee which they do not have? As, therefore, whoever is subject to the Savior is said to bow the knee to him: so he who is a slave to sin, and has the spirit of servitude again in fear, is written to have bowed the knee to sin.

Derelinquit mihi, ait Dominus, septem millia virorum, qui non curvaverunt genua ante Baal (III Reg. XIX, 18), idolo scilicet atque peccato. Qui fornicator est, et per lupanaria scortaque discurret, libidini flectit genu suum. Qui furiosus, flexo adorat iram genu. Qui mammonam suspicit, et Deus ejus est venter, flectit genua avaritiae atque luxuriae. Et quid me necesse est singula peragere? Toties diabolo flectimus genu, quotiescumque peccamus. Haec autem spiritualiter exponentes, non statim juxta litteram orandi consuetudinem tollimus, qua Deum genu posito suppliciter adoramus, et fixo in terram poplite, magis quod ab eo poscimus, impetramus. Legimus enim et Paulum in littore sic orasse, et geniculationes in oratione praeceptas (Act. XXVII). Sed sicut illud aedificat simplices: sic veram geniculationem esse docemus in animo; quia multi corporale flectentes genu, animae, nequaquam poplitem curvaverunt. Et contra, alii erecto Deum corpore deprecantes, magis se animo curvaverunt. Porro quod sequitur, ad Patrem ex quo omnis paternitas in coelis, et in terra nominatur, non ut in Latinis codicibus additum est, ad Patrem Domini nostri Jesu Christi, sed simpliciter, ad Patrem, legendum, ut Dei Patris nomen, non Domino nostro Jesu Christo, sed omnibus creaturis rationabilibus coaptetur. Quaerendum ergo quomodo ex Deo Patre omnis paternitas in coelis et in terra sit nominata. Et simul antequam aliquid retractetur, notandum, quod non dixerit, ex quo omnis paternitas in coelis et in terra nata est, vel creata; sed, ex quo omnis paternitas in coelis et in terra nominatur. Aliud est enim appellationem paternitatis mereri, aliud naturae habere consortium, paternitatem quae in Graeco patria, in Hebraeo MESPHATH (mishpachah), id est, cognatio, vel familia dicitur, legimus et in Numeris: Tollite, inquit, summam omnis synagogae Israel, juxta cognationes et populos, secundum domos paternitatum, juxta numerum nominum eorum (Num. I, 2). Hi sunt electi synagogae principes tribuum, juxta paternitates suas duces Israel (Num. I, 16). Et rursum de tribu Levi: Et locutus est Dominus ad Moysen in deserto Sina, dicens: Numera filios Levi, secundum domos paternitatum suarum, secundum populos eorum, secundum cognationes eorum: omne masculinum a mense uno et supra, considerate eos (Num. III, 15). Haec de populo Israel, et de sacerdotali ac Levitica tribu. Caeterum mecum ipse pertractans, ubi de gentibus paternitatum vocabulum legerim, nunc interim aliud non invenio, nisi vicesimi primi psalmi testimonium, in quo scriptum est: Et adorabunt in conspectu ejus omnes patriae gentium (Psal. XXI, 30); et vicesimi octavi: Afferte Domino patriae gentium: afferte Domino filios arietum (Psal. XXVIII, 1).

"He has left for me," says the Lord, "seven thousand men who have not bowed their knees before Baal" (1 Kings 19:18), that is, to the idol and to sin. He who is a fornicator, and runs through brothels and after harlots, bows his knee to lust. He who is furious, with a bowed knee adores anger. He who looks up to mammon, and whose god is his belly, bows his knees to avarice and luxury. And why is it necessary for me to traverse each one? We bow the knee to the devil as many times as we sin. But in explaining these things spiritually, we do not immediately take away the custom of praying according to the letter, by which we suppliantly adore God with a bowed knee, and with the knee fixed to the ground, we more effectively obtain what we ask from him. For we read that Paul also prayed thus on the shore, and that kneelings are commanded in prayer (Acts 21). But just as that builds up the simple: so we teach that true kneeling is in the soul; because many bowing the bodily knee have by no means curved the knee of the soul. And on the contrary, others praying to God with an erect body have curved themselves more in soul. Furthermore, that which follows, "to the Father from whom all paternity in heaven and on earth is named," must be read simply as "to the Father," not as added in the Latin codices, "to the Father of our Lord Jesus Christ," so that the name of God the Father may be adapted not to our Lord Jesus Christ, but to all rational creatures. We must ask, therefore, how from God the Father all paternity in heaven and on earth is named. And at the same time, before anything is discussed, it should be noted that he did not say, "from whom all paternity in heaven and on earth is born," or "created"; but, "from whom all paternity in heaven and on earth is named." For it is one thing to merit the appellation of paternity, another to have a consortium of nature; paternity, which in Greek is called *patria*, in Hebrew *mishpachah*, that is, "cognition" or "family," we read also in Numbers: "Take," he says, "the sum of all the synagogue of Israel, according to their cognations and peoples, according to the houses of their paternities, according to the number of their names" (Num. 1:2). These are the chosen princes of the synagogue of the tribes, according to their paternities the leaders of Israel (Num. 1:16). And again concerning the tribe of Levi: "And the Lord spoke to Moses in the desert of Sinai, saying: Number the sons of Levi, according to the houses of their paternities, according to their peoples, according to their cognations: every male from one month and upward, consider them" (Num. 3:15). These things concern the people of Israel, and the priestly and Levitical tribe. But as for me, considering where I might have read the word of paternities concerning the nations, for now I find nothing else except the testimony of the twenty-first psalm, in which it is written: "And all the families (*patriae*) of the nations shall adore in his sight" (Ps. 22:27); and of the twenty-eighth: "Bring to the Lord, O families of the nations: bring to the Lord the sons of rams" (Ps. 29:1).

Quomodo ergo Deus essentiae suae nomen atque substantiae, etiam caeteris impertit elementis, ut ipsa quoque esse dicantur, non quo secundum naturam sint (fuit enim tempus quando universa non fuerunt, et rursum, si voluerit, in nihilum revertentur) sed ut esse dicantur, habent Dei bonitate donatum: sic et paternitatis nomen ex semetipso largitus est omnibus. Quod ut manifestius fiat, Scripturarum testimonium proferam. Loquitur in Exodo Dominus: Ego sum qui sum (Exod. III, 14); et: Haec dices filiis Israel: Qui est, misit me ad vos. Numquid solus Deus erat, et caetera non erant? Utique angeli, coelum, terra, vel maria, et ipse Moyses, cui Dominus loquebatur, et Israel, et Aegyptii, ad quos, et contra quos princeps et adversarius mittebatur, et erant. Et quomodo nomen commune substantiae, sibi proprium vindicat Deus? illa, ut diximus, causa: quia caetera ut sint, Dei sumpserunt beneficio. Deus vero qui semper est, nec habet aliunde principium, et ipse sui origo est, suaeque causa substantiae, non potest intelligi aliunde habere quod substituit. Nam et in igne aliud est calidum, aliud calefactum. Ignis absque calore intelligi non potest. Caetera quae ex igne calefiunt, calorem illius mutuuntur, et paulatim si ignis abscesserit, calore tenuato, redeunt in naturam suam, et nequaquam calida nuncupantur. Juxta hunc sensum et in Evangelio dicitur ad eum qui Salvatorem non quasi Dei Filium, sed quasi magistrum bonum putabat: Quid me appellas bonum? nemo est bonus, nisi unus Deus (Luc. XVIII, 19). Et certe terram bonam legimus, et hominem, et pastorem bonum; sed nemo juxta naturam bonus, nisi solus Deus. Caetera ut dicantur bona, bonitate illius consequuntur. Sicut ergo solus bonus, bonos facit, et solus immortalis, immortalitatem tribuit, et solus verus, veritatis nomen impertit: ita et solus Pater, quia Creator est omnium, et universorum causa substantiae, praestat caeteris ut patres esse dicantur. De terrenis coelestia contemplerur: Adam quem primum plasmavit Deus, et Creator ipsius, et Pater fuit, certe Deo Patri scit se debere quod substituit. Rursum hi qui geniti sunt ex Adam, patrem illum intelligunt, ex quo orti sunt. Unde et in Evangelio secundum Lucam, cum paulatim a Christo David, et Abraham retrorsum esset generatio supputata, ad extremum Scriptura ait: Filii Seth, filii Adam, filii Dei (Luc. III, 38); ut paternitatis in terra vocabulum, a Deo primum ortum esse monstraret. Quaeritur vero quam ob causam, et in coelis ab eo omnis paternitas appelletur.

How then does God impart the name of his essence and substance also to the other elements, so that they too are said to be, not that they are so according to nature (for there was a time when all things were not, and again, if he wills, they shall return to nothing), but that they are said to be, having it bestowed by the goodness of God: so also he has bestowed the name of paternity from himself upon all. That this may become more manifest, I shall bring forward the testimony of the Scriptures. The Lord speaks in Exodus: "I am who I am" (Exod. 3:14); and: "Thus shalt thou say to the children of Israel: HE WHO IS has sent me to you." Was God alone, and the rest were not? Certainly the angels, the heaven, the earth, or the seas, and Moses himself to whom the Lord was speaking, and Israel, and the Egyptians, to whom and against whom the prince and adversary was being sent, they also were. And how does God claim for himself as proper the common name of substance? For that reason, as we have said: because the rest, that they might be, took it by the benefit of God. But God, who always is, nor has a beginning from elsewhere, and is himself his own origin and the cause of his own substance, cannot be understood to have from elsewhere that which subsists. For even in fire one thing is the hot, another the heated. Fire cannot be understood without heat. Other things which are heated by fire borrow its heat, and gradually if the fire departs, the heat being thinned, they return into their own nature, and are by no means called hot. According to this sense it is also said in the Gospel to him who thought the Savior not as the Son of God, but as a good teacher: "Why callest thou me good? no one is good, except God alone" (Luke 18:19). And certainly we read of the good earth, and the good man, and the good shepherd; but no one is good according to nature, except God alone. Others, that they might be called good, follow from his goodness. As therefore he who alone is good makes others good, and he who alone is immortal bestows immortality, and he who alone is true imparts the name of truth: so also he who alone is Father, because he is the Creator of all and the cause of the substance of all things, grants to others that they should be called fathers. From earthly things let us contemplate heavenly ones: Adam, whom God first formed, was both his Creator and Father; certainly he knows he owes it to God the Father that he subsists. Again, those who are born of Adam understand him as the father from whom they originated. Whence also in the Gospel according to Luke, when the generation had been calculated backward little by little from Christ to David and Abraham, at the end the Scripture says: "The son of Seth, the son of Adam, the son of God" (Luke 3:38); so that it might show the word of paternity on earth to have first originated from God. But it is asked for what reason every paternity in the heavens is also called by him.

Quomodo nos, qui non sumus de genere Abraham, si fidem illius habuerimus, filii vocamur Abraham: patriarchas quoque et prophetas (si tamen nos ab eis peccata non separent) nostros patres dicimus: ita puto et angelos, caeterasque virtutes habere principes sui generis in coelestibus, quos patres gaudeant appellare. Archangelus enim, nisi angelorum dici non potest, et dominatio, et principatus, et potestas, nisi inferiores subjectos habeant, non vocantur. Potest ergo et hoc dici, ex eo quod Deus Pater Domini nostri Jesu Christi juxta substantiam Pater est, et unigenitus non est adoptione Filius, sed natura: caeterae quoque creaturae paternitatis nomen adoptione meruerunt. Quidquid autem de Patre et Filio dicimus, hoc sciamus dictum esse de Spiritu sancto. Nam et Salvator noster Patrem esse se novit, dicens: Fili, dimittuntur tibi peccata (Marc. II, 5); et: Filia, fides tua te salvam fecit (Matt. IX, 22); et: Filioli mei, adhuc modicum vobiscum sum (Joan. XIII, 13); et per Spiritum sanctum, justique adoptantur in filios. Valentinus saeculorum suorum probolas atque conjugia, ex hoc vel maxime loco confirmandas putat: nequaquam intelligens, ut supra diximus, ad similitudinem Dei Patris, et in coelo, et in terra, paternitates non fieri, sed appellari.

(Vers. 16 seqq.) Ut det vobis, secundum divitias gloriae suae, virtute confortari per spiritum ejus in interiorem hominem: habitare Christum per fidem in cordibus vestris: in charitate radicati et fundati: ut possitis comprehendere cum omnibus sanctis quae sit latitudo, et longitudo, et profundum, et altitudo: Scire etiam supereminentem scientiae charitatem Christi, ut impleamini in omni plenitudine Dei. Propterea, inquit, curvo genua mea ad Patrem, ad cujus similitudinem omnis in coelo et in terra paternitas nominatur, deprecans eum atque obsecrans, ut tribuat vobis virtutem gloriae suae, id est, majestatis suae habere consortium: vosque roboret atque confirmet per Spiritum sanctum: quia nulla fortitudo absque Spiritu sancto est: Roboret autem atque confirmet in interiorem hominem. Non enim corporis vires, sed animae quaerimus: nec exteriorem, sed interiorem hominem cupimus roborari: ut postquam habitaverit Christus in interiore homine, in ipsius interiori hominis habitet principali, id est, in cordibus nostris: nequaquam per cuncta ejus membra discurrens, sed in rationabili ejus habitans: et in eo domicilium, sedemque suam ponens. Hoc autem totum per fidem fiet, si credamus in eum. Quamobrem ait: Habitare Christum per fidem in cordibus vestris. Habitatio autem ista quae per exordium fidei fabricatur, radices et fundamentum in charitate habet: ut quoniam Dei agricultura sumus, Dei aedificatio (I Cor. III), omnia in charitate succrescant atque aedificentur.

As we, who are not of the race of Abraham, if we have his faith, are called sons of Abraham; and we also call the patriarchs and prophets our fathers (if indeed our sins do not separate us from them): so I think also the angels and other powers have princes of their own race in the heavens, whom they rejoice to call fathers. For an archangel cannot be so called except of angels, and a dominion, and a principality, and a power, unless they have inferior subjects, are not so called. It can also be said, therefore, that from the fact that God the Father of our Lord Jesus Christ is Father according to substance, and the only-begotten is Son not by adoption but by nature: the other creatures also merited the name of paternity by adoption. But whatever we say of the Father and the Son, let us know this to have been said of the Holy Spirit. For our Savior also knew himself to be a Father, saying: "Son, thy sins are forgiven thee" (Mark 2:5); and: "Daughter, thy faith hath made thee whole" (Matt. 9:22); and: "My little children, yet a little while I am with you" (John 13:33); and through the Holy Spirit all the just are adopted as sons. Valentinus thinks his emanations (*probolae*) and marriages of his eons are confirmed especially from this place: by no means understanding, as we have said above, that according to the likeness of God the Father, both in heaven and on earth, paternities are not made, but named.

(Verses 16 et seq.) That he would grant you, according to the riches of his glory, to be strengthened with power through his Spirit in the inner man: that Christ may dwell through faith in your hearts: being rooted and grounded in charity: that you may be able to comprehend with all the saints what is the breadth, and length, and depth, and height: to know also the supereminent charity of the knowledge of Christ, that you may be filled in all the fullness of God. "For this cause," he says, "I bow my knees to the Father, after whose likeness all paternity in heaven and on earth is named," praying to him and beseeching him that he might grant you the power of his glory, that is, to have a consortium of his majesty: and that he might strengthen and confirm you through the Holy Spirit: because there is no strength without the Holy Spirit. Moreover, let him strengthen and confirm in the inner man. For we do not seek the strengths of the body, but of the soul; nor do we desire the outer, but the inner man to be strengthened: so that after Christ has dwelt in the inner man, he may dwell in the principal part of that same inner man, that is, in our hearts: by no means running through all its members, but dwelling in its rational part, and placing his domicile and seat in it. All this, moreover, shall be done through faith, if we believe in him. Wherefore he says: "That Christ may dwell through faith in your hearts." But this habitation, which is built through the beginning of faith, has its roots and foundation in charity: so that since we are God's husbandry, God's building (1 Cor. 3), all things may grow and be built up in charity.

Cum autem radicati et fundati in charitate (Ephes. III), in interiore homine habitare Christum tota mentis fiducia noverimus: tunc incipiemus cum caeteris sanctis etiam ad illa nos tendere: ut sagaci animo comprehendamus quae sit latitudo, et longitudo, profundum, et altitudo: et non solum hoc, sed etiam supereminentem scientiae charitatem Christi scire cupiemus; ut postquam haec omnia fuerint in nobis ordine et ratione completa, tunc impleamur in omnibus plenitudine Dei. Latitudinem et longitudinem, profundum et altitudinem, de corporalibus ante discamus, ut per ea ad spiritualia transire valeamus. Verbi gratia, sit latitudo coeli istius et terrae, id est, totius mundi, ab Oriente usque ad Occidentem: longitudo, a Meridie ad Septentrionem: profundum, in abyssis, et in inferno: altitudo, quae supra coelestia sublimatur. Sed quoniam a plerisque juxta Ecclesiasten (Cap. I), coelum affirmatur rotundum, et in sphaerae modum volvi. Nulla autem rotunditas, latitudinem et longitudinem habet, altitudinem quoque et profundum; sed ex universis partibus coaequalis est, necessitate compellimur, altitudinem, angelos intelligere superasque virtutes. Profundum vero inferos, et quae infra eos sunt. Longitudinem autem et latitudinem, media quae inter superos inferosque consistunt. Et quia consequens est, aut superis aliquem, aut inferis esse vicinum, quaecumque incipiunt ad meliora proficere, et ad coelestia, et ad alta consurgere, longitudo appellantur. Quae vero inferiori parti proxima sunt, et ad vitia delabuntur, his latitudinis nomen impositum sit. Lata quippe et spatiosa via, quae ducit ad mortem (Matt. VII, 13). Haec universa, et in cruce Domini nostri Jesu Christi intelligi queunt. Ascendens quippe in altum, captivam duxit captivitatem (Ps. LXVII, 19): et descendit in inferiora terrae. Et post altitudinem et profundum, in omnem terram exiit praedicatio crucis. Atque ita et altitudinem, et profundum, et longitudinem, et latitudinem tenet. Nec mirum si crux Christi universa possideat, cum etiam si quis crucifixus fuerit cum Christo, eandem habeat potestatem. Sciet quippe primum latitudinem ab inferioribus incipiens, et minora cognoscens. Deinde longitudinem, eos qui in terra positi, ad sublimia et alta festinant. Post haec profundum, adversarias contrariasque virtutes, quae contra nos in hoc mundo bellum gerunt. Et ad extremum altitudinem: quia postquam notitiam earum habentes, fecerimus nobis eas esse sub pedibus: tunc merebimur ad alta et excelsa conscendere.

When, moreover, being rooted and grounded in charity (Eph. 3), we have known with all confidence of mind that Christ dwells in the inner man: then we shall begin with the rest of the saints to stretch ourselves even toward those things: that with a sagacious mind we may comprehend what is the breadth, and length, depth, and height: and not only this, but we shall also desire to know the supereminent charity of the knowledge of Christ; so that after all these things have been completed in us in order and reason, then we may be filled in all things with the fullness of God. Let us first learn about breadth and length, depth and height, from bodily things, so that through them we may be able to pass over to spiritual things. For example, let the breadth of this heaven and earth, that is, of the whole world, be from the East even to the West; the length, from the South to the North; the depth, in the abysses and in hell; the height, which is sublimated above the heavenly things. But since it is affirmed by many according to Ecclesiastes (Chap. 1) that the heaven is round and revolves in the manner of a sphere; and no roundness has breadth and length, nor height and depth, but is equal from all parts; we are compelled by necessity to understand the height as the angels and superior powers. The depth, indeed, as the lower regions and those things which are beneath them. The length and breadth, however, as the middle things which consist between the higher and the lower. And because it follows that one is a neighbor either to the higher or to the lower, whatever things begin to profit toward better things and to rise up to heavenly and high things, let them be called "length." But those which are nearest to the lower part and slide down into vices, let the name of "breadth" be imposed on these. "For wide and spacious is the way that leads to death" (Matt. 7:13). All these things can also be understood in the cross of our Lord Jesus Christ. For ascending on high, he led captivity captive (Ps. 68:18), and descended into the lower parts of the earth. And after height and depth, the preaching of the cross went out into all the earth. And thus he holds both height and depth and length and breadth. Nor is it surprising if the cross of Christ possesses all things, since even if anyone should be crucified with Christ, he would have the same power. For he shall first know the breadth, beginning from the lower things and knowing the lesser things. Then the length, those who, placed on earth, hasten to sublime and high things. After these the depth, the adversary and contrary powers which wage war against us in this world. And at the last the height: because after having knowledge of them, we shall have made them to be under our feet: then we shall merit to ascend to high and lofty things.

Nec putandum in hoc finem laboris nostri esse, ut radicati et fundati in charitate, possimus comprehendere cum omnibus sanctis, quae sit latitudo, et longitudo et profundum, et altitudo, nisi etiam omni studio nosse cupiamus, eminentem scientiae charitatem Christi, ut non simplex charitas, sed supereminens nota sit nobis: nec iste sit terminus habere notitiam supereminentis charitatis Christi, nisi addamus et aliud, ut supereminentem charitatem scientiae consequamur. Ex quo animadvertendum, quia grandem et immensam Christus scientiae habeat charitatem, id est, eorum qui se scire desiderant, qui in lege ejus meditantur die ac nocte, qui verba vertunt in opera, et quod ore meditantur, consummant manu. Qui autem talis est, ut dignus sit per scientiam suam habere Christi supereminentem charitatem, ille nihil debet aliud praeter scientiam cogitare. Atque ita implebitur in omni plenitudine Dei: non solum in praesenti saeculo, sed etiam in futuro: ut qui nunc plenus esse coepit in studio per lectionem, postea perfectius impleatur Deo, qui est plenitudo omnium, se complente.

(Vers. 20, 21.) Ei autem qui potest super omnia facere abundantius quam petimus aut intelligimus, secundum virtutem quae operatur in nobis, ipse gloria in Ecclesia, et in Christo Jesu, in omnibus generationibus saeculi saeculorum, Amen. Ad id quod supra dixerat: Propterea curvo genua mea ad Patrem: ex quo omnis paternitas in coelis et in terra nominatur: ut det vobis secundum divitias suas virtute confortari, et reliqua, nunc infert: Ei autem qui potest super omnia facere abundantius quam petimus, aut intelligimus. hoc ostendens, se quidem juxta imbecillitatem hominis postulasse, quae eis conducibilia videbantur: caeterum quantum ad rei ipsius pertinet veritatem, plus Deum valere tribuere, quam rogatur, et spes nostras vinci effectibus: quia secundum id quod oportet orare, nescimus, et saepe contra nos petimus, aestimantes esse pro nobis. Quanto enim melius erat fornicatori aegrotare, et debilitate torqueri, quam Christi templum facere membra meretricis? potens est ergo Deus, non solum super id quod petimus, sed etiam super id quod intelligimus, tribuere. Evenit interdum, ut sensum nostrum non exprimamus in vocem, et mentem verba non explicant, tacitoque cogitatu gemitibus inenarrabilibus, ut ipse Apostolus ait, nescio quid, quod dicere non possumus, deprecemur. Praestabit igitur super quam petimus, aut intelligimus, secundum eam virtutem quae operatur in nobis: ut quomodo nunc non juxta meritum nostrum, sed supra vota dat nobis aliqua, quae nec petere ausi fuimus, nec si petissemus, aestimavimus nos mereri: ita et caetera tribuat, quae nec mens potest cogitare, nec lingua proferre.

Nor should it be thought that the end of our labor is in this, that being rooted and grounded in charity, we may be able to comprehend with all the saints what is the breadth, and length and depth, and height, unless we also desire with all zeal to know the eminent charity of the knowledge of Christ, so that not simple charity, but supereminent, may be known to us: nor let this be the term, to have knowledge of the supereminent charity of Christ, unless we add also another, that we might attain the supereminent charity of knowledge. From which it should be noticed that Christ has a great and immense charity of knowledge, that is, of those who desire to know him, who meditate in his law day and night, who turn words into works, and what they meditate with the mouth, they consume with the hand. But he who is such that he is worthy to have through his knowledge the supereminent charity of Christ, he ought to think of nothing else besides knowledge. And thus he shall be filled in all the fullness of God: not only in the present age, but also in the future: so that he who now begins to be full in zeal through reading, may afterwards be more perfectly filled with God, who is the fullness of all, as he completes himself.

(Verses 20, 21.) Now to him who is able to do all things more abundantly than we ask or understand, according to the power that works in us, to him be glory in the Church, and in Christ Jesus, in all generations for ever and ever, Amen. To that which he had said above: "For this cause I bow my knees to the Father: from whom all paternity in heaven and on earth is named: that he would grant you according to his riches to be strengthened with power," and the rest, he now subjoins: "Now to him who is able to do all things more abundantly than we ask, or understand." showing this, that he indeed had asked according to the weakness of man for those things which seemed conducive to them; but as far as pertains to the truth of the matter itself, that God is able to bestow more than is requested, and that our hopes are surpassed by the effects; because we know not what we should pray for as we ought, and we often ask against ourselves, thinking it to be for us. For how much better was it for a fornicator to be sick and tortured with weakness, than to make the members of a harlot a temple of Christ? God is able, therefore, to bestow not only above that which we ask, but also above that which we understand. It happens sometimes that we do not express our sense in voice, and words do not explain our mind, and with silent thought, with unutterable groanings, as the Apostle himself says, we pray for something which we cannot say. He will therefore grant above what we ask or understand, according to that power which works in us: so that as he now gives us some things not according to our merit but above our vows, which we neither dared to ask, nor if we had asked did we think we deserved; so he may also bestow the rest, which neither the mind can think nor the tongue bring forth.

Ipsi itaque Deo sit gloria: primum in Ecclesia quae est pura, non habens maculam neque rugam, et quae propterea gloriam Dei recipere potest, quia corpus est Christi. Deinde in Christo Jesu, quia in corpore assumpti hominis, cujus sunt universa membra credentium, omnis divinitas inhabitet corporaliter. Quae quidem gloria non in praesens tantum tempus extenditur, et futuris saeculis terminatur; sed in omnes generationes, et saeculum saeculorum, ineffabili aeternitate permanet, crescit, augetur.

606 (Cap. IV.---Vers. 1.) Obsecro itaque vos ego vinctus in Domino, ut digne ambuletis vocatione qua vocati estis. Potest et in Christi vinculis, et in carcere pro martyrio constitutus haec scribere: melius autem est, si vinctum Domini in Christi charitate dicamus. Cujus rei et Clemens ad Corinthios testis est scribens: Vinculum charitatis Dei quis poterit enarrare (I Cor. XIII) Et in primo Regnorum libro legimus: Factum est post verba haec, colligata est anima Jonathae cum anima David (I Reg. XVIII, 1). Et propheta de apostolis: Post te, inquit, sequentur vinctis ferre manibus (Ps. CVI). Qui enim Christum diligunt, sequuntur eum charitatis vinculis colligati. Est et alia expositio, quae recipienda sit, necne, erit in potestate lectoris: Vinculum animae, corpus hoc dici, et quia Paulus ob ministerium Evangelii corpus hoc acceperit, consequenter Christi vinctus sit appellatus. Corpus hoc vinculum dici, et eos qui in corpore vincti sunt, vinctos terrae appellari, Jeremias quoque in secundo alphabeto testatur, dicens: Ut humiliaret sub pedibus suis omnes vinctos terrae (Thren. III, 34). Et alibi hoc ipsum legimus ex Christi persona, dicentis: His qui erant in vinculis, exite, et qui in tenebris, revelamini (Isai. XLIX, 9). Potest quidem vinculum hic peccati, et tenebras ignorantiae, adventu et praedicatione Christi propheta ostendere dissolutas. Sed et superior sensus habet locum: quod vinculum, corpus sit, et tenebrae, terrena haec habitatio, ubi sunt rectores tenebrarum, et montes tenebrosi, ad quos pedes prohibemur offendere. Quod autem ait: Ut digne ambuletis vocatione qua vocati estis. Digne vocatione ambulare credendus est, qui ingreditur per eum qui dicit: Ego sum via (Joan. XIV, 6, et Isai. XXX), et non declinat, neque ad dextram, neque ad sinistram; avertit pedem suum ab omni via mala (Prov. IV), completurque in eo: A Domino gressus hominis diriguntur (Ps. XXXVI, 22). (Vers. 2.) Cum omni humilitate et mansuetudine, cum patientia. Qui terram et cinerem esse se novit, et post paululum in pulverem dissolvendum, numquam superbia 607 elevabitur.

To God himself, therefore, be glory: first in the Church, which is pure, not having spot or wrinkle, and which for that reason can receive the glory of God, because it is the body of Christ. Then in Christ Jesus, because in the body of the assumed man, of which all the members are the believers, all divinity dwells bodily. Which glory indeed is not extended to the present time only, and terminated in future ages; but into all generations and for ever and ever, it remains, grows, and is increased in ineffable eternity.

(Chapter IV.---Verse 1.) I therefore, a prisoner in the Lord, beseech you that you walk worthily of the vocation in which you are called. He can write these things having been placed both in the bonds of Christ and in prison for martyrdom; but it is better if we speak of him as a prisoner of the Lord in the charity of Christ. Of which thing also Clement is a witness writing to the Corinthians: "Who shall be able to tell of the bond of the charity of God?" (1 Cor. 13). And in the first book of Kings we read: "It came to pass after these words, the soul of Jonathan was knit with the soul of David" (1 Sam. 18:1). And the prophet says of the apostles: "After thee," he says, "they shall follow with their hands bound" (Ps. 106). For those who love Christ follow him bound together by the bonds of charity. There is also another exposition, which it shall be in the power of the reader to receive or not: that this body is called the bond of the soul, and because Paul received this body for the ministry of the Gospel, he was consequently called a prisoner of Christ. That this body is called a bond, and that those who are bound in the body are called prisoners of the earth, Jeremiah also witnesses in his second alphabet, saying: "That he should humble under his feet all the prisoners of the earth" (Lam. 3:34). And elsewhere we read this same thing from the person of Christ, saying: "To those who were in bonds: Go forth; and to those who are in darkness: Be revealed" (Isa. 49:9). The prophet can indeed show the bond of sin and the darkness of ignorance as dissolved by the coming and preaching of Christ. But the former sense also has a place: that the bond is the body, and the darkness is this earthly habitation, where there are rulers of darkness and dark mountains against which we are forbidden to strike our feet. But as for what he says: "That you walk worthily of the vocation in which you are called." He is to be believed to walk worthily of his vocation who enters through him who says: "I am the way" (John 14:6, and Isa. 30), and does not decline either to the right or to the left; and turns away his foot from every evil way (Prov. 4), and in him is fulfilled: "The steps of a man are directed by the Lord" (Ps. 37:23). (Verse 2.) With all humility and meekness, with patience. He who knows himself to be earth and ashes, and that after a little while he is to be dissolved into dust, will never be lifted up by pride.

Et qui Dei aeternitate perspecta, breve et pene ad puncti instar humanae vitae spatium cogitarit, ante oculos suos semper habebit interitum, et erit humilis atque dejectus. Corruptibile enim corpus aggravat animam, et terrenum hoc tabernaculum, sensum opprimit multa curantem (Sap. IX, 15). Propter quod cum omni humilitate dicamus: Domine, non est exaltatum cor meum, neque elati sunt oculi mei (Ps. CXXX, 1). Omnis autem humilitas, non tam in sermone, quam in mente est, ut humiles nos esse conscientia, noverit, numquam nos vel scire, vel intelligere, vel esse aliquid aestimemus. Mansuetudo quoque illa est, quae nulla passione turbatur: et specialiter ira et furore non rumpitur. Quam qui habuerit, beatitudinem, quae Domini voce promissa est, consequetur: ut possideat terram, id est, imperet corpori suo, domineturque subjecto; et haec sit ejus prima haereditas, in carne non carnaliter vivere. Nonnulli rugata fronte, demisso supercilio, verbisque trutinatis, auctoritatem sibi doctorum, et judicum vindicant. Non quo ipsi dignum aliquid arrogancia noverint: sed quo simplices quosque fratrum, sui quaedam videant comparatione nescire.

Sufferentes invicem in charitate. Si quis intelligit quid sit, sufferentes invicem in charitate, non putabit in sanctos viros hoc convenire mandatum: verum in eos qui sunt in virtutum initiis constituti. Sancti quippe non habebunt quod inter se invicem sufferant: sed hi qui quasi homines aliqua adhuc passione superantur. Nec mirum si Ephesi haec audiant, cum in multitudine credentium sint aliqui qui adhuc invicem sufferre se debeant. Hoc ipsum mihi videtur significare et illud quod ad Galatas scribitur: Alterutrum onera vestra portate (Galat. VI, 2). Possumus ergo utrumque testimonium et aliter interpretari: ut vel alterutrum onera portare, vel sufferre invicem in charitate, et eos complere dicamus, qui divites sunt, et inopiam pauperum sublevant. Si quis aegrotanti fratri praebet obsequium, suffert eum in charitate. Si quis in coelibatu beatam transigens vitam, alium qui et uxorem habet et liberos, et seipsum vix potest pascere, adjuverit, et utcumque potest, fuerit consolatus, alienum onus portasse laudabitur. Est qui matrem vel sororem viduam cernens egestate tabescere, non potest adjuvare: huic si quis porrexerit manum, sustinuit eum in charitate. Sive autem superiorem sensum, sive posteriorem sequamur: nec peccantem fratrem, nec inopem consolatur, qui non habet charitatem, et contemnit verba Apostoli commentis: Debemus autem nos, qui fortiores sumus, infirmitates imbecilliorum portare, et non nobismetipsis placere (Rom. XV, 1).

And he who, having perceived the eternity of God, has considered the brief space of human life almost like a point, will always have his end before his eyes, and will be humble and dejected. "For the corruptible body weighs down the soul, and this earthly tabernacle oppresses the mind that muses upon many things" (Wis. 9:15). On account of which let us say with all humility: "Lord, my heart is not exalted, nor are my eyes lifted up" (Ps. 131:1). Moreover, all humility is not so much in speech as in the mind, so that our conscience may know that we are humble, and that we should never think that we know, or understand, or are anything. Meekness also is that which is disturbed by no passion: and especially is not broken by anger and fury. He who has this shall attain the beatitude which was promised by the voice of the Lord: that he may possess the earth, that is, that he may command his body and rule over what is subject; and this would be his first inheritance, to live in the flesh not carnally. Some, with a wrinkled brow and lowered eyebrow and balanced words, claim for themselves the authority of teachers and judges. Not because they themselves know anything worthy of arrogance, but because they see that any of the simple brothers, by comparison with themselves, do not know some things.

Forbearing one another in charity. If anyone understands what it is, "forbearing one another in charity," he will not think that this commandment fits holy men; but rather those who are set in the beginnings of virtues. For the saints will not have what they should forbear in one another; but those who as men are still overcome by some passion. Nor is it surprising if the Ephesians hear these things, since in the multitude of believers there are some who still ought to forbear one another. This same thing seems to me to be signified also by that which is written to the Galatians: "Bear one another's burdens" (Gal. 6:2). We can therefore interpret both testimonies also in another way: so that we may say that those fulfill either bearing one another's burdens or forbearing one another in charity, who are rich and relieve the need of the poor. If anyone offers service to a sick brother, he forbears him in charity. If anyone passing a blessed life in celibacy should help another who has both a wife and children and can scarcely feed himself, and should be a consolation in whatever way he can, he shall be praised for having borne another's burden. There is one who, seeing a widowed mother or sister wasting away in want, cannot help; if anyone should stretch out a hand to this person, he has sustained him in charity. Whether, moreover, we follow the former sense or the latter: he consoles neither a sinning brother nor a needy one, who has not charity, and despises the words of the Apostle admonishing: "We who are stronger ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1).

(Vers. 3, 4.) Solliciti servare unitatem spiritus in vinculo pacis. Unum corpus, et unus spiritus, sicut et vocati estis in una spe vocationis vestrae. Ephesiis qui jam unitatem Spiritus sancti fuerant consecuti, recte dicitur: solliciti servare unitatem spiritus in vinculo pacis. Qui enim quid habet, servandi illi sollicitudo praecipitur. Qui autem non habet, studium illi ut habere valeat, imperatur. Hic locus vel maxime adversum haereticos facit, qui, pacis vinculo dissipato atque corrupto, putant se tenere spiritus unitatem: cum unitas spiritus in pacis vinculo conservetur. Quando enim non idipsum omnes loquimur, et alius dicit: Ego sum Pauli, ego Apollo, ego Cephae (I Cor. I, 12), dividimus spiritus unitatem, et eam in partes ac membra discernimus. Nec statim aliquis illud opponat: Quomodo ergo diversae sunt gratiae, et varia charismata, cum unitas custodienda sit spiritus? Sunt quidem variae donationes, sed in eodem spiritu: et diversa ministeria, sed idem Dominus: et multiplices operationes, sed ipse Deus qui operatur omnia in omnibus (I Cor. XII, 4 seqq.). Quod autem ait: Unum corpus, et unus spiritus, vel simpliciter unum corpus Christi intelligitur, quae est Ecclesia, vel certe quod ex Virgine est dignatus assumere: ne illum quidem putent toties corporatum, quoties in veteri apparuit Testamento. Et unus Spiritus sanctus: unus quippe largitor, et sanctificator est omnium. Vel certe unum corpus, ad vitam refertur et opera quae Graece dicuntur *πρακτικὸς βίος*: et unus spiritus ad scientiam et contemplationem, quae proprie versatur in corde, et ab illis appellatur *θεορία*. Cum ergo membrum quis fuerit Ecclesiae, nec ab uno ejus spiritu separatus, consequenter erit in una spe vocationis. Quaeritur quomodo una spes vocationis sit: cum apud Patrem diversae 609 sint mansiones. Ad quod, unam spem vocationis, regnum coelorum, quasi unam domum Dei Patris esse dicemus [Al. dicimus], et in una domo varias mansiones. Alia enim gloria solis, alia lunae, alia stellarum (I Cor. XV, 41). Aut certe illud subtilius indicatur, quod in fine et consummatione rerum in pristinum statum restituenda sint omnia, quando omnes unum corpus efficiemur, et in virum perfectum reformabimur: et oratio pro nobis Salvatoris implebitur: Pater, da, ut quomodo ego et tu unum sumus, sic et isti in nobis unum sint (Joan. XVII, 21).

Non ignoro in eo quod nunc exposui: solliciti servare unitatem spiritus in vinculo pacis, Spiritum a plerisque non sanctum accipi, sed affectum mentis atque sententiam, juxta quam omnium credentium erat anima et cor unum (Actor. IV). Et ab Apostolo virgini praecipitur: Ut sit sancta et corpore et spiritu (I Cor. VII, 34): carnis videlicet opere, et mentis affectu.

(Verses 3, 4.) Solicitous to keep the unity of the spirit in the bond of peace. One body, and one spirit, as you are called in one hope of your vocation. To the Ephesians who had already attained the unity of the Holy Spirit, it is rightly said: "solicitous to keep the unity of the spirit in the bond of peace." For he who has something is commanded to be solicitous to keep it. But he who does not have it is commanded to be zealous that he may be able to have it. This passage especially works against heretics who, having dissipated and corrupted the bond of peace, think they hold the unity of the spirit; whereas the unity of the spirit is preserved in the bond of peace. For when we do not all speak the same thing, and one says, "I am of Paul," another "I of Apollo," and another "I of Cephas" (1 Cor. 1:12), we divide the unity of the spirit and tear it into parts and members. Nor let anyone immediately object: How then are there diverse graces and various spiritual gifts (*charismata*), since the unity of the spirit must be guarded? There are indeed various gifts, but in the same spirit; and diverse ministries, but the same Lord; and multiple operations, but the same God who works all things in all (1 Cor. 12:4 ff.). Moreover, what he says, "One body, and one spirit," is understood either simply as the one body of Christ, which is the Church, or certainly that which He deigned to assume from the Virgin: lest they think Him to have been embodied as many times as He appeared in the Old Testament. And one Holy Spirit: for He is the one giver and sanctifier of all. Or certainly "one body" refers to life and works, which in Greek are called *praktikos bios* (practical life), and "one spirit" to knowledge and contemplation, which properly dwells in the heart and is called by them *theoria* (contemplation). Therefore, when someone has been a member of the Church and not separated from its one spirit, he will consequently be in one hope of vocation. It is asked how there is one hope of vocation, since there are diverse mansions with the Father (609). To this, we shall say that the one hope of vocation is the kingdom of heaven, as it were the one house of God the Father, and in the one house are various mansions. For there is one glory of the sun, another of the moon, and another of the stars (1 Cor. 15:41). Or certainly this is indicated more subtly: that in the end and consummation of things, all things are to be restored to their original state, when we shall all be made one body and be reformed into a perfect man; and the prayer of the Savior for us will be fulfilled: "Father, grant that as I and You are one, so these also may be one in Us" (John 17:21).

I am not ignorant that in what I have now expounded, "solicitous to keep the unity of the spirit in the bond of peace," "Spirit" is taken by many not as the Holy Spirit, but as the affection of the mind and the sentiment, according to which there was one soul and one heart for all believers (Acts 4). And by the Apostle, it is commanded to the virgin: "That she may be holy both in body and in spirit" (1 Cor. 7:34): namely, in the work of the flesh and in the affection of the mind.

Sed et generalis explanatio ad specialem interpretationem trahi potest, quod servet unitatem spiritus in vinculo pacis, qui non rapiatur omni vento doctrinae, neque in morem stulti quasi luna mutetur (Eccli. XXVII), nunc diabolo serviens, nunc Deo. Habeat vero unum corpus bonorum operum, et semper carnem suam Deo templum exhibeat. Et unum spiritum: eadem semper sentiens: in una spe vocationis, ut nequaquam de repromissionibus ambigens, in resurrectione et restitutione omnium, solida mente confidat.

(Vers. 5, 6.) Unus Dominus, una fides, unum baptisma, unus Deus et Pater omnium, qui super omnes, et per omnes, et in omnibus. Quomodo alia est fides a baptismo, Deo et Domino: sic baptisma, Dominus et Deus, alia sunt a tribus singulis, quae pariter nominantur. Hoc autem dico propter Sabellium, qui eundem Deum Patrem arbitratur et Filium, confunditque personas, dum eandem divinitatem in utroque deprehendit. Ecce manifestissime unus Dominus Filius, et unus Deus Pater vocantur. Quod ad Corinthios quoque plenius scriptum est: Sed nobis unus Deus Pater, ex quo omnia, et unus Dominus noster Jesus Christus, per quem omnia, et nos per ipsum (I Cor. VIII, 6). Sicut enim Deo Patri non adimit Filius ne Dominus sit, cum Dominus solus ipse dicatur: ita et Filio non aufert Pater ut Deus sit, quia Pater Deus tantummodo nominatur (610). Legimus et in alio loco: Et scitote quoniam Dominus ipse est Deus (Ps. XCIX, 2); et alibi: Dominus Deus tuus, Deus unus est (Deut. VI, 4). Si enim, ut existimant Ariani, Deus Pater solus est Deus, eadem consequentia, solus erit Dominus Jesus Christus, et nec Pater erit Dominus, nec Filius Deus. Sed absit, ut non sit, vel in dominatione deitas, vel in deitate dominatio. Unus est Dominus, et unus est Deus, quia Patris et Filii dominatio, una divinitas est. Propterea et fides una dicitur, quia similiter in Patrem, et in Filium, et in Spiritum sanctum credimus. Et baptisma unum, eodem enim modo, et in Patrem, et in Filium, et in Spiritum sanctum baptizamur. Et ter mergimur, ut Trinitatis unum appareat sacramentum. Et non baptizamur in nominibus Patris, et Filii, et Spiritus sancti, sed in uno nomine, quod intelligitur Deus. Et miror qua consequentia in uno vocabulo, eodem opere, et eodem sacramento, naturae diversitatem, Arius, Macedonius, et Eunomius suspicentur (concordante in impietate discordia) et creaturae in Filio, et Spiritu sancto coenosum fontem tenentes, diversos haereseos rivulos duxerint. Unum baptisma, et contra Valentinum facit, qui duo baptismata esse contendit, et contra omnes haereticos: ut sciant non habere se baptismata, sed in una Christi Ecclesia fontem esse vitalem.

But also the general explanation can be drawn to a special interpretation: that he keeps the unity of the spirit in the bond of peace who is not carried away by every wind of doctrine, nor changed like a fool as the moon (Ecclus. 27), now serving the devil, now God. Let him indeed have one body of good works, and always exhibit his flesh as a temple to God. And one spirit: always feeling the same things; in one hope of vocation, so that in no way doubting the promises, he may trust with a solid mind in the resurrection and restoration of all.

(Verses 5, 6.) One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all. Just as faith is different from baptism, from God, and from the Lord: so baptism, the Lord, and God are different from the three individuals who are named together. Now I say this because of Sabellius, who thinks that the Father and the Son are the same God and confuses the persons, while he perceives the same divinity in both. Behold, most clearly the Son is called one Lord, and the Father one God. Which is also written more fully to the Corinthians: "But to us there is one God the Father, from whom are all things, and one Lord Jesus Christ, through whom are all things, and we through Him" (1 Cor. 8:6). For just as the Son does not take away from God the Father that He is Lord, although He Himself is called the only Lord: so also the Father does not take away from the Son that He is God, because the Father is named only as God (610). We read also in another place: "And know that the Lord Himself is God" (Ps. 99:2); and elsewhere: "The Lord your God is one God" (Deut. 6:4). For if, as the Arians think, God the Father alone is God, by the same consequence, Jesus Christ alone will be Lord, and neither will the Father be Lord, nor the Son God. But far be it that there should not be either deity in lordship, or lordship in deity. There is one Lord, and there is one God, because the lordship of the Father and the Son is one divinity. Therefore also faith is said to be one, because we believe similarly in the Father, and in the Son, and in the Holy Spirit. And baptism is one, for in the same way, we are baptized into the Father, and into the Son, and into the Holy Spirit. And we are immersed three times, so that the one sacrament of the Trinity may appear. And we are not baptized into the names of the Father, and of the Son, and of the Holy Spirit, but into one name, which is understood as God. And I wonder by what consequence, in one name, in the same work, and in the same sacrament, Arius, Macedonius, and Eunomius suspect a diversity of nature (discord agreeing in impiety) and, holding the muddy fountain of creaturehood in the Son and the Holy Spirit, have led various rivulets of heresy. "One baptism" also works against Valentinus, who contends that there are two baptisms, and against all heretics: so that they may know they do not have baptisms, but that in the one Church of Christ is the vital fountain.

Potest unum baptisma et ita dici, quod licet ter baptizemur, propter mysterium Trinitatis: tamen unum baptisma reputetur. Unum quoque baptisma est in aqua, in spiritu, et in igne. Et de quo Dominus loquitur: Baptisma habeo baptizari (Luc. XII, 50); et alibi: Baptismate meo baptizabimini (Marc. X, 39). Diversitas autem praepositionum in quibus dicitur: Unus Deus, et Pater omnium, qui super omnes, et per omnes, et in omnibus, diversa intelligentiam sapit (611). Super omnes enim est Deus Pater, quia auctor est omnium. Per omnes Filius, quia cuncta transcurrit, vaditque per omnia. In omnibus Spiritus sanctus, quia nihil absque eo est. Nec vero putandum, unum Deum, et Patrem omnium esse communiter, ut scilicet ad irrationabilia jumenta, nomen Patris possit aptari; sed quomodo si in decem hominibus, quinque filiis, et quinque servis, pariter diceremus: horum decem, unus est dominus, et unus est pater: non utique omnium patrem, nec dominum omnium vocaremus: sic et in eo quod ait: Unus Deus et Pater omnium, aliorum Pater, aliorum Deus accipiendum est. Tale quid de creaturis, et de Deo etiam Zeno cum suis Stoicis suspicatur. Quem secutus Virgilius ait (Aeneid. VI): Deum namque ire per omnes Terrasque tractusque maris, etc.; et: Principio coelum ac terras, camposque liquentes, Lucentemque globum lunae, Titaniaque astra, Spiritus intus alit, totamque infusa per artus Mens agitat molem, et magno se corpore miscet. Quidam hoc quod est scriptum: Super omnes, et per omnes, et in omnibus, ad Patrem, et Filium, et Spiritum sanctum sic aestimant esse referendum, ut super omnia Pater sit, quia auctor est omnium: per omnes, Filius, quia per Filium creata sunt omnia: in omnibus, Spiritus sanctus, ipse enim credentibus datur, et templum sumus Spiritus sancti: et Pater et Filius habitant in nobis.

(Vers. 7.) Unicuique autem nostrum data est gratia secundum mensuram donationis Christi. Licet Deus Pater super omnia sit, et per omnes, et in omnibus: tamen gratia juxta mensuram credentibus datur. Non quod ad mensuram spiritum, et gratiam tribuat Deus (magnificentiae enim ejus non est finis), sed quod juxta mensuram vasculorum, infundat liquorem, tantum muneris largiens, quantum potest ille cui donatur, accipere. Nec enim ad mensuram dat Deus spiritum: aut potest habere mensuram, quod aequaliter ubique diffusum est.

One baptism can also be said in this way: that although we are baptized three times because of the mystery of the Trinity, yet it is considered one baptism. There is also one baptism in water, in spirit, and in fire. And of which the Lord speaks: "I have a baptism to be baptized with" (Luke 12:50); and elsewhere: "With my baptism you shall be baptized" (Mark 10:39). Moreover, the diversity of prepositions in which it is said, "One God, and Father of all, who is above all, and through all, and in all," savors of a diverse understanding (611). For God the Father is "above all" because He is the author of all. The Son is "through all" because He runs through all things and goes through all things. The Holy Spirit is "in all" because nothing is without Him. Nor indeed should it be thought that He is one God and Father of all in common, so that the name of Father could be applied to irrational beasts; but just as if among ten men—five sons and five servants—we were to say together: "Of these ten, there is one lord and one father," we would not surely call him the father of all, nor the lord of all; so also in that which he says, "One God and Father of all," he is to be understood as the Father of some and the God of others. Zeno with his Stoics suspects something similar concerning creatures and God. Following him, Virgil says (*Aeneid* 6): "For God goes through all lands and tracts of the sea," etc.; and: "In the beginning the heaven and the earth, and the liquid plains, and the glowing globe of the moon, and the Titanian stars, a spirit within nourishes; and mind, infused through the limbs, agitates the whole mass, and mixes itself with the great body." Some think that what is written—"above all, and through all, and in all"—is to be referred to the Father, the Son, and the Holy Spirit in this way: that the Father is "above all" because He is the author of all; the Son is "through all" because through the Son all things were created; the Holy Spirit is "in all," for He Himself is given to believers, and we are the temple of the Holy Spirit: and the Father and the Son dwell in us.

(Verse 7.) But to every one of us is given grace, according to the measure of the giving of Christ. Although God the Father is above all things, and through all, and in all: nevertheless grace is given to believers according to measure. Not that God bestows the spirit and grace according to a measure (for of His magnificence there is no end), but that He pours the liquid according to the measure of the vessels, bestowing as much of a gift as he to whom it is given is able to receive. For God does not give the spirit by measure: nor can that which is equally diffused everywhere have a measure.

Quod ut manifestius fiat, imperfectum licet et non implens similitudinem, tamen per quod possit intelligi quod dicitur sumamus exemplum. Mare certe immensum est, et capacitatis ejus Deo soli 612 nota: ex hoc si quis velit multis hominibus secundum id quod gestare queunt, tradere, necesse est ut ad mensuram unicuique tribuat, et partes ejus mensuram recipiant, cujus solidum immensurabile est. Ita et Spiritus sanctus immensus quidem est, et nullo fine concluditur: tamen unicuique datur secundum quod expedit. Et simul notandum, quod haec eadem gratia, quae nunc attributa perhibetur, secundum mensuram donationis Christi data sit nobis.

(Vers. 8.) Propter quod dicit: Ascendens in altum, captivam duxit captivitatem, dedit dona in hominibus. Quia supra dixerat: Unicuique autem nostrum data est gratia secundum mensuram donationis Christi, ut confirmaret haec ipsa dona, quae post paululum quoque enumerat, dicens: Et ipse dedit quosdam quidem apostolos, quosdam autem prophetas, alios evangelistas, alios pastores et magistros, et reliqua, a Salvatore esse donata, testimonium de sexagesimo septimo psalmo assumpsit, ut sciamus illas esse manubias hominibus distributas, quas Christus victor emeruit. Ascendens quippe in altum, captivam duxit captivitatem. Nos qui nunc in Christo credimus de gentibus congregati, cum essemus creatura Dei, a diabolo capti sumus, et ejus satellitibus distributi. Venit igitur Dominus noster Jesus Christus secundum Ezechielem (Cap. IX et XII), vasa secum captivitatis apportans, et operto capite, ne ab adversariis cognosceretur, praedicavit his qui capti erant remissionem, et qui tenebantur in viculis, solutionem, et nos de catenis hostium, et de compedibus liberavit, sicut illam in Evangelio mulierem, de qua ipse commemorat: Hanc autem filiam Abraham, quam ligavit Satanas jam decem et octo annis, non oportuit solvi de vinculo hoc in die sabbati (Luc XIII, 16)? Liberatosque nos, et per novam captivitatem de captivitate veteri erutos, secum duxit in coelum: et his ipsis quos de inimicorum manu victor eripuit, diversa gratiarum dona largitus est. Et eleganter hic posuit, dedit dona in hominibus, cum in Psalterio scriptum sit: accepit dona in hominibus (Psal. LXVII, 19). Verum ibi, quia necdum factum erat, sed futurum promittebatur, propterea dicitur, accepisse. Hic vero cum Apostolus 613 scribit, quia jam dederat, et in universo orbe Ecclesiae fundatae erant: idcirco non accepisse scribitur, sed dedisse. Alii hunc locum ita edisserunt, quod ob id Dominus noster Jesus Christus ad coelos victor ascenderit, ut inde angelos caeterasque virtutes ad custodiam Ecclesiarum suarum mitteret. Et dum indignus sit locus iste terrenus, sublimium potestatum habere praesentiam, quodammodo illae sustinuerint captivitatem.

That this may be more manifest, let us take an example—although imperfect and not fulfilling the likeness—yet through which that which is said may be understood. The sea is surely immense, and its capacity is known to God alone (612): from this, if anyone wishes to deliver to many men according to that which they are able to carry, it is necessary that he bestow to each one according to a measure, and the parts of it receive a measure, whose whole is immeasurable. So also the Holy Spirit is indeed immense and concluded by no end: nevertheless He is given to each one according to what is expedient. And at the same time it is to be noted that this same grace, which is now declared to be attributed, was given to us according to the measure of the giving of Christ.

(Verse 8.) Wherefore he saith: Ascending on high, he led captivity captive; he gave gifts in men. Because he had said above: "But to every one of us is given grace, according to the measure of the giving of Christ," in order that he might confirm these very gifts—which he also enumerates a little later, saying: "And he gave some apostles, and some prophets, and others evangelists, and others pastors and teachers," and the rest—as having been bestowed by the Savior, he took a testimony from the sixty-seventh psalm, so that we may know that those spoils distributed to men were what Christ as victor earned. For ascending on high, he led captivity captive. We who now believe in Christ, gathered from the nations, since we were a creature of God, were captured by the devil and distributed to his satellites. Therefore our Lord Jesus Christ came, according to Ezekiel (Chapters 9 and 12), bringing with him the vessels of captivity, and with covered head—lest he be recognized by the adversaries—he preached remission to those who had been captured, and to those who were held in chains, release, and he liberated us from the chains and the fetters of the enemies, like that woman in the Gospel of whom he himself makes mention: "And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:16). And having liberated us, and snatched us from the old captivity through a new captivity, he led us with him into heaven: and upon these very ones whom he as victor snatched from the hand of the enemies, he bestowed diverse gifts of graces. And elegantly he placed here, "he gave gifts in men," whereas in the Psalter it is written: "he received gifts in men" (Ps. 67:19). Truly there, because it had not yet been done but was promised as future, it is therefore said that he "received." But here when the Apostle (613) writes, since he had already given, and Churches had been founded in the whole world: for that reason he is written not to have "received," but to have "given." Others explain this place thus: that for this reason our Lord Jesus Christ ascended as victor to the heavens, that from there he might send angels and the other powers for the guardianship of his Churches. And while this earthly place is unworthy to have the presence of the sublime powers, in a certain way they have sustained captivity.

Ideo enim (inquiunt) ascendit in altum, ut captivans captivitatem, dona hominibus largiretur. Hoc autem totum ideo Apostolus replicat, ut quia superius dixerat: Sufferentes invicem in charitate, solliciti servare unitatem spiritus in vinculo pacis, doceret in diversis charismatibus Ecclesiam esse concordem, et non statim schismatum et dissensionum occasionem dari, quia secundum mensuram donationis Christi unusquisque nostrum accepisset dona: non eadem, sed in unum corpus, et in unum spiritum omnes vocatos esse, id est, ut sicut unus Dominus est, et una fides, et unum baptisma, et unus Deus Pater: ita et nos in charitate idipsum simus, in pacis vinculo servantes spiritus unitatem.

(Vers. 9.) Quod autem ascendit, quid est, nisi quia et descendit in inferiora terrae? Qui ascendisse nunc dicitur, propterea ascendit, quia ante descenderat. Hoc enim sonat: Quod autem ascendit, quid est, nisi quia et descendit. Requirendum itaque super eo quod alibi scriptum est: Nemo ascendit in coelum, nisi qui de coelo descendit, Filius hominis (Joan. III, 13), quomodo ascenderit ante descendens? Quando enim haec loquebatur, post descensionem e coelis, se quondam ad coelos ascendisse monstrabat. Necnon et illud pariter retractandum, quomodo ipsa descensio et ascensio sentienda sit. Utrumnam secundum corpus localiter, an supra corpus spiritualiter, vel certe utroque modo. Inferiora autem terrae, infernus accipitur ad quem Dominus noster Salvatorque descendit, ut sanctorum animas, quae ibi tenebantur inclusae, secum ad coelos victor abduceret. Unde et post resurrectionem ejus, plurima corpora justorum in sancta civitate visa sunt (Matth. XXVII). Quod autem infernus in inferiori parte terrae sit, et Psalmista testatur, dicens: Aperta est terra, et devoravit Dathan, 614 et operuit super congregationem Abiron (Ps. 105, 17). Et ipsum in Numerorum libro (Cap. 16) plenius explicatur. Alio quoque loco legimus: Veniat mors super eos, et descendant in infernum viventes (Ps. LIV, 16).

(Vers. 10) Qui descendit, ipse est qui ascendit supra omnes coelos, ut impleret omnia. Numquid corporaliter omnes coelos, et universas sublimitates, et coelorum circulos, quos philosophi sphaeras vocant, transiens atque transcendens, stetit in summo coeli fornice, et ut ipso verbo utar, apside? An certe omnia corporalia contemnens atque despiciens, et aeterna contemplans, super coelos, id est, super invisibilia stetisse credendus est? quod ego melius puto.

For therefore (they say) he ascended on high, that captivating captivity, he might bestow gifts upon men. But the Apostle repeats this whole thing so that, because he had said above: "Forbearing one another in charity, solicitous to keep the unity of the spirit in the bond of peace," he might teach that the Church is concordant in diverse spiritual gifts, and the occasion of schisms and dissensions is not immediately given because each one of us had received gifts according to the measure of the giving of Christ: not the same ones, but that all were called into one body and into one spirit—that is, so that just as there is one Lord, and one faith, and one baptism, and one God the Father: so also we may be the same thing in charity, keeping the unity of the spirit in the bond of peace.

(Verse 9.) Now that he ascended, what is it, but because he also descended into the lower parts of the earth? He who is now said to have ascended, for this reason ascended: because he had descended before. For this is what it sounds like: "Now that he ascended, what is it, but because he also descended." Therefore it is to be inquired concerning that which is written elsewhere: "No man hath ascended into heaven, but he that descended from heaven, the Son of man" (John 3:13), how he who was descending ascended before? For when he was speaking these things after the descent from the heavens, he was showing that he had once ascended to the heavens. And likewise it must be reconsidered how that very descent and ascent is to be understood. Whether according to the body locally, or above the body spiritually, or certainly in both ways. Moreover, by "the lower parts of the earth," hell is understood, to which our Lord and Savior descended, so that as victor he might lead away with him to the heavens the souls of the saints who were held included there. Whence also after his resurrection, many bodies of the just were seen in the holy city (Matt. 27). That hell is in the lower part of the earth, the Psalmist also testifies, saying: "The earth opened and swallowed up Dathan (614), and covered over the congregation of Abiram" (Ps. 105:17). And it is explained more fully in the Book of Numbers (Chapter 16). In another place also we read: "Let death come upon them, and let them go down alive into hell" (Ps. 54:16).

(Verse 10.) He that descended is the same also that ascended above all the heavens, that he might fill all things. Did he perhaps, passing through and transcending all heavens and all sublimities and the circles of the heavens which philosophers call spheres, stand in the highest vault of heaven and—to use the very word—the apse? Or certainly, contemning and despising all corporeal things and contemplating eternal things, is he to be believed to have stood above the heavens, that is, above invisible things? Which I think is better.

Descendit ergo in inferiora terrae, et ascendit super omnes coelos Filius Dei, ut non tantum legem prophetasque compleret; sed et alias quasdam occultas dispensationes, quas solus ipse novit cum Patre. Neque enim scire possumus, quomodo et angelis, et his qui in inferno erant, sanguis Christi profuerit, et tamen quin profuerit nescire non possumus. Descendit quoque ad inferos, et ascendit ad coelos, ut impleret eos qui in illis regionibus erant, secundum id quod se capere poterant. Ex quo sciendum, quod antequam Christus descenderet et ascenderet, vacua fuerint omnia, et plenitudine illius indiguerint. Hic locus adversum Ebionem, et Photinum, vel maxime facit. Si enim ipse est ascendens in coelos, qui de coelis ante descenderat, quomodo Dominus noster Jesus Christus non ante Mariam est, sed post Mariam? Necnon et contra eos, qui duos filios insano errore confingunt: Filium videlicet Dei, et filium hominis. Ecce hic apertissime dicitur, quod ipse sit ascendens atque descendens. Nec statim ista dicentes, locum alteri haeresi damus, quae dimidiatam Christi asserit dispensationem; sed sic unum et Dei et hominis Filium confitemur: ne dispensationem assumpti hominis, qua salvati sumus, ex parte credentes, in parte truncemus.

(Vers. 11, 12.) Et ipse dedit quosdam quidem apostolos: quosdam autem prophetas: alios vero Evangelistas: alios autem pastores et magistros ad instructionem sanctorum, in opus ministerii, in aedificationem corporis Christi. Et ex hoc loco manifestissime comprobatur, Patris et Filii una divinitas. Siquidem hoc quod nunc Christus tribuisse 615 describitur, in prima epistola ad Corinthios, Deus Pater dedisse narratur: Alios enim, ait, posuit Deus in Ecclesia: primo apostolos: secundo prophetas, tertio doctores: deinde virtutes, et dona sanitatum, opitulationes, gubernationes, genera linguarum (I Cor. XII, 28). Quod Sabellius non intelligens, Patrem confundit et Filium, dum eandem operationem esse non putat diversorum. Et simul notandum, quod hic apostolos, prophetas, evangelistas, pastores, et magistros dedisse Christus: ibi vero eosdem Pater posuisse memoretur. Posuit itaque sive dedit Pater et Filius, primo apostolos, secundo prophetas: non illos qui futura vaticinentur, quales in veteri legimus Testamento: sed qui infideles et imperitos arguant atque dijudicent. Tales quippe prophetas novi Testamenti in alia epistola esse definit (II Cor. XI). Tertio Evangelistas, quorum speciosi pedes sunt ad annuntiandam pacem (Rom. X). Nec vero putandum, quod sicut in superioribus tribus, alios dixit esse apostolos, alios prophetas, alios Evangelistas: ita et in pastoribus et magistris, officia diversa posuerit.

Therefore the Son of God descended into the lower parts of the earth and ascended above all the heavens, so that he might fulfill not only the law and the prophets, but also certain other hidden dispensations which he alone knows with the Father. For we cannot know how the blood of Christ profited both the angels and those who were in hell, and yet that it did profit them we cannot be ignorant. He descended also to the lower regions and ascended to the heavens, so that he might fill those who were in those regions, according to that which they were able to receive. From which it is to be known that before Christ descended and ascended, all things were void and lacked his fullness. This place especially works against Ebion and Photinus. For if he is the same one ascending into the heavens who had before descended from the heavens, how is our Lord Jesus Christ not before Mary, but after Mary? And also against those who by insane error feign two sons: namely, a son of God and a son of man. Behold, here it is most openly said that he is the same one ascending and descending. Nor in saying these things do we immediately give place to another heresy which asserts a halved dispensation of Christ; but we thus confess one Son of both God and man, lest believing in part the dispensation of the assumed man by which we were saved, we truncate it in part.

(Verses 11, 12.) And he gave some, apostles; and some, prophets; and other some, evangelists; and other some, pastors and teachers, for the instruction of the saints, for the work of the ministry, for the edifying of the body of Christ. And from this place the one divinity of the Father and the Son is most clearly proved. Since indeed that which Christ is now described to have bestowed (615), in the first epistle to the Corinthians, God the Father is narrated to have given: "For some," he says, "God hath set in the Church: first apostles, secondly prophets, thirdly teachers; after that miracles, then the gifts of healings, helps, governments, kinds of tongues" (1 Cor. 12:28). Which Sabellius not understanding, confuses the Father and the Son, while he does not think that the operation of different ones is the same. And at the same time it is to be noted that here Christ is remembered to have given apostles, prophets, evangelists, pastors, and teachers: but there the Father is remembered to have set the same ones. Therefore the Father and the Son set or gave: first apostles, secondly prophets—not those who prophesy future things, such as we read in the Old Testament, but those who reprove and judge the unfaithful and the unskillful. For he defines such prophets of the New Testament in another epistle (2 Cor. 11). Thirdly, Evangelists, whose feet are beautiful for announcing peace (Rom. 10). Nor indeed should it be thought that, as in the former three he said some were apostles, some prophets, some evangelists, so also in pastors and teachers he set diverse offices.

Non enim ait: alios autem pastores, et alios magistros, sed alios pastores et magistros: ut qui pastor est, esse debeat et magister: nec in Ecclesiis quamvis sanctus sit, pastoris sibi nomen assumere, nisi possit docere quos pascit. Vel certe aliter, ut unus atque idem praeses Ecclesiae, sit pastor et doctor; pastor ovium: magister hominum. Homines quippe et jumenta salvos facies, Domine (Psal. XXXV, 7). Arbitror hodie quoque in Ecclesiis, quemadmodum propheta et evangelista, pastor quoque invenitur et doctor: ita posse et apostolum reperiri, in quo apostolatus signa et indicia compleantur; et e regione esse plurimos tam foris, quam intus, tam in Ecclesia, quam in haeresibus, qui pseudoapostoli sint, et pseudoprophetae, et pseudoevangelistae, et pseudopastores, et pseudomagistri. Et de haeresibus quidem nulla dubitatio est quin secundum falsam fidem, falsa universa possideant. In Ecclesiis autem nonne vobis videntur falsi esse pastores, qui non pascunt oves cum disciplina, sed quasi mercenarii nequaquam gregis salutem cogitant, quod erravit, non convertentes, et quod periit, non quaerentes; sed tantummodo de ovibus lac et lanam, 616 cibos videlicet et vestimenta captantes.

Nec vero absque ordine in haec putemus Apostolum subito prorupisse; verum quia praemiserat esse Deum super omnia et per omnia, et in omnibus, et unicuique sanctorum datam gratiam secundum mensuram donationis Christi; nunc addit alios apostolos, alios prophetas, alios evangelistas, alios pastores et magistros esse in Ecclesia distributos, qui necessarii sint ad perfectionem, instructionemque sanctorum in opus ministerii, in aedificationem corporis Christi: quia cum corpus Domini Ecclesia sit, et Ecclesia de vivis lapidibus construatur: hi quos supra memoravimus in Ecclesia constitutos, id habent operis, ut secundum dispensationem et officia sibi credita, Ecclesiam Christi, id est, corpus ejus aedificent. Si quis igitur non aedificat Ecclesiam Christi, nec plebem sibi subjectam instruit (ut de subjecto populo, Christi Ecclesia construatur), iste nec apostolus, nec propheta, nec evangelista, nec pastor, nec magister est appellandus.

(Vers. 13 seqq.) Donec occurramus omnes in unitate fidei et agnitionis filii Dei, in virum perfectum, in mensuram aetatis plenitudinis Christi. Ut ultra non simus parvuli fluctuantes, et circumlati omni vento doctrinae, in fallacia hominum et astutia, ad circumventionem erroris. Veritatem autem facientes in charitate, augeamus in ipso omnia qui est caput Christus.

For he does not say "and some pastors, and some teachers," but "some pastors and teachers": so that he who is a pastor ought to be also a teacher; nor in the Churches, however holy he may be, should he assume the name of pastor for himself unless he can teach those whom he feeds. Or certainly otherwise: so that one and the same president of the Church may be pastor and doctor—pastor of the sheep, teacher of men. "Men and beasts thou wilt preserve, O Lord" (Ps. 35:7). I think today also in the Churches, just as a prophet and an evangelist, and a pastor and a teacher are found: so an apostle can be found in whom the signs and indications of apostleship are fulfilled; and on the other hand that there are very many both without and within, both in the Church and in heresies, who are pseudo-apostles, and pseudo-prophets, and pseudo-evangelists, and pseudo-pastors, and pseudo-teachers. And concerning heresies indeed there is no doubt but that according to a false faith they possess all things false. But in the Churches, does it not seem to you that they are false pastors who do not feed the sheep with discipline, but as mercenaries in no way think of the health of the flock, not converting what has erred and not seeking what has perished, but only snatching from the sheep the milk and the wool (616)—namely, food and clothing?

Nor indeed should we think that the Apostle suddenly broke out into these things without order; but because he had premised that God is above all and through all and in all, and that grace was given to each of the saints according to the measure of the giving of Christ, he now adds that some apostles, some prophets, some evangelists, some pastors and teachers are distributed in the Church, who are necessary for the perfection and instruction of the saints, for the work of the ministry, for the edifying of the body of Christ: because since the Church is the body of the Lord and the Church is constructed of living stones, these whom we mentioned above as set in the Church have this work: that according to the dispensation and the offices entrusted to them, they may edify the Church of Christ, that is, his body. If anyone therefore does not edify the Church of Christ, nor instructs the people subject to him (so that from the subject people the Church of Christ may be constructed), he is to be called neither apostle, nor prophet, nor evangelist, nor pastor, nor teacher.

(Verses 13 seqq.) Until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ. That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine, in the deceit of men and craftiness, by which they lie in wait to deceive. But performing the truth in charity, we may in all things grow up in him who is the head, Christ.

Quaerendum quos omnes dixerit occurrere in unitate fidei: Utrumnam omnes homines, an omnes sanctos, an certe omnes qui rationis capaces sunt? Videtur autem mihi de omnibus hominibus dicere, quia multi venti doctrinarum sunt; et flatu eorum fluctibus concitatis, huc atque illuc homines incerto cursu, et vario feruntur errore. Unde omni studio laborandum, primum in fidei occurrere unitate: deinde in eadem unitate, habere agnitionem Filii Dei. Quorum cum fuerit segura possessio, parvuli esse cessantes, et mensuram interioris hominis recipientes (quae mensura plenitudinis, mensura Christi est), perfecti viri vocabulum sortiemur: ita tamen ut [Al. tacet ut] ad consummatam aetatem plenitudinis Christi, omnis credentium turba perveniat, et nequaquam in dogmatibus fluctuans, ad instar parvulorum gurgite infidelitatis feratur incerto, dum venti hinc inde perflantes, haereticorum 617 videlicet, sive sapientium saeculi, diversae compugnantesque rationes, naufragium audientibus aut inferunt, aut minantur: dum alii absque voluntate fallaciae, ea tamen quae falsa sunt, praedicant; alii vero omni calliditate erroris laqueos componentes, nos decipere et vincere festinant. Cum autem occurrerint atque pervenerint sancti in mensuram supradicti viri, tunc intelligentes charitatem Christi, augebunt in eo omnia quae acceperant semina veritatis, habentes corporis Ecclesiae caput Dominum Jesum.

Quia vero ait: Ut ultra non simus parvuli fluctuantes, et reliqua, se quoque fluctuantem et parvulum esse contestans, retractandum videtur, utrumne haec secundum humilitatem locutus sit: an certe ex parte videns, et ex parte cognoscens, intellexerit quantum a perfecta absit scientia, et in vera conscientiae suae verba proruperit. Si quis igitur vult eum haec secundum humilitatem locutum, illo utetur exemplo: Quando eram parvulus, loquebar ut parvulus, cogitabam ut parvulus, sapiebam ut parvulus. Quando vero factus sum vir, evacuavi ea quae erant parvuli (I Cor. XIII, 11). Alius vero ad ista respondeat, comparatione multorum, in aetatem perfecti viri Apostolum pervenisse: ad ea vero quae reposita sanctis sunt, adhuc parvulum nuncupari. Siquidem omnes apostolos qui in Christo credant, parvulos propheta commemorat, dicens: Ecce ego et parvuli quos dedit mihi Deus (Isai. VIII, 18). Post haec attentius disserendum, ne forte vere juxta humilitatem, non solum parvulum Apostolus se esse dixerit, sed fluctuantem, et omni doctrinarum flatu in diversa raptatum, in fallacia hominum, in nequitia, ad circumventionem erroris.

Qui autem vult haec eum non de humilitate, sed de conscientia protulisse, dicit: Paulus apostolus, homo erat acuti et acris ingenii, et qui ad primos quosque disputantium conatus, sagaci mente quae erant inferenda, praenosceret.

It is to be asked whom he said "all" meet in the unity of faith: whether all men, or all saints, or certainly all who are capable of reason? But it seems to me that he speaks of all men, because there are many winds of doctrines; and when the waves are stirred up by their blast, men are carried here and there by an uncertain course and various error. Whence we must labor with all zeal, first to meet in the unity of faith: then in the same unity, to have the knowledge of the Son of God. When there shall be a secure possession of these, ceasing to be children and receiving the measure of the inward man (which measure of fullness is the measure of Christ), we shall obtain the name of "perfect man": yet so that [another reading omits "that"] the whole crowd of believers may arrive at the consummate age of the fullness of Christ, and by no means fluctuating in dogmas, like children, be carried by an uncertain gulf of infidelity, while winds blowing from here and there—namely of heretics, or of the wise of the world—divers and conflicting reasons, either bring or threaten shipwreck to the hearers: while some without the will of deceit, nevertheless preach those things which are false; but others indeed composing snares with all the cunning of error, hasten to deceive and overcome us. But when the saints shall have met and arrived at the measure of the aforementioned man, then understanding the charity of Christ, they will increase in him all the seeds of truth which they had received, having the Lord Jesus as the head of the body of the Church.

But because he says: "That henceforth we be no more children tossed to and fro," and the rest, attesting that he also is fluctuating and a child, it seems that it must be reconsidered whether he spoke these things according to humility: or certainly seeing in part, and knowing in part, he understood how much he was away from perfect knowledge, and broke out into the true words of his conscience. If anyone therefore wishes him to have spoken these things according to humility, he will use that example: "When I was a child, I spoke as a child, I thought as a child, I understood as a child. But when I became a man, I put away the things of a child" (1 Cor. 13:11). But let another answer to these things that, by comparison of many, the Apostle arrived at the age of a perfect man: but in respect to those things which are laid up for the saints, he is still called a child. Since indeed the prophet commemorates all the apostles who believe in Christ as children, saying: "Behold I and the children whom God hath given me" (Isa. 8:18). After these things it must be discussed more attentively, lest perhaps truly according to humility, the Apostle said not only that he was a child, but fluctuating, and snatched into diverse things by every blast of doctrines, in the deceit of men, in wickedness, unto the wiles of error.

But he who wishes him to have brought these things forth not from humility, but from conscience, says: Paul the apostle was a man of sharp and keen intellect, and one who, at every first attempt of those disputing, would foreknow with a sagacious mind what things were to be introduced.

Videbat igitur saepe ex utraque parte sic dici, et tam verisimilia in rebus contrariis asseri, ut ambigere facerent audientem: idcirco ut homo, et adhuc in fragili corpusculo constitutus, circumferebatur quidem omni vento doctrinae, 618 sed non elidebatur in saxa, nec navis ejus gurgitibus implebatur: stabat quippe in puppi gubernaculum tenens, et spumantes haereseos fluctus, fidei securitate frangebat. Non tamen intrepidus et securus, nec quietus et placidus, prospiciebat ventos hinc inde perflantes, et sollicita aure captabat, vincebatque contraria: sed non erat illi segura victoria. Quia igitur adversariorum verba, atque rationes, quibus veritatem evertere nitebantur, videbat non facile posse superari, et omni calliditate plenas, dialecticae quoque, immo diaboli arte contextas, sperabat Dei auxilium, ut omnem deliberationem de mente sua propelleret, et certae atque defixae absque ulla molestia crederet veritati, et augeret eam in dilectione Christi: quem sciebat et sui et totius Ecclesiae corporis caput.

Sciendum quod hic locus in Graeco manifestior sit, dum autem in Latinum e verbo transfertur ad verbum, sensus sermonibus involuti, obscurum fecere [Al. facere] quod dicitur.

(Vers. 16.) Ex quo totum corpus compactum, et conglomeratum per omnem juncturam subministrationis secundum operationem in mensuram uniuscujusque membri augmentum corporis facit in aedificationem sui in charitate.

In fine rerum, cum Deum facie videre coeperimus ad faciem, et in mensuram pervenerimus aetatis plenitudinis Christi (de cujus plenitudine nunc omnes accepimus (Joan. I), ita ut Christus non ex parte sit, sed totus in nobis: et relictis initiis parvulorum, creverimus in eum virum, de quo Propheta dicit: Ecce vir, Oriens nomen illi (Zach. VI, 12). Et Joannes Baptista commemorat (Joan. I, 30): Post me venit [Al. veniet] vir qui ante me factus est, quoniam ante me erat), tunc in occursum unius fidei, et unius agnitionis Filii Dei, quem nunc pro varietate mentium, non una nec eadem fide et agnitione cognoscimus, totum corpus, quod prius dissipatum fuerat, et in diversa laceratum, in suam compagem juncturamque redigetur: ita ut una subministratio eademque operatio, et unius aetatis consummata perfectio, totum crescere faciat corpus aequaliter, et omnia membra juxta mensuram suam incrementum aetatis accipiant. Haec autem tota aedificatio, per quam 619 Ecclesiae per partes corpus augetur, mutua in se charitate complebitur.

He saw therefore often that it was so said on either side, and such likely things asserted in contrary matters, that they made the hearer to doubt: therefore as a man, and still constituted in a fragile little body, he was indeed carried about by every wind of doctrine (618), but he was not dashed against the rocks, nor was his ship filled by the gulfs: for he stood in the stern holding the rudder, and broke the foaming waves of heresy with the security of faith. Nevertheless not intrepid and secure, nor quiet and placid, he looked out at the winds blowing from here and there, and with a solicitous ear caught them, and overcame contrary things: but his victory was not secure. Because therefore he saw that the words of the adversaries, and the reasons by which they strove to overturn the truth, could not easily be overcome, and were full of all craftiness, woven also by the art of dialectic, nay rather of the devil, he hoped for the help of God, that he might propel every deliberation from his mind, and believe the truth certain and fixed without any trouble, and increase it in the love of Christ: whom he knew as the head both of himself and of the whole body of the Church.

It must be known that this place is clearer in the Greek, but while it is translated into Latin word for word, the senses involved in the words have made obscure [another reading: "make"] that which is said.

(Verse 16.) From whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity.

In the end of things, when we shall begin to see God face to face, and shall have arrived at the measure of the age of the fullness of Christ (of whose fullness we all have now received [John 1]), so that Christ may not be in part, but whole in us: and having left the beginnings of children, we shall have grown into that man of whom the Prophet says: "Behold the man, whose name is the East" (Zech. 6:12). And John the Baptist commemorates (John 1:30): "After me cometh [another reading: 'will come'] a man who is preferred before me, because he was before me." Then in the meeting of one faith, and of one knowledge of the Son of God—whom now, because of the variety of minds, we do not know with one nor the same faith and knowledge—the whole body, which previously had been dissipated and torn into diverse parts, will be brought back into its own framework and joining. Thus one supplying and the same operation, and the consummate perfection of one age, may make the whole body grow equally, and all the members receive the increase of age according to their own measure. Moreover, this whole edification, through which (619) the body of the Church is increased by parts, will be completed by mutual charity within itself.

Totas rationabiles creaturas sub unius rationabilis animalis intelligamus exemplo, et quodcumque de hujus membris dixerimus et partibus, hoc sciamus esse referendum ad unamquamque rationabilem creaturam. Putemus hoc animal ita per artus, venas, carnesque laceratum, ut nec os ossi haereat, nec nervus jungatur ad nervum: separatim oculi jaceant, seorsum nares, manus alium locum teneant, alio projecti sint pedes, et reliqua membra in hunc modum inter se dispersa sint, et divisa. Finge aliquem venire tantae scientiae medicum, qui juxta fabulas ethnicorum, Aesculapium possit imitari, et in novam figuram novumque nomen, Virbium suscitare: hic necesse habebit unumquodque membrum suo loco restituere, et compagem copulare compagi, et quodam glutino partibus restitutis, unum corpus efficere.

Huc usque nobis una similitudo processerit: nunc in eandem similitudinem ad id quod intelligi volumus, aliud trahatur exemplum. Parvulus crescat, et occulto aevo, in perfectam adolescat aetatem: suum manus augmentum habebit, sua pedes sentient incrementa: venter dum nescimus, impletur: humeri, dum falluntur oculi, dilatantur: et omnia membra per partes juxta mensuram suam sic crescunt ut tamen non sibi, sed corpori videantur augeri.

Ita igitur et in restitutione omnium, quando corpus totius Ecclesiae nunc dispersum atque laceratum, verus medicus Christus Jesus sanaturus advenerit, unusquisque secundum mensuram fidei, et agnitionis Filii Dei (quem ideo agnoscere dicitur, quia prius noverat, et postea nosse desivit) suum recipiet locum, et incipiet id esse quod fuerat. Ita tamen ut non juxta aliam haeresim, omnes in una aetate sint positi, id est: omnes in angelos reformatur: sed unumquodque membrum juxta mensuram et officium suum perfectum sit: 620 verbi gratia, ut angelus refuga id esse incipiat quod creatus est: et homo, qui de paradiso fuerat ejectus, ad culturam iterum paradisi restitatur. Ista autem universa sic fient, ut invicem inter se charitate jungantur: et dum congaudet membrum membro, et in alterius provectione laetatur, Christi corpus, Ecclesia primitivorum habitet in coelesti Jerusalem, quam in alio loco Apostolus matrem sanctorum vocat (Galat. IV).

Idcirco (ut supra diximus) haec apud nos obscuriora sunt, quia μεταφορικῶς dicuntur in Graeco. Et omnis metaphora, si de alia in aliam linguam transferatur ad verbum, quibusdam quasi sentibus, orationis sensus et germina suffocantur.

Let us understand all rational creatures under the example of one rational animal, and whatever we shall say concerning its members and parts, let us know that this is to be referred to every rational creature. Let us suppose this animal to be so torn through its joints, veins, and flesh, that no bone adheres to bone, nor is nerve joined to nerve: let the eyes lie separately, the nostrils apart, let the hands hold another place, the feet be thrown elsewhere, and the rest of the members be in this manner dispersed and divided among themselves. Imagine some physician of such great knowledge to come, who according to the fables of the pagans could imitate Aesculapius, and raise up Virbius into a new figure and a new name: he will have need to restore each member to its own place, and to couple framework to framework, and, the parts being restored by a certain glue, to effect one body.

Thus far one similitude has proceeded for us: now for the same similitude to that which we wish to be understood, let another example be drawn. Let a child grow, and in hidden time, let him grow up into a perfect age: his hand will have its own increase, his feet will feel their increments: the belly is filled while we know not: the shoulders are dilated while the eyes are deceived: and all the members grow by parts according to their measure in such a way that they nevertheless seem to be increased not for themselves, but for the body.

So therefore also in the restoration of all things, when the true physician Christ Jesus shall arrive to heal the body of the whole Church now dispersed and torn, each one according to the measure of faith and of the knowledge of the Son of God (whom he is said therefore to "recognize" because he had known him before, and afterwards ceased to know him) will receive his own place, and will begin to be that which he had been. Yet so that not according to another heresy, all are placed in one age, that is: all are reformed into angels: but each member may be perfect according to its measure and office (620). For example, that the runaway angel may begin to be that which he was created: and the man, who had been cast out of paradise, may be restored again to the culture of paradise. But all these things will so happen that they may be joined among themselves in turn by charity: and while member rejoices with member, and is glad in the advancement of another, let the body of Christ, the Church of the firstborn, dwell in the heavenly Jerusalem, which in another place the Apostle calls the mother of the saints (Gal. 4).

Therefore (as we said above) these things are more obscure among us, because they are said metaphorically (*μεταφορικῶς*) in Greek. And every metaphor, if it be transferred from one language into another word for word, like certain thorns, the senses and germs of the speech are suffocated.

(Vers. 17 seqq.) Hoc ergo dico, et contestor in Domino, ut non amplius ambuletis, sicut et gentes ambulant in vanitate sensus sui, obscurati mente, abalienati a via Dei propter ignorantiam, quae est in illis, propter caecitatem cordis eorum. Qui desperantes, semetipsos tradiderunt impudicitiae in operatione immunditiae omnis in avaritia.

Hoc ergo, ait, dico vobis, o Ephesii, vosque contestor, ut quia occursuri estis in mensuram aetatis plenitudinis Christi, non ambuletis sicut ambulant gentes, quae idolis servientes, et sensu et mente abutuntur in prava. Quae cum ideo acceperint animam et intellectum, ut cognoscerent Deum, abalienati sunt a via ejus (quam aliam absque Christo non novimus) et in sui cordis ambulant caecitate. Atque utinam peccasse sufficeret, et vel sero agerent poenitudinem, damnarentque vitia in quibus jugiter inhiarunt, esset remedium resipiscere post errorem. Nunc vero desperantes, se, et in ritum irrationabilium bestiarum, coeno voraginique mergentes, tradiderunt impudicitiae atque luxuriae, operantes quidquid corpus voluit, mens desideravit, libido suggessit. Et cum nihil omnino praetermiserint quod immundum sit, hoc totum fecere in avaritia, dum numquam luxuriando satiantur, nec 621 eorum terminum habet voluptas. Aut certe ultra concessam viri ad feminam conjunctionem, ad majora conscendunt, masculi in masculos turpitudinem operantes, et mercedem erroris sui in semetipsis recipientes. Vanitas sensus, et mentis obscuritas, bifariam dividitur, in saeculi hujus negotia, et in sapientiam saecularem: quando aut in his quae mundi hujus sunt, et cito transeunt, detinemur, aut non profutura cognoscimus. Nonne vobis videntur in vanitate sensus et obscuritate mentis ingredi, qui diebus ac noctibus in dialectica arte torquetur: qui physicus perscrutator oculos trans coelum levat, et ultra profundum terrarum et abyssi quoddam inane demergit [Al. demergitur], qui iambum struit, qui tantam metrorum silvam in suo studiosus corde distinguit et congerit: et (ut alteram partem transeam) qui divitias per fas et nefas quaerit: qui adulatur regibus, haereditates captat alienas, et opes congregat, quas in momento cui sit relicturus, ignorat?

Quod autem ait, qui desperantes semetipsos, id est, ἀπηλγηκότες ἑαυτοὺς, multo aliud in Graeco significat quam in Latino: desperantes quippe ἀπηλγηκότες nominantur; ἀπηλγηκότες autem hi sunt, qui postquam peccaverint, non dolent: qui nequaquam sentientes ruinam suam, feruntur in pronum, et tamquam bestiae ferrum videntes, in mortem ruunt. Pone mihi duos in uno vitio deprehensos: alterum qui intelligat, plangatque quod fecit:

(Verses 17 seqq.) This then I say and testify in the Lord: that you walk no more as also the Gentiles walk in the vanity of their sense, having their understanding darkened, being alienated from the way of God through the ignorance that is in them, because of the blindness of their hearts. Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto avarice.

This then, he says, I say to you, O Ephesians, and I testify to you, that since you are to meet in the measure of the age of the fullness of Christ, you walk not as the Gentiles walk, who serving idols, abuse both sense and mind in wicked things. Who since they for this reason received a soul and intellect, that they might know God, are alienated from his way (other than which we know none without Christ) and walk in the blindness of their heart. And would that to have sinned were enough, and even late they would perform penance, and would damn the vices in which they have continually gaped after, there would be a remedy to return to a right mind after error. But now despairing, and after the rite of irrational beasts, merging themselves in the mud and the whirlpool, they have given themselves up to lasciviousness and luxury, working whatever the body willed, the mind desired, the lust suggested. And when they have omitted nothing at all that is unclean, they have done all this in avarice, while they are never satiated by luxury, nor does their pleasure have a limit (621). Or certainly beyond the conceded conjunction of man to woman, they ascend to greater things, males working turpitude in males, and receiving the reward of their error in themselves. Vanity of sense and darkness of mind is divided twofold: into the business of this world, and into secular wisdom; when we are detained either in these things which are of this world and quickly pass away, or we know things that will not profit. Does it not seem to you to enter into vanity of sense and darkness of mind, he who is tortured day and night in the art of dialectic? Or he who, a physical searcher, raises his eyes across the sky, and merges into some void beyond the depth of the lands and of the abyss? Or he who builds the iamb, who, studious in his heart, distinguishes and heaps up such a forest of meters? And (that I may pass to the other part) he who seeks riches through right and wrong? He who flatters kings, gapes after the inheritances of others, and gathers wealth, which he knows not to whom he is to leave in a moment?

But that which he says, "who despairing themselves," that is, ἀπηλγγκότες ἑαυτοῦς, signifies something much else in Greek than in Latin: for "despairing" (desperantes) indeed are named ἀπηλγγκότες; but those are ἀπηλγγκότες who, after they have sinned, do not grieve. Who in no way feeling their ruin, are carried headlong, and just as beasts seeing the iron, rush into death. Put before me two caught in one vice: one who understands and bewails what he has done;

alterum qui delectetur in scelere, et non solum non doleat, verum etiam gloriatur, et putet se quamdam turpitudinum palmam et victoriam consecutum: nonne tibi videtur ille dolere, et hic penitus non dolere? Exprimamus, si possimus, verbum de verbo, et dicamus ἀπηλγγκότες, indolentes, sive, indolorios. Nam et quidam philosophorum ἀναλγγκίαν, id est, indoloriam praedicavit. Hi qui naturas varias introducunt, sciant propterea gentes in vanitate sensus obscuratis mentibus ambulare: quia ignorantiae se et caecitati dederint. Nemo enim imperitus appellatur et caecus, nisi is qui cognoscere potest et videre. Nec dicimus caecum esse lapidem, et brutum animal ignorare: quia non ab eo quaeritur, nec ejus naturae est, ut cognoscat et videat. Sin autem in natura gentium fuit, ut Dei 622 vitam intelligerent et viderent: non choicorum et spiritualium natura varia, sed voluntas. Diximus supra operationem immunditiae omnis in avaritia, non ad avaritiam, ut sonat simpliciter, pertinere; sed ad libidinem atque luxuriam. Debemus hunc sensum alterius loci testimonio comprobare. In prima ad Thessalonicenses Epistola scribitur: Haec est enim voluntas Dei, sanctificatio vestra, ut abstinere vos a fornicatione: ut sciat unusquisque vestrum suum vas possidere in sanctificatione et honore: non in libidine desiderii, sicut et gentes, quae non noverunt Deum: ut ne quis supergrediatur, et circumscribat in negotio fratrem suum: quoniam vindex est Dominus de his omnibus: sicut et praediximus vobis, et testificati sumus. Non enim vocavit nos Deus in immunditia, sed in sanctificatione (I Thess. IV, 3 et seqq.). Diligenter observa, quia ad castitatem nos provocans, et volens uxoribus tantum esse contentos, dixerit: Ne quis supergrediatur, et circumscribat in negotio fratrem suum, id est, ne suam conjugem derelinquens, alterius polluere quaerat uxorem. Ubi nos habemus, et circumscribat in negotio fratrem suum, in Graeco legitur, καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ. Πλεονεξία autem avaritia nuncupatur, quam nos possumus, vim verbi transferentes, sic in praesenti loco exprimere: ut ne quis supergrediatur, et avarus fraudet in negotio fratrem suum. Quae enim consequentia est, vel in illo capitulo quod nunc ad exemplum vocavimus, vel in hoc quod principaliter ad Ephesios conamur exponere, inter impudicitiam et immunditiam, castitatem quoque et affectum conjugalem, extraordinarie repente avaritiam nominari? Non vobis molestum sit, si diu in obscurioribus immoremur: causati enim in principio sumus, inter omnes Pauli Epistolas, hanc vel maxime et verbis, et sensibus involutam.

(Vers. 20.) Vos autem non ita didicistis Christum; si tamen illum audistis et in illo docti estis.

the other who is delighted in the crime, and not only does not grieve, but even glories, and thinks that he has followed after some palm and victory of turpitudes: does it not seem to you that the former grieves, and this one entirely does not grieve? Let us express, if we can, word for word, and say ἀπηλγγκότες, "un-grieving" (indolentes), or "un-painful" (indolorios). For even a certain one of the philosophers preached ἀναλγγκσίαν, that is, "un-painfulness" (indoloriam). Let those who introduce various natures know that for this reason the Gentiles walk in the vanity of sense with darkened minds: because they have given themselves to ignorance and blindness. For no one is called unskillful and blind, except he who can know and see. Nor do we say that a stone is blind, and that a brute animal is ignorant: because it is not required of it, nor is it of its nature, that it know and see (622). But if it was in the nature of the Gentiles that they might understand and see the life of God: the nature of the earthly and spiritual is not various, but the will. We had said above that the working of all uncleanness in "avarice" does not pertain to avarice, as it sounds simply, but to lust and luxury. We ought to prove this sense by the testimony of another place. In the first Epistle to the Thessalonians it is written: "For this is the will of God, your sanctification: that you should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor: not in the lust of concupiscence, even as the Gentiles who know not God: that no man overreach and circumvent his brother in business: because the Lord is the avenger of all these things, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto sanctification" (1 Thess. 4:3 seqq.). Observe diligently, because provoking us to chastity, and wishing us to be content with wives only, he said: "That no man overreach and circumvent his brother in business," that is, lest leaving his own spouse, he should seek to pollute the wife of another. Where we have "and circumvent his brother in business," in the Greek it is read, καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ. But πλεονεξία is named "avarice," which we can, transferring the force of the word, so express in the present place: "that no one overreach, and being avaricious, defraud his brother in business." For what consequence is it, either in that chapter which we have now called for example, or in this which we principally endeavor to explain to the Ephesians, between lasciviousness and uncleanness, chastity also and conjugal affection, that avarice should extraordinarily suddenly be named? Let it not be troublesome to you if we linger long in more obscure things: for we pleaded in the beginning that among all the Epistles of Paul, this one especially is involved both in words and in senses.

(Verse 20.) But you have not so learned Christ; if so be that you have heard him and have been taught in him.

Si omnes qui Christum audire videntur, audirent, numquam ad Ephesios, et certe illos quibus sacramenta Christi revelarat Apostolus diceret: Si tamen illum audistis. Discere autem Christum, idipsum est, quod nosse virtutem: et audite illum, non differt ab eo si diceret, audire sapientiam, 623 justitiam, fortitudinem, temperantiam, et caetera quibus Christus vocatur. Si quis ergo Christum audivit et didicit, non ambulabit in vanitate sensus sui: nec obscuratus mente gradietur: neque erit abalienatus a vita Dei: habebit etiam scientiam, ignoracione discussa, et immisso tenebris lumine, omnis de oculis cordis ejus caecitas auferetur. Quod cum habuerit, non se tradet impudicitiae: nec operabitur omnem immunditiam in avaritia, concessos fines praetergrediens nuptiarum. Si autem aliquando contigerit ut aliqua passione superetur, dolebit super vulnere suo, et conscientiae tormenta patietur: quia liberam frontem, et puritatem immacolatae mentis amiserit. Discamus igitur Christum, et audiamus illum; si quis est qui potest dicere: An experimentum quaeritis ejus qui in me loquitur Christus (I Cor. XIII, 3)? Curramus ad eum diebus ac noctibus, ad os ejus et ad eloquium pendeamus. Christus nobis loquitur: Spiritus sancti sunt verba quae promit. Statuit enim Deus in Ecclesia primum apostolos, secundo prophetas, tertio doctores. Sed nec illud est desperandum, quod aliquando ipse in mentibus nostris Christus loquatur, et per semetipsum nos doceat, et organum oris non quaerat alieni: tantum non simus subditi peccato; nec corpus nostrum delicta possideant, et ingredietur in illud sapientia.

(Vers. 21.) Sicut est veritas in Jesu.

Vocabulum, Jesus, interdum eum hominem significat, qui a Deo Verbo est assumptus ex Virgine, juxta illud: Vocabis nomen ejus Jesus: ipse enim salvabit populum a peccatis ejus (Luc. I, 31). Et alibi: Jesus ergo fatigatus de via (Joan. IV, 6), et reliqua. Interdum vero Deum Verbum: Nobis enim unus Dominus Jesus Christus per quem omnia. Si quando ergo dicit Jesus: Ego sum via, et veritas (Joan. XIV, 6), juxta id dicit quod Filius Dei est. Cum autem scribit Paulus: Sicut est veritas in Jesu, de templo corporis loquitur, in quo habitat Verbum Deus. Verbum enim caro factum est, et habitavit in nobis (Joan. I, 14). Nisi forte utrumque de Deo Verbo intelligendum, quod quomodo habitat in eo vita, et ipse sit vita: Sicut nim habet Pater vitam in semetipso: ita et Filio dedit habere vitam in semetipso (Joan. V, 26). Sic et veritas dicatur Filius, et ipsa in eo habitare monstretur.

If all who seem to hear Christ did hear, the Apostle would never say to the Ephesians, and certainly to those to whom he had revealed the mysteries of Christ: "If so be that you have heard him." But to learn Christ is the very same thing as to know virtue: and "hear him" does not differ from him if he should say, to hear wisdom (623), justice, fortitude, temperance, and the rest by which Christ is called. If anyone therefore has heard and learned Christ, he will not walk in the vanity of his sense: nor will he proceed darkened in mind: nor will he be alienated from the life of God: he will even have knowledge, ignorance having been dispelled, and light having been let into the darkness, all blindness will be taken away from the eyes of his heart. When he shall have this, he will not give himself up to lasciviousness: nor will he work all uncleanness in avarice, overstepping the conceded limits of marriage. But if it should sometimes happen that he is overcome by some passion, he will grieve over his wound, and will suffer the torments of conscience: because he has lost the free brow and the purity of an immaculate mind. Let us learn Christ therefore, and let us hear him; if there is anyone who can say: "Do you seek a proof of him who speaketh in me, Christ?" (1 Cor. 13:3 [actually 2 Cor 13:3]). Let us run to him days and nights, let us hang upon his mouth and upon his eloquence. Christ speaks to us: the words which he brings forth are of the Holy Spirit. For God hath set in the Church, first apostles, secondly prophets, thirdly teachers. But nor is that to be despaired of, that sometimes Christ himself may speak in our minds, and teach us through himself, and not seek the organ of another's mouth: only let us not be subject to sin; nor let our body possess offenses, and wisdom will enter into it.

(Verse 21.) As the truth is in Jesus.

The name "Jesus" sometimes signifies that man who was assumed by God the Word from the Virgin, according to that: "Thou shalt call his name Jesus: for he shall save his people from their sins" (Luke 1:31). And elsewhere: "Jesus therefore being wearied with his journey" (John 4:6), and the rest. But sometimes it signifies God the Word: "For to us there is one Lord Jesus Christ, through whom are all things." If therefore Jesus says at any time: "I am the way, and the truth" (John 14:6), he says it according to that which he is, the Son of God. But when Paul writes: "As the truth is in Jesus," he speaks of the temple of the body, in which God the Word dwells. "For the Word was made flesh, and dwelt among us" (John 1:14). Unless perhaps both are to be understood of God the Word: that in what manner life dwells in him, so also he himself is life: "For as the Father hath life in himself, so he hath given to the Son also to have life in himself" (John 5:26). So also let the Son be called truth, and it is shown that it dwells in him.

Haec autem dicimus, non Jesum a Christo separantes: 624 nec rursum Deum Verbum ab eo quem assumpsit, hominem alterum esse dicentes: sed secundum intelligentias effectuum vel locorum, illum quem unum esse credimus Filium hominis et Filium Dei, et ante virginem, et post virginem alium atque alium nuncupantes. Potest autem et aliter intelligi: Sicut est veritas in Jesu. In nullo, patriarcharum, in nullo prophetarum, in nullo apostolorum veritas fuit, nisi in solo Jesu. Alii enim ex parte cognoscebant, et ex parte prophetabant, et per speculum in aenigmate videbant (I Cor. XIII). In solo Jesu veritas Dei apparuit, quae loquitur confidenter: Ego sum veritas (Joan. XIV, 6): quae credentibus in se juxta analogiam fidei tribuit libertatem. Qui enim cognoscit veritatem, a veritate libertate donatur. Et ipsa veritas propterea formam servi assumpsit, et humiliavit se, facta obediens Patri usque ad mortem (Philip. II): ut servum redderet liberum. Ubi enim spiritus Dei est, ibi libertas. Si volumus formam liberi in Jesu, faciemque cognoscere veritatis, ascendamus cum eo in montem, videamus eum transfiguratum: ubi et vestimenta ejus, id est, Scripturae quae de eo annuntiant, immutantur: et Moyses quoque et Elias, id est, Lex et Prophetiae videntur in gloria (Matth. XVII). Quamdiu Dominus formam servi non mutat, nec ascendit in montem, Lex in sordibus, Prophetiae in squalore versantur. Cum ille ad superiora conscenderit, et vestimenta sua voluerit immutare, intellectusque de servo fuerit clarus et liber: tunc Moysi quoque et Eliae, et facies, et vestimenta mutantur.

(Vers. 22.) Deponere vos secundum priorem conversationem veterem hominem, qui corrumpitur juxta desideria erroris. Quia videtur juxta ordinem, textumque sermonis scaterere sententia, sic legendum est: Vos autem non ita didicistis Christum (si tamen illum audistis, et in illo docti estis) deponere vos secundum priorem conversationem veterem hominem, qui corrumpitur juxta desideria erroris: sicut est veritas in Jesu: ut sit sensus: Quomodo est veritas in Jesu, sic erit et in vobis qui didicistis Christum, et audistis illum; et docti estis deponere secundum priorem conversationem veterem hominem, qui corrumpitur juxta desideria erroris.

Veterem autem hominem, quem praecipit deponendum, inveteratum a malitia arbitror appellari. Iste enim 625 secundum priorem conversationem et desideria erroris, semper errans, et in opere corruptionis helluans, corrumpitur atque violatur. Et quia in desideriis indesinenter versatur erroris, et numquam cessat a vitio, nequam corruptus dicitur, sed corrumpi: quod per singulos dies, horas, puncta atque momenta corrumpitur, intercipitur, violatur.

Moreover, we say these things not separating Jesus from Christ (624), nor again saying that God the Word is another man from him whom he assumed: but according to the understandings of the effects or places, calling him whom we believe to be one, the Son of man and the Son of God, both before the Virgin and after the Virgin by various names. But it can also be understood otherwise: "As the truth is in Jesus." In none of the patriarchs, in none of the prophets, in none of the apostles was the truth, except in Jesus alone. For others knew in part, and prophesied in part, and saw through a glass in a dark manner (1 Cor. 13). In Jesus alone appeared the truth of God, which speaks confidently: "I am the truth" (John 14:6): which bestows liberty upon those believing in him according to the analogy of faith. For he who knows the truth is given liberty by the truth. And the truth itself for this reason assumed the form of a servant, and humbled itself, being made obedient to the Father unto death (Phil. 2): that it might render the servant free. For where the Spirit of God is, there is liberty. If we wish to know the form of the free one in Jesus, and the face of truth, let us ascend with him unto the mountain, let us see him transfigured: where also his garments—that is, the Scriptures which announce concerning him—are changed: and Moses also and Elias—that is, the Law and the Prophets—are seen in glory (Matt. 17). As long as the Lord does not change the form of a servant, nor ascends into the mountain, the Law remains in filth, the Prophets are in squalor. When he shall have ascended to the higher things, and shall have willed to change his garments, and the understanding concerning the servant shall have been clear and free: then the face and the garments of Moses also and Elias are changed.

(Verse 22.) To put off, according to the former conversation, the old man, who is corrupted according to the desire of error. Because the sentence seems to overflow with the order and text of the speech, it should be read thus: "But you have not so learned Christ (if so be that you have heard him, and have been taught in him) to put off, according to the former conversation, the old man, who is corrupted according to the desire of error: as the truth is in Jesus": that the sense may be: Just as the truth is in Jesus, so will it be also in you who have learned Christ, and heard him; and have been taught to put off according to the former conversation the old man, who is corrupted according to the desire of error.

Moreover, the old man, whom he commands to be put off, I think is called "old" (*inveteratum*) from malice. For that one (625), according to the former conversation and desires of error, always erring, and gluttonizing in the work of corruption, is corrupted and violated. And because he is incessantly occupied in the desires of error, and never ceases from vice, he is by no means called "corrupted," but "to be corrupted": because through individual days, hours, points, and moments he is corrupted, intercepted, and violated.

Sermo vero Dei qui ideo interficit, ut vivificet mortuum, et vivificatus Dominum requirat, quem ante interitum nesciebat, non corrumpit, sed interficit veterem hominem: Ego enim occido, ait, et ego vivifico (Deut. XXXII, 39); et: Cum interficeret illos, tunc quaerebant eum (Ps. LXXVII, 34).

Nec putemus hoc quod nunc ait: Qui corrumpitur secundum desideria erroris, illi esse contrarium quod in alio loco scriptum est: Et si exterior noster homo corrumpitur: sed is qui interior est, renovatur de die in diem (II Cor. IV, 16): quia corruptio exterioris hominis, interioris hominis renovatio est: et contra, interioris hominis corruptio, exterioris est instauratio. Aestimetur aliquis simpliciter Paulum loqui: Si quis templum Dei corrumpit, corrumpet illum Deus: Templum enim Dei sanctum est, quod estis vos. Sed forte et ibi aliquid latitat, quod apud nos videtur absconditum. Si templum Dei nos sumus, secundum id quod scribitur: Templum enim Dei sanctum est quod estis vos (I Cor. III, 17): et alius est qui corrumpit templum Dei, aliud quod corrumpitur. Quaerendum quis sit ille qui templum corrumpat Dei. Si inveneris hostes Jerusalem, corrumpentes atque violantes templum ex lapidibus exstructum: videbis pariter omnem corruptentem, et violentem templum Dei, quem corrumpet et violabit Deus, ulciscens corruptionem templi sui. Verumtamen et templum quod se praebuit (vivens quidem est atque sensibile) insidiis corruptentis, luet poenas, per hoc ipsum quod corruptum atque violatum, spiritum incorruptionis amisit.

(Vers. 23, 24.) Renovamini autem spiritu sensus vestri: et induite novum hominem, qui secundum Deum creatus est, in justitia et sanctitate veritatis. Nec in sensu renovamur absque spiritu, nec in spiritu absque sensu; sed renovamur conjuncte in spiritu 626 sensus nostri: ut quomodo psallimus spiritu, psallimus et sensu, oramus spiritu, oramus et sensu: sic in spiritu sensus nostri renovemur: ut cum sensus mundus fuerit atque purgatus, et ab omni macula sordidae concretionis alienus: tunc ei jungatur et spiritus, et ita quodam inter se unitatis glutino copulentur, ut nequaquam simplex spiritus, sed spiritus sensus esse dicatur.

Cum autem renovati fuerimus in spiritu, qui nostri sensus est spiritus; tunc induemur novum hominem, qui secundum Deum creatus est. Quod quidem aliis verbis idipsum puto esse, quod in alio loco dicitur: Induite vos Christum Jesum (Rom. XIII, 14). Iste quippe est novus homo, quo universi credentes debemus indui atque vestiri. Quid enim in homine qui a Salvatore nostro assumptus est, non novum fuit?

But the Word of God, which therefore kills that it may vivify the dead, and that the vivified one may seek the Lord, whom he knew not before destruction, did not corrupt, but kills the old man: "For I kill," he says, "and I make alive" (Deut. 32:39); and: "When he slew them, then they sought him" (Ps. 77:34).

Nor let us think that this which he now says, "Who is corrupted according to the desires of error," is contrary to that which is written in another place: "And although our outward man is corrupted, yet that which is within is renewed from day to day" (2 Cor. 4:16): because the corruption of the outward man is the renovation of the inward man: and on the contrary, the corruption of the inward man is the restoration of the outward man. Some may estimate that Paul speaks simply: "If any man corrupt the temple of God, him shall God corrupt: for the temple of God is holy, which you are." But perhaps something lies hidden there also, which seems concealed among us. If we are the temple of God, according to that which is written: "For the temple of God is holy, which you are" (1 Cor. 3:17): and there is one who corrupts the temple of God, and another which is corrupted. It must be asked who that is who corrupts the temple of God. If you find the enemies of Jerusalem, corrupting and violating the temple built of stones: you will see likewise every one corrupting and violating the temple of God, whom God shall corrupt and violate, avenging the corruption of his temple. Nevertheless, also the temple which has offered itself (for it is indeed living and sensible) to the snares of the corrupter, shall pay the penalty, through this very thing that, being corrupted and violated, it has lost the spirit of incorruption.

(Verses 23, 24.) And be renewed in the spirit of your mind: and put on the new man, who according to God is created in justice and holiness of truth. Neither are we renewed in the mind without the spirit, nor in the spirit without the mind; but we are renewed conjunctly in the spirit (626) of our mind: that as we sing in the spirit, we sing also in the mind, we pray in the spirit, we pray also in the mind: so in the spirit of our mind we are renewed: that when the mind shall have been clean and purged, and alien from every stain of sordid concretion: then the spirit also may be joined to it, and so they may be coupled together by some glue of unity among themselves, that it may by no means be called simple spirit, but the spirit of the mind.

But when we shall have been renewed in the spirit, which is the spirit of our mind; then we shall put on the new man, who according to God is created. Which indeed I think is the very same thing that is said in another place in other words: "Put you on the Lord Jesus Christ" (Rom. 13:14). For this is the new man, with whom all we who believe ought to be clothed and vested. For what in the man who was assumed by our Savior was not new?

Conceptus, nativitas, partus, infantia, doctrina, vita, virtutes: et ad extremum, crux et passio, exspoliantis in ea principatus, et contrarias fortitudines ostentui habentis: resurrectio quoque et ascensus ad coelum. Hic ergo vere creatus est in justitia et sanctitate veritatis: quia Deus verus, Dei veri Filius fuit, et tota in illo religio atque justitia Dei veritate completa est. Qui igitur conversationem illius imitari potest, et universas in se exprimere virtutes, et sit mansuetus, sicut fuit ille mansuetus et humilis corde, et ponat animam suam pro amicis, ut ille posuit pro ovibus suis: verberatus non respondeat: maledictus non remaledicat, sed vincat in humilitate superbiam: iste indutus est novum hominem, et dicere cum Apostolo potest: Vivo autem jam non ego, vivit vero in me Christus (Galat. II, 10). Et: Imitatores mei estote, sicut et ego Christi (I Cor. XI, 1). Potest quoque verba Joannis assumere: Qui dicit se in Christo credere, debet sicut ille ambulavit, et ipse ambulare (I Joan. II, 6).

Quod autem ait: Qui secundum Deum creatus est, non idipsum sonat in Latino sermone quod Graeco. Creatio quippe apud nos, generatio, vel nativitas dicitur: apud Graecos vero sub nomine creationis, verbum facturae et conditionis accipitur. Et quod apud nos conditio, hoc apud Graecos creatio sonat. Unde et haeresis 627 nativitatem Christi calumnians, Salomonis usurpet exemplum: Dominus creavit me initium viarum suarum (Prov. VIII, 22). Considerandum igitur, quia creatio atque conditio numquam nisi in magnis operibus nominentur. Verbi causa, mundus creatus est: urbs condita est: domus vero quamvis magna sit, aedificata potius dicitur, quam condita, vel creata. In magnis enim operibus atque facturis, verbum creationis assumitur. Ex quo animadvertendum istum novum hominem, qui juxta Deum in Christo creatus est, magnum Dei opus esse, et eminere ultra caeteras creaturas: cum sic conditus esse dicatur, ut mundus, et initium viarum Dei, et in exordio elementorum omnium sit creatus.

(Vers. 25.) Propter quod deponentes mendacium, loquimini veritatem unusquisque cum proximo suo: quoniam sumus alterutrum membra. Non simpliciter, ut quidam putant, nec moraliter Apostolus praecepit, mendacio derelicto, cum proximis veritatem loquendam. Alioqui si tantum cum proximis loquimur veritatem, quicumque non fuerit proximus, debet audire mendacium. Quod quidem et in Lege praeceptum est: Non adulterabis uxorem proximi tui (Exod. XX, 17). Si proximus tantumpropinquus vel amicus accipitur, adulteria in alienos jure permittit: sed proximum vocat omnem hominem, qui ex eodem nobiscum parente generatus est. Quod quidem et parabola illa significat, de Jerusalem Jericho hominis descendens, qui incidit in latrones: et sacerdote et Levita praetereuntibus, a Samaritano curatus est, et ad stabularium reventus (Luc. X). Affirmat autem post haec Dominus eum esse proximum, qui illi misericordiam fecerit, volens ostendere omnes homines, omnibus esse proximos. Et hoc quidem sic intellectum aedificat audientes.

Conception, nativity, birth, infancy, doctrine, life, virtues: and at the end, the cross and passion, despoiling in it the principalities, and having the contrary powers for a show: the resurrection also and the ascension to heaven. This one, therefore, was truly created in justice and holiness of truth: because he was true God, the Son of the true God, and the whole religion and justice of God was fulfilled in him in truth. He, therefore, who can imitate his conversation, and express all virtues in himself, and be meek, as he was meek and humble of heart, and lay down his soul for his friends, as he laid it down for his sheep: being struck let him not answer: being cursed let him not curse back, but let him overcome pride in humility: this one has put on the new man, and can say with the Apostle: "And I live, now not I, but Christ liveth in me" (Galat. 2:20). And: "Be you followers of me, as I also am of Christ" (1 Cor. 11:1). He can also assume the words of John: "He that saith he believeth in Christ, ought himself also to walk, even as he walked" (1 John 2:6).

Moreover, that which he says, "Who according to God is created," does not sound the same in the Latin speech as in the Greek. For creation among us is called "generation" or "nativity": but among the Greeks, under the name of creation, the word for "making" (*factura*) and "foundation" (*conditio*) is received. And what among us is "foundation" (*conditio*), this among the Greeks sounds like "creation." Whence also the heresy (627) calumniating the nativity of Christ, usurps the example of Solomon: "The Lord created me the beginning of his ways" (Prov. 8:22). It must be considered, therefore, that creation and foundation are never named except in great works. For example, the world was created: a city was founded: but a house, although it be great, is said to be "built" rather than founded or created. For in great works and makings, the word "creation" is assumed. From which it is to be noticed that this new man, who according to God is created in Christ, is a great work of God, and stands out beyond other creatures: since he is said to be so founded as the world, and the beginning of the ways of God, and in the beginning of all elements he was created.

(Verse 25.) Wherefore putting away lying, speak truth every man with his neighbor: for we are members one of another. Not simply, as some think, nor only morally does the Apostle command that, lying being derelict, truth must be spoken with neighbors. Otherwise, if we only speak truth with neighbors, whoever shall not be a neighbor ought to hear a lie. Which indeed is also commanded in the Law: "Thou shalt not commit adultery with the wife of thy neighbor" (Exod. 20:17). If a neighbor is taken only as a relative or friend, it by right permits adulteries against strangers: but he calls every man "neighbor" who is generated from the same parent with us. Which indeed also that parable signifies, of the man descending from Jerusalem to Jericho, who fell among robbers: and the priest and Levite passing by, he was cured by a Samaritan, and carried back to the innkeeper (Luke 10). Moreover, after these things the Lord affirms him to be a neighbor who has done mercy to him, wishing to show that all men are neighbors to all. And this indeed, thus understood, edifies the hearers.

Caeterum id quod sequitur: Quoniam sumus alterutrum membra, magis videtur mihi significare mysterium, et de his dicere, qui nobis fide et virtute sunt proximi. Membra quippe alterutrum non sunt, nisi fideles fidelium, et Christiani Christianorum, et perfecti, eorum qui sunt plenae, consummataeque virtutis. Propter quod Paulus ipse perfectus, in 628 Epistola alia loquebatur: Sapientiam autem loquimur inter perfectos (I Cor. II, 6). Ergo hoc jubet, ut unusquisque mystica quaeque atque secreta, et ea quae Dei veritate sunt plena, loquatur cum proximo suo, et dies diei eructet verbum, et nox nocti indicet scientiam (Psal. XVIII), hoc est, clara quaeque et lucentia his indicet, qui merentur audire: Vos estis lumen mundi (Matt. V, 14). Porro tenebrosa et involuta, et omni sacramentorum nocte velata, his referat, qui et ipsi nox, tenebrae, vel caligo sunt, de quibus dicitur: Et caligo sub pedibus ejus (Ps. XVII, 10): haud dubium quin Dei. Nam et in monte Sina Moyses ingreditur in turbinem et caliginem, ubi erat Deus (Exod. XIX), et de ipso Deo scriptum est: Posuit tenebras latibulum suum (Ps. XVII, 12). Loquatur itaque veritatem atque mysterium unusquisque cum proximo suo, et non det sanctum canibus, neque mittat margaritas suas ante porcos (Matth. VII): sed quicumque oleum habuerint veritatis, illos in thalamum sponsi et penum regis inducat. Porro quod ait: Loquimini veritatem unusquisque cum proximo suo, sciamus de Zacharia propheta sumptum (Zach. VIII, 16).

(Vers. 26.) Irascimini, et nolite peccare. De quarto psalmo hoc usurpatum, nulli dubium est, et videtur illi esse contrarium quod alibi dicitur: Nunc autem deponite et vos omnes iram, et indignationem, et malitiam, et blasphemiam, et turpem sermonem ex ore vestro (Coloss. III, 8). Sed et simpliciter intellectum nocet, dum putantur irae frena laxata. Duplex autem non solum apud nos, verum etiam apud philosophos irae nomen accipitur. Vel cum injuria lacessiti, naturalibus stimulis concitamur: vel cum, requiescente impetu, et furore restincto, potest mens habere iudicium, et nihilominus super eo qui putatur laesisse, desiderat ultionem. Arbitror itaque de priori ira nunc dictum, et nobis quasi hominibus esse concessum, ut ad indignae alicujus rei faciem moveamur, tranquillitatemque mentis, velut lenis quaedam aura conturbet: nequaquam tamen in tumentes gurgites furoris impetu sublevemur. Firmianus noster librum de Ira Dei docto pariter et eloquenti sermone conscripsit, quem qui legerit, puto ei ad irae intellectum 629 satis abundeque posse sufficere.

But that which follows: "For we are members one of another," seems to me rather to signify a mystery, and to speak of those who are neighbors to us in faith and virtue. For they are not members one of another, except the faithful of the faithful, and Christians of Christians, and the perfect of those who are of full and consummate virtue. Wherefore Paul himself, being perfect, spoke in another (628) Epistle: "But we speak wisdom among the perfect" (1 Cor. 2:6). Therefore he commands this, that everyone should speak whatever mystical and secret things, and those which are full of the truth of God, with his neighbor, and that day unto day uttereth speech, and night unto night showeth knowledge (Ps. 18), that is, that he should show whatever clear and shining things to those who deserve to hear: "You are the light of the world" (Matt. 5:14). Furthermore, those things that are dark and involved, and veiled by every night of the sacraments, let him relate to those who are themselves night, darkness, or gloom, of whom it is said: "And darkness was under his feet" (Ps. 17:10): undoubtedly God's. For also in Mount Sinai Moses enters into the whirlwind and the gloom, where God was (Exod. 19), and of God himself it is written: "He made darkness his hiding place" (Ps. 17:12). Therefore let everyone speak truth and mystery with his neighbor, and give not that which is holy to dogs, neither cast his pearls before swine (Matt. 7): but whosoever shall have the oil of truth, let him lead them into the bridal chamber of the spouse and the storehouse of the king. Furthermore, that which he says: "Speak truth every man with his neighbor," let us know is taken from the prophet Zechariah (Zech. 8:16).

(Verse 26.) Be angry, and sin not. No one doubts that this is borrowed from the fourth Psalm, and it seems to be contrary to that which is said elsewhere: "But now put off you also all these: anger, indignation, malice, blasphemy, filthy speech out of your mouth" (Col. 3:8). But also, understood simply, it is harmful, while the reins of anger are thought to be loosened. Moreover, the name of anger is received in a twofold sense, not only among us, but even among the philosophers. Either when, provoked by injury, we are stirred up by natural stimuli: or when, the impetus having subsided and the fury being quenched, the mind can have judgment, and nevertheless desires revenge upon him who is thought to have harmed. I think, therefore, that it is now spoken concerning the former anger, and it is granted to us as men, that we should be moved at the sight of some unworthy thing, and that some gentle breeze, as it were, should disturb the tranquility of the mind: yet that we should by no means be raised up into the swelling whirlpools by the impetus of fury. Our Firmianus wrote a book "On the Anger of God" (629) in a speech equally learned and eloquent, which anyone who reads will, I think, find to be quite abundantly sufficient for the understanding of anger.

Sol non occidat super iracundiam vestram. Si simpliciter hunc solem intelligimus, qui oculis carnis aspicitur, peccamus, quando irascimur, et occidente sole, iracundia perseverat. Non peccamus autem, quando (verbi gratia) a prima hora usque ad undecimam irascentes, facimus quod indignatio, furor, ira suggererint. Quo sensu nihil mihi videtur absurdius, quasi non queat quispiam ab ortu solis usque ad occasum, in tanta scelera debacchari, quanta tota vita sua non possit lacrymis expiare? Aut non magis ira locum in die habeat, cum utique nox requies sit furoris, et succedente somno, etiam si irascimur, in diem iracundiam differamus. Quia igitur verus sol, sicut occidit super malos prophetas, juxta illud quod scriptum est: Occidit sol super prophetas vestros meridie (Amos VIII, 9): ita etiam super omnes occidit peccatores, nequaquam eis ortus sui lumen indulgens: praecipit nunc Apostolus, ne talia faciamus furore superati, per quae nobis sol occidat, et principale cordis, tenebris involvatur. Quidam putant sic accipiendum hoc esse simpliciter, quomodo et illud quarti psalmi, unde idipsum sumptum videtur: Quae dicitis in cordibus vestris, et in cubilibus vestris compungimini (Psal. IV, 5), id est, quaecumque in die, vel opere, vel sermone, vel cogitatione peccatis, haec succedente poenitentia purgate per noctem: et ira sit brevis, nec in diem crastinum differatur.

(Vers. 27.) Neque locum detis diabolo. Diabolus Graecum verbum est, quod Latine dicitur criminator: lingua vero Hebraea Satan appellatur, id est, adversarius, sive contrarius: et ab Apostolo Belial (II Cor. VI), hoc est, absque iugo quod de collo suo Dei abjecerit servitutem: quem Aquila apostatam transtulit. Et sciendum ubicumque in veteri Lege filii pestilentiae scribantur, sicut ibi: Filii autem Heli, filii pestilentiae (I Reg. II), ibi in Hebraicis voluminibus Belial, hoc est, diabolus pro pestilentia nominari: licet plurimi 630 pro Belial corrupte in Apostolo Beliar legant. Nolite itaque, ait, dare locum diabolo, qui, tamquam leo rugiens, quaerit aditum per quem possit irrumpere. Quomodo enim Pater et Filius stant ante ostium, et pulsant, ut introeant, et coenent cum eo qui se receperit (Apoc. III): ita et adversarius semper in nos est paratus irrumpere, et cum locum dederimus, ingreditur. Solet autem, antequam veniat, quaedam jacula praemittere, et praecursorem adventus sui facere cogitationem: hanc si nos in corde nostro susceptam nutrierimus intrinsecus, et crescere fecerimus, cum in nobis prolem suam auctam viderit, et ipse audebit intrare.

Let not the sun go down upon your anger. If we understand this simply as this sun which is seen by the eyes of the flesh, we sin when we are angry and, as the sun sets, the anger perseveres. But we do not sin when (for example) being angry from the first hour until the eleventh, we do what indignation, fury, and anger have suggested. In which sense nothing seems more absurd to me, as if someone could not from the rising of the sun until its setting rave in such great crimes as he could not expiate with tears in his whole life. Or does not anger rather have a place in the day, since indeed night is the rest of fury, and as sleep succeeds, even if we are angry, let us defer the anger unto the day. Therefore, because the true sun, just as it set upon the evil prophets, according to that which is written: "The sun shall go down upon your prophets at noon" (Amos 8:9): so also it sets upon all sinners, by no means indulging them the light of its rising: the Apostle now commands that we should not do such things, being overcome by fury, through which the sun may set upon us, and the principal part of the heart be involved in darkness. Some think this is to be taken simply in this way, as also that of the fourth Psalm, whence it seems to have been taken: "The things you say in your hearts, be sorry for them in your beds" (Ps. 4:5), that is, whatever you sin in the day, either in work, or in speech, or in thought, purge these through the night with succeeding penitence: and let anger be brief, nor let it be deferred unto the morrow.

(Verse 27.) Neither give place to the devil. "Devil" is a Greek word, which in Latin is called "accuser" (criminator): but in the Hebrew tongue he is called "Satan," that is, "adversary" or "contrary": and by the Apostle "Belial" (2 Cor. 6), that is, "without a yoke," because he has cast off from his neck the servitude of God: whom Aquila translated "apostate." And it should be known that wherever in the old Law "sons of pestilence" are written, as there: "But the sons of Heli were sons of pestilence" (1 Sam. 2), there in the Hebrew volumes "Belial"—that is, the devil—is named instead of "pestilence": although many (630) corruptly read "Beliar" for "Belial" in the Apostle. Therefore, he says, do not give place to the devil, who, as a roaring lion, seeks an entrance through which he may break in. For just as the Father and the Son stand before the door and knock, that they may enter and sup with him who shall have received them (Rev. 3): so also the adversary is always ready to break in upon us, and when we have given place, he enters. Moreover, he is accustomed, before he comes, to send forth certain darts, and to make thought the precursor of his coming: if we nourish this within, having received it in our heart, and make it to grow, when he shall see his offspring increased in us, then he himself will dare to enter.

Denique in Judae Iscariot cor, primam jecit sagittam, ut traderet Salvatorem, quam si exceptam ille miserabilis non fovisset, numquam post intinctum panem in paropside, intrasset in illum Satan. Simulque et hoc diligenter attendite, quod non invenerit diabolus locum introeundi in Judam, cujus pectus jam ante percusserat, nisi in convivio Salvatoris (Joan. XIII). Quia tunc vel maxime in potestatem ei damur, quando nec humanitate, nec clementia, nec mansuetudine ejus vincimur, quem odimus indigne. Huic quod nunc praecepit, neque locum detis diabolo, illud de Ecclesiastico comparatur: Si spiritus potestatem habentis ascenderit super te, locum tuum ne dederis ei (Eccli. X, 4). Ille superbus et temerarius vult ascendere, vult subire: sed etiam si te oppressum putaverit, et se extulerit, tu ne dederis locum. Potestas quippe diaboli, non in temeritate illius atque jactantia, sed in tua est voluntate.

(Vers. 28.) Qui furabatur, jam non furetur: magis autem laboret, operando manibus suis quod bonum est: ut habeat communicare ei qui indiget. Quia hi qui in vitae istius negotiis conversantur, propter alimenta et usus necessarios coguntur aliqua vel emere, vel vendere, et lucra de negotiatione sectari: et difficile est etiam eos qui a caeteris passionibus liberati sunt, fornicatione videlicet, idololatria, adulterio, et homicidio, 631 hoc vitio non teneri. Propterea nunc Ephesios monet, ne sub occasione emolumenti, furti crimen incurrant. Furtum nominans, omne quod alterius damno quaeritur. Justum autem esse, ut manibus suis unusquisque operans, et victum labore conquirens, impertiat non habentibus. Neque vero ait: Magis autem laboret, operando manibus suis, quod bonum est, ut non indigeat, et habeat victum, et nulli molestiam exhibeat: sed, Laboret, inquit, manibus suis quod bonum est, ut habeat unde communicet indigentibus. Qui igitur ad hoc tantum laborat, ut ipse non egeat, et a caeteris contrahit manum: quamvis applaudat sibi, tamen Apostoli praeceptum non fecit.

Potest autem et altius intelligi: qui furabatur, jam non furetur, et reliqua: propter illud quod scriptum est de pseudopropheta: Qui furantur sermones unusquisque a proximo suo (Jerem. XXIII, 30). Et in Evangelio: Omnes qui venerunt ante me, fures fuerunt et latrones (Joan. X, 8). Et ad Romanos: Qui praedicas non furandum, furaris (Rom. II, 21): quod furta prohibeamur facere spiritualia.

Finally, into the heart of Judas Iscariot he cast the first arrow, that he should betray the Savior, which if that miserable man had not cherished when received, never after the dipping of the bread in the dish would Satan have entered into him. And at the same time observe this diligently, that the devil did not find a place for entering into Judas, whose breast he had already struck before, except at the supper of the Savior (John 13). Because then especially are we given into his power, when we are overcome neither by his humanity, nor by his clemency, nor by his meekness, whom we hate unworthily. To this which he now commands, "neither give place to the devil," that from Ecclesiasticus is compared: "If the spirit of him that hath power ascend upon thee, leave not thy place" (Ecclus. 10:4). That proud and rash one wishes to ascend, wishes to come up: but even if he shall think thee oppressed and shall extol himself, do thou not give place. For the power of the devil is not in his rashness and boasting, but in thy will.

(Verse 28.) Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good: that he may have to distribute to him that suffereth need. Because those who are occupied in the businesses of this life are compelled for the sake of nourishment and necessary uses to buy or sell something, and to seek gains from negotiation: and it is difficult even for those who are freed from other passions—namely, fornication, idolatry, adultery, and homicide (631)—not to be held by this vice. Therefore he now warns the Ephesians, lest under the occasion of gain, they incur the crime of theft. Calling theft everything that is sought to another's damage. But he says it is just that everyone, working with his hands and acquiring food by labor, should impart to those not having any. Neither indeed does he say: "But rather let him labor, working with his hands that which is good, that he may not be in need, and may have food, and exhibit trouble to no one": but, "Let him labor," he says, "with his hands that which is good, that he may have whence he may communicate to the needy." He, therefore, who labors only for this, that he himself may not want, and draws back his hand from others: although he may applaud himself, yet he has not done the Apostle's command.

But it can also be understood more deeply: "let him that stole steal no more," and the rest: on account of that which is written concerning the pseudoprophets: "Who steal my words everyone from his neighbor" (Jer. 23:30). And in the Gospel: "All that came before me were thieves and robbers" (John 10:8). And to the Romans: "Thou that preachest that a man should not steal, dost thou steal?" (Rom. 2:21): that we are forbidden to commit spiritual thefts.

Neque enim hoc quod sequitur: magis autem laboret, operando manibus suis quod bonum est, ad vitae hujus necessaria digne referri potest: ut bonum dicatur quodcumque perituum est, et ad mammonam iniquitatis pertinet. Quamvis enim justus labor opes habeat absque tergiversatione quaesitas, satis habebit si non dicantur malum: caeterum bonum non valent appellari. Igitur bonum operatur, qui declinat a malo, et facit bonum, et operatur in agro animae suae, ut spiritualibus panibus impleatur, et possit commodare esurienti, et necessitatem sustinenti, daus in tempore cibaria conservis suis: si autem talis est qui operatur bonum: ergo et is qui furatur, consequenter verba furatur et dogmata, de furto vivens, de furto sibi cervicalia consuens, et Scripturarum pannos hinc inde colligens, ut possit tunicam facere conscissam, quae deorsum est non desursum. Tunica enim Ecclesiae, hoc est, corpus Christi, desuper contexta est, et nulla ex parte consutilis, quae ne ab inimicis quidem scindi potest.

632 (Vers. 29.) Omnis sermo malus de ore vestro non procedat. Sed si quis bonus, ad aedificationem opportunitatis, ut det gratiam audientibus. Bonus sermo est ad aedificationem opportunitatis, dans gratiam audientibus, qui docet virtutes sequendas, vitia fugienda. Malus, qui ad peccata provocat, et pronos magis incitat ad ruinam. Pro eo autem quod nos posuimus, ad aedificationem opportunitatis, hoc est quod dicitur Graece, τῆς χάριτος in Latinis codicibus propter euphoniā mutavit interpretes, et posuit, ad aedificationem fidei. Quotiescumque ex sermone nostro aliquis proficit, et juxta opportunitatem loci, temporis et personae aedificat audientes, bonus de ore nostro sermo processit. Quoties vero loquimur, aut non in tempore, aut importuno loco, aut non ut convenit audientibus, toties sermo malus procedit de ore nostro, ad destructionem eorum qui audiunt. Consideremus itaque quid loquamur, quia pro omni otioso verbo, reddituri sumus rationem in die judicii (Matth. XII). Et etiam si non laedamus, non tamen aedificemus, mali verbi nobis luenda sit poena.

(Vers. 30.) Et nolite contristare Spiritum sanctum Dei, in quo signati estis in die redemptionis. Moeror sancti Spiritus sic intelligendus, quomodo ira Dei et somnus, et caeterae in humanam similitudinem passiones. Non quo contristetur Spiritus, et ullam perturbationem divinitas sentiat: sed quo ex verbis nostris, Dei discamus affectus, quod moereat quotiescumque peccamus, et defleat peccatores. Nam et Salvator in corpore constitutus, flevit Jerusalem (Luc. XIX), et omne hominum genus in propheta deplorat, dicens: Heu mihi, anima, quia periit revertens [Al. reverens] a terra.

Neither indeed can that which follows: "but rather let him labor, working with his hands that which is good," be worthily referred to the necessities of this life: so that anything which is about to perish and pertains to the mammon of iniquity should be called "good." For although just labor has riches acquired without tergiversation, it will be enough if they are not called "evil": for the rest, they cannot be called "good." Therefore he works "good" who declines from evil and does good, and works in the field of his soul, that he may be filled with spiritual breads, and may be able to lend to the hungry, and to the one sustaining necessity, giving food to his fellow-servants in time: if however such a one is he who works good, then also he who steals, consequently steals words and dogmas, living from theft, sewing cushions for himself from theft, and collecting rags of the Scriptures from here and there, that he may be able to make a torn tunic, which is from below, not from above. For the tunic of the Church, that is, the body of Christ, is woven from above, and in no part sewed, which cannot be rent even by enemies.

632 (Verse 29.) Let no evil speech proceed out of your mouth. But if any be good, for the edification of opportunity, that it may give grace to the hearers. Good speech is for the edification of opportunity, giving grace to the hearers, which teaches that virtues are to be followed and vices to be fled. Evil speech, which provokes to sins and incites the prone rather to ruin. Moreover, for that which we have put, "for the edification of opportunity," this is what is said in Greek, **tēs chreias**, which in the Latin codices the interpreter changed for the sake of euphony, and put "to the edification of faith." Whenever anyone profits from our speech, and according to the opportunity of place, time, and person it edifies the hearers, good speech has proceeded from our mouth. But as often as we speak, either not in time, or in an inopportune place, or not as it is fitting for the hearers, so often does evil speech proceed from our mouth, to the destruction of those who hear. Let us consider therefore what we speak, because for every idle word we are to give an account in the day of judgment (Matt. 12). And even if we do not harm, yet do not edify, the penalty of an evil word must be paid by us.

(Verse 30.) And grieve not the holy Spirit of God, in whom you are sealed unto the day of redemption. The sorrow of the holy Spirit is to be understood in the same way as the anger of God and sleep, and other passions after the human similitude. Not that the Spirit is grieved, and the divinity feels any perturbation: but that from our words we may learn the affections of God, that he grieves whenever we sin, and bewails sinners. For also the Savior, being constituted in the body, wept over Jerusalem (Luke 19), and he deplores the whole race of men in the prophet, saying: "Woe is me, my soul, for the reverent [Al. returning] one has perished from the earth.

Et qui corrigat, inter homines non est: omnes in sanguine judicantur (Mich. VII). Et in Ezechiele opera quondam sanctae civitatis enumerans, ait: In omnibus istis contristabas me (Ezech. XX).

Signati autem sumus Spiritu Dei sancto, ut et spiritus noster et anima imprimantur signaculo Dei, et illam recipiamus imaginem et similitudinem ad quam in exordio conditi sumus, Hoc signaculum sancti Spiritus, juxta eloquium Salvatoris, Deo imprimente, signatur. Hunc enim, ait, signavit Pater Deus (Joan. VI, 27). Signatur ergo a Patre, Spiritu sancto, omnis qui ex eo quod credidit Deo, signavit, quia verus est Deus. Qui idcirco signatur, ut servet signaculum et ostendat illud in die redemptionis, purum atque sincerum, et nulla ex parte mutilatum, et ob id numerari cum his valeat qui redempti sunt.

And there is no one among men who may correct: all are judged in blood" (Micah 7). And in Ezekiel, enumerating the works of the once holy city, he says: "In all these things thou didst grieve me" (Ezek. 20).

Now we are sealed by the holy Spirit of God, that both our spirit and soul may be impressed with the seal of God, and we may receive that image and similitude to which we were formed in the beginning. This seal of the holy Spirit, according to the word of the Savior, is sealed by God impressing it. "For him," he says, "God the Father hath sealed" (John 6:27). He is sealed, therefore, by the Father, with the holy Spirit, every one who, from that which he has believed in God, has sealed that God is true. Who for this reason is sealed, that he may keep the seal and show it in the day of redemption, pure and sincere, and mutilated in no part, and on that account may be worthy to be numbered with those who are redeemed.

LIBER TERTIUS.

633-634 Satis abundeque, o Paula et Eustochium, de argumento Epistolae Pauli ad Ephesios, in primi libri praefatione disserui: et sparsim ubicumque occasio data est, licet breviter, ostendi quod beatus Apostolus ad nullam Ecclesiarum tam mystice scripserit et abscondita saeculis revelaverit sacramenta. Nunc ergo quoniam orationum vestrarum et sanctae Marcellae fultus auxilio, tertium, id est extremum, in eandem Epistolam dicto librum, justum mihi videtur, ut nominis quoque ipsius etymologiam cum sensu quem supra exposui, congruere doceam. Ephesus in Latinam linguam interpretatur, voluntas, sive consilium meum in ea, vel certe anima mea in ea. Voluntas et consilium, et anima Dei in eo est, qui potest dicere: Ipse enim mihi dedit notitiam omnium (Eccl. I, et I Joan. V), et cum incerta et occulta sapientiae Dei, illi fuerint revelata, testimonium consequetur loquentis: Inveni David de Bethleem filium Jesse, virum secundum cor meum, qui faciet [Al. faciat] omnes voluntates meas (Act. XIII, 22). Istiusmodi virum et Osee propheta significat, dicens: Quis sapiens et intelliget [Al. intelligit et agnoscit] haec, prudens et agnoscet ista (Ose. XIV, 10)?

Porro ut sciatis multam esse distantiam iusti simplicis, iustique sapientis, qualem in resurrectione mortuorum singuli gloriam consequantur attendite. Et multi dormientium de limo terrae exsurgent: hi in vitam aeternam, et hi in opprobrium et confusionem aeternam. Et intelligentes fulgebunt sicut splendor firmamenti, et ex iustis multi sicut stellae in aeternum (Dan. XII, 2). Fulgebunt, inquit, iusti sicut stellae in aeternum: et intelligentes, id est, habentes scientiam Scripturarum, sicut splendor coeli. Non quo doctus vir iustus quoque esse non debeat: sed quo qui iustus est, nisi fuerit eruditus, tam procul sit a sapiente iusto, quam est stellarum fulgor a lumine firmamenti. Quod si quis meditatione tantum legis instructus, vitam suam negligit, neque audet dicere: A mandatis tuis intellexi, propterea ad omnia mandata tua dirigebar (Ps. CXVIII, 10), iste quasi aeramentum sonans, et cymbalum tinniens, et infatuatum sal, in stercore conculcandus est (I Cor. XIII, Marc. IX, et Luc. XIV).

BOOK THE THIRD.

633-634 Quite abundantly, O Paula and Eustochium, have I discussed the argument of the Epistle of Paul to the Ephesians in the preface of the first book: and here and there wherever occasion was given, although briefly, I have shown that the blessed Apostle wrote to none of the Churches so mystically and revealed the sacraments hidden from the ages. Now therefore, since I am supported by the help of your prayers and those of the holy Marcella, I dictate the third—that is, the last—book on the same Epistle; it seems just to me that I should also show that the etymology of its very name agrees with the sense which I have set forth above. "Ephesus" is interpreted into the Latin language as "will," or "my counsel in it," or certainly "my soul in it." The will and counsel and soul of God is in him who can say: "For he himself gave me the knowledge of all things" (Eccl. 1, and 1 John 5), and when the uncertain and hidden things of the wisdom of God shall have been revealed to him, he will follow the testimony of the one speaking: "I have found David of Bethlehem the son of Jesse, a man according to my heart, who shall do [Al. may do] all my wills" (Acts 13:22). A man of this kind the prophet Hosea also signifies, saying: "Who is wise and he shall understand [Al. understands and acknowledges] these things, prudent and he shall acknowledge those?" (Hos. 14:10).

Furthermore, that you may know that there is a great distance between the simple just man and the wise just man, attend to what glory each one may obtain in the resurrection of the dead. "And many of them that sleep in the dust of the earth shall awake: some to everlasting life, and some to everlasting reproach and confusion. And they that are intelligent shall shine as the brightness of the firmament, and from the just many as stars for ever" (Dan. 12:2). The just, he says, shall shine like stars for ever: and the intelligent—that is, those having knowledge of the Scriptures—as the brightness of heaven. Not that a learned man ought not also to be just: but that he who is just, unless he be erudite, is as far from the wise just man as the brightness of the stars is from the light of the firmament. But if anyone, instructed only by the meditation of the law, neglects his life, nor dares to say: "From thy commandments I have understood, therefore I was directed to all thy commandments" (Ps. 118:10), he is like sounding brass and a tinkling cymbal, and unsavory salt, to be trodden under foot in the dunghill (1 Cor. 13, Mark 9, and Luke 14).

Si autem detur optio singulorum (seposito eo qui habet sapientiam atque justitiam), magis ego velim rusticitatem justam, quam doctam malitiam. Quia in altero 635-636 licet minor, tamen gloria est, stellarum esse lumini coaequalem: in altero juxta scientiae profectum, majora supplicia sunt. Potentes patientur tormenta (Sap. VI, 7); et: Servus qui scierit voluntatem Domini sui, et non fecerit eam, vapulabit multis (Luc. XII, 47).

Haec idcirco, ut docerem quare animam et consilium, et voluntatem Dei, Ephesiorum vocabulum sonet: qui, artium magicarum praestigiis derelictis, erroris zelum ad veritatis studium transtulerunt. Ob quorum salutem tanto Paulus sudore pugnavit, ut ad Corinthios scriberet: Si secundum hominem ad bestias pugnavi Ephesi: quid mihi prodest si mortui non resurgunt (I Cor. XV, 32)? Quae sunt istae bestiae? Nempe illae de quibus Psalmista precatur dicens: Ne tradas bestiis animam confitentem tibi (Psal. LXXIII, 13). Et in alio loco: Increpa feras calami (Psal. LXVII, 31). Adversarius enim noster diabolus, tamquam leo rugiens circuit (I Petr. V, 8). Qui cum cerneret principem Asiae civitatem ad doctrinam Pauli de faucibus suis eripi, totis satellitum suorum agminibus congregatis, eum opprimere nitebatur, et improbe se extollens, volebat quasi aquila ponere super illum nidum suum (Isai. XIV, Prov. IV). Quod Apostolus sentiens, et omni custodia servans cor suum (quippe qui ejus non ignoraret astutias), post victoriam quidem, sed non incruentam victoriam loquebatur: Non enim volumus vos ignorare, fratres, de tribulatione nostra quae facta est nobis in Asia: quoniam supra gravati sumus, supra virtutem, ita ut taederet nos etiam vivere (II Cor. I, 8). Quod autem per Tychicum Epistola mittitur, valde ejusdem Epistolae congruit sacramentis (I Thess. IV). De quibus et noni psalmi titulus praenotatur, pro arcanis filii. Tychicus enim silens interpretatur: non projiciens margaritas ante porcos, nec dans sanctum canibus: et libere ad Deum loquens. In corde meo abscondi eloquia tua, ut non peccem tibi (Ps. CXVIII, 11).

(Vers. 31.) Omnis amaritudo, et furor, et ira, et clamor, et blasphemia auferatur a vobis cum omni malitia. Amaritudo contraria est dulcedini: unde amari vulgo appellantur, et dulces. De qua et Jeremias loquitur, dicens: Et amaritudo tua ascendit super me (Jerem. XV, 17). Furor vero incipiens ira est, et fervescens in animo indignatio. Ira autem est (cujus amaritudo et furor species sunt) quae furore restincto desiderat ultionem, et eum quem nocuisse putat, vult laedere.

But if the choice of individuals were given (leaving aside him who has wisdom and justice), I would rather wish for a just rusticity than for a learned malice. Because in the one (635-636), although lesser, yet there is glory to be coequal to the light of the stars: in the other, according to the progress of knowledge, there are greater punishments. "The powerful shall suffer torments" (Wisd. 6:7); and: "The servant who knew the will of his Lord, and did it not, shall be beaten with many stripes" (Luke 12:47).

These things were said for this reason, that I might teach why the name of the Ephesians sounds as the soul and counsel and will of God: who, having left behind the prestige of magical arts, transferred the zeal of error to the study of truth. For whose salvation Paul fought with so much sweat, that he wrote to the Corinthians: "If according to man I have fought with beasts at Ephesus, what doth it profit me if the dead rise not again?" (1 Cor. 15:32). What are those beasts? Surely those of which the Psalmist prays, saying: "Deliver not up to beasts the soul that confesseth to thee" (Ps. 73:13). And in another place: "Rebuke the wild beasts of the reed" (Ps. 67:31). For our adversary the devil, as a roaring lion, goeth about (1 Pet. 5:8). Who, when he perceived the principal city of Asia being snatched from his jaws unto the doctrine of Paul, having gathered together all the bands of his satellites, strove to oppress him, and impudently extolling himself, wished as an eagle to set his nest above him (Isa. 14, Prov. 4). Which the Apostle feeling, and with all keeping guarding his heart (as one who was not ignorant of his wiles), spoke after the victory indeed, but not a bloodless victory: "For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia: that we were pressed out of measure above our strength, so that we were weary even of life" (2 Cor. 1:8). But that the Epistle is sent by Tychicus, agrees very much with the sacraments of the same Epistle (1 Thess. 4). Concerning which also the title of the ninth Psalm is pre-noted, "for the hidden things of the son." For Tychicus is interpreted "silent": not casting pearls before swine, nor giving that which is holy to dogs: and speaking freely to God. "In my heart have I hidden thy words, that I may not sin against thee" (Ps. 118:11).

(Verse 31.) Let all bitterness, and fury, and anger, and clamor, and blasphemy, be taken away from you, with all malice. Bitterness is the contrary to sweetness: whence they are commonly called "bitter" and "sweet." Concerning which Jeremiah also speaks, saying: "And thy bitterness ascended upon me" (Jer. 15:17). Fury indeed is incipient anger, and indignation fervid in the soul. But anger is (of which bitterness and fury are species) that which, the fury being quenched, desires revenge, and wishes to harm him whom it thinks to have harmed.

Quae quidem licet in Deo saepe dicantur, secundum illud: Domine, ne in furore tuo arguas me, neque in ira tua corripas me (Ps. VI, 1), non sunt perturbationes animi computandae sicut in nobis: quia in illo moderata et ordinata sunt omnia, et poena qua peccatores corriguntur, nostris vocibus appellatur. Nos vero si irascimur, perturbamur, et, furore rapti, nostri esse desinimus. Unde a nobis omnis amaritudo, et furor, et ira penitus auferenda sunt. Nam ad illud Evangelii: Quicumque irascitur fratri suo sine causa, reus erit iudicio (Matt. V, 12), frustra est additum, sine causa, quia nec cum causa nobis irasci conceditur, manifestissime Apostolo nunc dicente: Amaritudo, et furor et ira tollatur a vobis: 637 Et tricesimo sexto psalmo universam commotionem animi generaliter auferente: Quiesce ab ira, et dimitte furorem. Si enim ira desiderat ultionem: omnis autem ultio rependere cupit ei malum a quo se laesam putat, et Christianus non debet malum pro malo reddere; sed vincere in bono malum (I Petr. III, et Rom. XII, 19). Et: Mihi vindictam, et ego retribuam, dicit Lord (Deut. XXXII, 35): omnis qui irascitur, peccat: Ira quippe viri iustitiam Dei non operatur (Jacob. I, 20).

Post amaritudinem, furorem et iram, recte clamor quoque et blasphemia prohibentur in nobis. Quia qui semel fuerit furore superatus, necesse est ut prosiliat in clamorem, et turbide fremens, huc atque illuc in modum folii ventiletur, et dicat: O rerum iniquitas! o injusta iudicia Dei! et caetera quae solent loqui, qui per indignationis furorem mentis iudicium perdiderunt. Porro blasphemia non solum aperta est, et de ira nascitur: sed et absque ira, sedata mente, profertur: si aut de mundi istius quispiam gubernatione causetur, et dicat: Illud sic esse non debuit, hoc vero esse sic debuit: aut certe in Ecclesia constitutus, et credens in Deum, labatur in dogmatibus quae ignorare non licitum est: aliter de Patre, et Filio, et Spiritu sancto sentiens, quam rei ipsius veritas habet: non ita credens in resurrectione mortuorum, ut Scripturae docent; vel certe alienae invidens sapientiae, eum male sentire commemoret, qui catholicae fidei est, et rursum haereticum pro adulatione qua sibi obsequitur, catholicum esse contestans: qui dicit dulce amarum, et amarum dulce. Unde omni studio legendae nobis Scripturae sunt, et in lege Domini meditandum die ac nocte: ut probati trapezitae, sciamus quis nummus probus sit, quis adulter. Porro amaritudinem, furorem, iram, clamorem, atque blasphemiam sic tollamus a nobis, ut cum omni malitia auferantur. Malitia autem vel contraria virtuti intelligenda est, quam alio nomine vitium nominamus: vel malignitas, et nequitia, quae in tergiversatione et calliditate sentitur.

Which things indeed, although they are often said of God, according to that: "O Lord, rebuke me not in thy fury, nor chastise me in thy anger" (Ps. 6:1), are not to be computed as perturbations of the soul as in us: because in him all things are moderate and ordained, and the penalty by which sinners are corrected is called by our voices. But we, if we are angry, are perturbed, and, snatched by fury, we cease to be our own. Whence all bitterness, and fury, and anger are to be utterly taken away from us. For to that of the Gospel: "Whosoever is angry with his brother without a cause, shall be in danger of the judgment" (Matt. 5:22), "without a cause" was added in vain, because neither with a cause is it granted to us to be angry, the Apostle now saying most manifestly: "Let bitterness, and fury, and anger be taken away from you (637)": and the thirty-sixth Psalm generally taking away every commotion of the soul: "Cease from anger, and leave fury." For if anger desires revenge: every revenge indeed wishes to repay evil to him by whom it thinks itself harmed, and a Christian ought not to render evil for evil; but to overcome evil in good (1 Pet. 3, and Rom. 12:19). And: "To me belongs vengeance, and I will repay, saith the Lord" (Deut. 32:35): every one who is angry, sins: "For the anger of man worketh not the justice of God" (James 1:20).

After bitterness, fury, and anger, clamor and blasphemy are also rightly prohibited in us. Because whoever shall have once been overcome by fury, it is necessary that he should break out into clamor, and turbidly roaring, be fanned hither and thither in the manner of a leaf, and say: "O the iniquity of things! O the unjust judgments of God!" and other things which they are accustomed to speak, who through the fury of indignation have lost the judgment of the mind. Furthermore, blasphemy is not only open, and born of anger: but it is also brought forth without anger, with a settled mind: if anyone either should complain concerning the government of this world, and say: "That ought not to be so, but this ought to be so": or certainly being constituted in the Church, and believing in God, should slip in the dogmas which it is not lawful to be ignorant of: thinking otherwise of the Father, and of the Son, and of the Holy Spirit, than the truth of the thing itself has: not so believing in the resurrection of the dead as the Scriptures teach; or certainly envying the wisdom of another, should commemorate that he thinks ill, who is of the catholic faith, and again contesting that a heretic is a catholic for the sake of the adulation with which he obsequiously serves him: who calls sweet bitter, and bitter sweet. Whence with all study the Scriptures are to be read by us, and we must meditate in the law of the Lord day and night: that as approved money-changers (*trapezitae*), we may know what coin is honest, and what is adulterated. Furthermore, let us so take away bitterness, fury, anger, clamor, and blasphemy from us, that they be taken away with all malice. But malice is to be understood either as contrary to virtue, which by another name we call "vice": or "malignity" and "wickedness," which is felt in tergiversation and craftiness.

(Vers. 31.) Omnis amaritudo, et furor, et ira, et clamor, et blasphemia auferatur a vobis cum omni malitia. Amaritudo contraria est dulcedini: unde amari vulgo appellantur, et dulces. De qua et Jeremias loquitur, dicens: Et amaritudo tua ascendit super me (Jerem. XV, 17). Furor vero incipiens ira est, et fervere in animo indignatio. Ira autem est (cujus amaritudo et furor species sunt) quae furore restincto desiderat ultionem, et eum quem nocuisse putat, vult laedere. Quae quidem licet in Deo saepe dicantur, secundum illud: Domine, ne in furore tuo arguas me, neque in ira tua corripas me (Ps. VI, 1), non sunt perturbationes animi computandae sicut in nobis: quia in illo moderata et ordinata sunt omnia, et poena qua peccatores corriguntur, nostris vocibus appellatur. Nos vero si irascimur, perturbamur, et, furore rapti, nostri esse desinimus.

Unde a nobis omnis amaritudo, et furor, et ira penitus auferenda sunt. Nam ad illud Evangelii: Quicumque irascitur fratri suo sine causa, reus erit iudicio (Matt. V, 12), frustra est additum, sine causa, quia nec cum causa nobis irasci conceditur, manifestissime Apostolo nunc dicente: Amaritudo, et furor et ira tollatur a vobis: 637 Et tricesimo sexto psalmo universam commotionem animi generaliter auferente: Quiesce ab ira, et dimitte furorem. Si enim ira desiderat ultionem: omnis autem ultio rependere cupit ei malum a quo se laesam putat, et Christianus non debet malum pro malo reddere; sed vincere in bono malum (I Petr. III, et Rom. XII, 19). Et: Mihi vindictam, et ego retribuam, dicit Dominus (Deut. XXXII, 35): omnis qui irascitur, peccat: Ira quippe viri justitiam Dei non operatur (Jacob. I, 20). Post amaritudinem, furorem et iram, recte clamor quoque et blasphemia prohibentur in nobis. Quia qui semel fuerit furore superatus, necesse est ut prosiliat in clamorem, et turbide fremens, huc atque illuc in modum folii ventiletur, et dicat: O rerum iniquitas! o injusta iudicia Dei! et caetera quae solent loqui, qui per ind...

(Cap. V.--Vers. 1.) Estote autem invicem benigni, misericordes: donantes vobismetipsis, sicut et Deus in Christo donavit vobis. Supra amaritudini contrariam dulcedinem dixeramus, quam nunc Apostolus alio verbo *χρηστότητα*, id est, suavitatem magis, 638 quam benignitatem vocavit: praecipiens, ut omni amaritudine, et furore, ira, clamore, et blasphemia, et motu turbido, cum quadam frontis austeritate damnatis, clementes simus, et blandi: et ad familiaritatem nostram ultro homines invitemus, ut nullus ad nos formidet accedere: quae familiaritas maxime ex misericordia comparatur.

(Verse 31.) Let all bitterness, and fury, and anger, and clamor, and blasphemy be put away from you, with all malice. Bitterness is contrary to sweetness: whence they are commonly called bitter and sweet. Of which Jeremiah also speaks, saying: "And thy bitterness has ascended over me" (Jer. 15:17). Fury indeed is beginning anger, and indignation glowing in the soul. But anger is (of which bitterness and fury are species) that which, when fury is quenched, desires revenge, and wishes to harm him whom it thinks to have harmed. Which indeed, although they are often said of God, according to that: "Lord, rebuke me not in thy fury, nor chastise me in thy anger" (Ps. 6:1), they are not to be computed as perturbations of the soul as in us: because in him all things are moderated and ordered, and the penalty by which sinners are corrected is called by our names. But we, if we are angry, are perturbed and, snatched away by fury, we cease to be ourselves.

Whence all bitterness and fury and anger are to be thoroughly put away from us. For to that of the Gospel: "Whosoever is angry with his brother without cause, shall be in danger of the judgment" (Matt. 5:22), "without cause" is added in vain, because it is not granted to us to be angry even with cause, the Apostle now saying most manifestly: "Let bitterness and fury and anger be taken away from you": 637 and the thirty-sixth Psalm generally taking away every commotion of the soul: "Cease from anger and leave off fury." For if anger desires revenge: and every revenge desires to repay evil to him by whom it thinks itself harmed, and a Christian ought not to render evil for evil, but to overcome evil in good (1 Pet. 3, and Rom. 12:19). And: "To me belongs vengeance, and I will repay, saith the Lord" (Deut. 32:35): everyone who is angry, sins: "For the anger of man worketh not the justice of God" (Jas. 1:20). After bitterness, fury, and anger, clamor also and blasphemy are rightly prohibited in us. Because he who has once been overcome by fury, must of necessity break forth into clamor and, turbidly groaning, be tossed here and there in the manner of a leaf, and say: "O iniquity of things! O unjust judgments of God!" and the rest which those are accustomed to speak who through indignation and fury are snatched into these very things.

(Chapter 5---Verse 1.) Be ye therefore kind one to another, merciful: forgiving one another, even as God in Christ hath forgiven you. Above we had said that sweetness is contrary to bitterness, which the Apostle now called by another word **chrēstotēta**, that is, "suavity" rather than "kindness": 638 commanding that, every bitterness and fury, anger, clamor, and blasphemy and turbid motion having been condemned with a certain austerity of brow, we should be clement and bland: and of our own accord invite men to our familiarity, so that no one may fear to approach us: which familiarity is obtained especially from mercy.

Nec statim praestantes aliis, ipsi quod dedimus, habere desistimus: sequitur enim: Donantes vobismetipsis: quia quod bene in alium fit, magis ei reponitur qui praestitit, quam cui datum est. Qui miseretur pauperis, ipse saturabitur: et qui dat ei, Deo fenerat. Vel certe ita accipiendum, quod in eo quod suaves et misericordes sumus, et perturbationibus quae nos inquietabant relictis, ad mansuetudinem, temperantiamque transivimus, ipsis nobis datum sit et donatum, dum de malis in bonos vertimur, et haec ipsa donamus nobis, quae Deus Pater donavit in Christo. Si enim, omissis vitiis, virtutes sequimur: omnes autem virtutes, sapientia, veritas, justitia, mansuetudo, et caetera ad Christum intellecta referuntur: cum has virtutes habuerimus, ipsas nobis etiam nostro studio comparamus, et habere nos facimus, quas Deus nobis donavit in Christo. Alius vero hoc quod ait, donantes vobismetipsis, simpliciter accipiet, ut quomodo supra dicitur: Estote autem invicem suaves: sic et nunc dicatur, donantes vobismetipsis: pro eo quod est, donantes vobis invicem: ut quomodo Deus nobis in Christo nostra peccata donavit: sic etiam nos eis qui in nos peccaverint, dimittamus. Et ad probandum quod dimissio peccatorum in Scripturis donatio nuncupetur, illud sumet exemplum quod in Luca scribitur, ubi uni creditori alius debebat quingentos denarios, et alius quinquaginta (Luc VII), quos utrisque concesserit, et ad interrogationem Salvatoris ille qui interrogatus fuerat, responderit, maiorem gratiam illum habere cui plus donatum sit. Dicitur et in Oratione Dominica: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris (Matt. VI, 12). Deus autem nobis donavit in Christo, non extra positus, sed habitans in eo: quia Pater in Filio, et Filius in Patre. Nec statim ille in quo donatur, minor est ab eo qui in se donat: quia et Apostolus 639 dicit: Et ego si quid donavi vobis, in facie Christi et Dei (II Cor. II, 10).

Estote ergo imitatores Dei, sicut filii charissimi. Qui intelligit quomodo dictum sit: Estote perfecti, sicut et Pater vester coelestis perfectus est (Matt. V, 48), iste sciet quomodo et nunc dicatur: Estote imitatores Dei (I Cor. IV, 16). Et Corinthiis quidem scribens ait: Imitatores mei estote, sicut et ego Christi (I Cor. XI, 1). Non enim poterant statim imitatores Christi fieri; sed grande illis erat, si imitatores possent imitatoris existere.

Nor, immediately granting to others, do we ourselves cease to have what we gave: for it follows: "Forgiving yourselves [one another]": because that which is done well to another is stored up rather for him who granted it, than for him to whom it was given. He who has mercy on the poor, he himself shall be saturated: and he who gives to him, lends to God. Or certainly it is to be understood in this way, that in that we are suave and merciful and, the perturbations which disquieted us being left, we have passed to meekness and temperance, these same things are given and donated to us, while we are turned from evil ones into good ones, and we give these very things to ourselves which God the Father gave in Christ. For if, vices being omitted, we follow virtues: but all virtues—wisdom, truth, justice, meekness, and the rest—understood are referred to Christ: when we shall have had these virtues, we also acquire them for ourselves even by our own study, and cause ourselves to have those which God gave to us in Christ. But another will receive this which he says, "forgiving yourselves," simply, so that in the manner it is said above: "But be ye kind one to another": thus also now it may be said, "forgiving yourselves": for that which is, "forgiving one another": so that in what manner God gave us our sins in Christ: so also we may remit to those who shall have sinned against us. And to prove that the remission of sins is called "donation" in the Scriptures, he will take that example which is written in Luke, where to one creditor one owed five hundred pence and another fifty (Luke 7), which he conceded to both, and at the interrogation of the Savior he who had been interrogated responded that he has greater grace to whom more was forgiven. It is also said in the Lord's Prayer: "Forgive us our debts, as we also forgive our debtors" (Matt. 6:12). But God has forgiven us in Christ, not being placed outside, but dwelling in him: because the Father is in the Son, and the Son in the Father. Nor is he in whom it is forgiven immediately less than him who forgives in himself: because the Apostle 639 also says: "And if I have forgiven anything, for your sakes I have done it in the person of Christ" (2 Cor. 2:10).

(Verse 1.) Be ye therefore followers of God, as most dear children. He who understands how it was said: "Be ye perfect, as also your heavenly Father is perfect" (Matt. 5:48), he will know how it is now also said: "Be ye followers of God" (1 Cor. 4:16). And indeed writing to the Corinthians he says: "Be ye followers of me, as I also am of Christ" (1 Cor. 11:1). For they could not immediately become followers of Christ; but it was a great thing for them if they could exist as followers of a follower.

Ephesiis vero quasi his quos jam mysteria tanta docuerat, non ait, Imitatores mei estote, nec, imitatores Christi; sed, imitatores Dei. Non quod minus sit imitorem Christi esse, quam Dei (Deus quippe Christus est), sed quod aliud sit secundum hominem imitari, aliud secundum Deum. Nam etsi Christum secundum carnem antea noveramus; nunc jam nequaquam eum novimus secundum carnem. Loquitur et ipse Salvator, humilitatem dispensationis ostendens: Quaecumque viderit Patrem facientem, haec eadem Filius facit similiter (Joan. V, 19). Non quo aliud coelum et aliam terram Pater fecerit, et ad similitudinem eorum, aliud coelum et alia terra, et elementa a Christo facta sint caetera; sed quo quaecumque operetur Pater, haec eadem et Filius operetur. In quo autem similes Deo possumus fieri, supra testatus est, dicens: Donantes vobis, sicut et Deus in Christo donavit vobis. Non enim puto quod in caeteris quoque quaecumque Deus fecit, homo Deum possit imitari: sed verbi causa, ut quomodo ille clemens est, et pluit super bonos et malos, et reliqua: sic etiam nos bonitatem nostram super omnes homines effundamus. Quod cum fecerimus, erimus filii [Al. sicut filii] dilecti, sive ipsius Pauli, sive, quod melius puto, Dei.

(Vers. 2.) Et ambulate in charitate, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis oblationem, et hostiam Deo in odorem suavitatis. Qui pro aliorum salute usque ad sanguinem contra peccatum dimicat, ita ut et animam suam tradat pro eis: iste ambulat in charitate, imitans Christum, qui nos intantum dilexit, ut crucem pro salute omnium sustineret. Quomodo enim ille se tradidit pro nobis: sic et iste pro quibus potest libenter occumbens, imitabitur eum qui oblationem et hostiam 640 in odorem suavitatis se Patri tradidit, et fiet etiam ipse oblatio et hostia Dei in odorem suavitatis.

(Vers. 3, 4.) Fornicatio autem et omnis immunditia, aut avaritia, nec nominetur in vobis, sicut decet sanctos: et turpitudine, et stultiloquium, aut scurrilitas, quae ad rem non pertinent: sed magis actio gratiarum. Nisi philosophorum quidam Cynicus exstisset, qui doceret omnem titillationem carnis, et fluxum seminis ex qualicumque attritu tactuque venientem, in tempore non vitandum, et nonnulli sapientes saeculi in hanc turpem et erubescendam haeresim consensissent: numquam sanctus Apostolus scribens ad Ephesios, ad fornicationem etiam omnem immunditiam copulasset, et ad immunditiam junxisset avaritiam: non hanc qua pecuniam cupimus congregare, sed illam de qua supra diximus: ne supergrediatur, et avarus fraudet in negotio fratrem suum. Quod scilicet insatiabilis et inexpletus, per omnia turpitudinum genera, lasciviaeque discurrat. Sicut decet, inquit, sanctos.

But to the Ephesians, as to those whom he had already taught such great mysteries, he does not say, "Be ye followers of me," nor, "followers of Christ"; but, "followers of God." Not because it is less to be a follower of Christ than of God (for Christ is God), but because it is one thing to imitate according to man, another according to God. For even if we had known Christ according to the flesh before; now we know him no longer according to the flesh. The Savior himself also speaks, showing the humility of the dispensation: "Whatever he sees the Father doing, these same things the Son does likewise" (John 5:19). Not that the Father made another heaven and another earth, and in the likeness of them, another heaven and another earth and the other elements were made by Christ; but that whatever the Father works, these same things also the Son works. But in what we can become like God, he testified above, saying: "Forgiving one another, even as God in Christ has forgiven you." For I do not think that in other things also, whatever God has made, man can imitate God: but, for example, that in the manner he is clement and rains upon the good and the evil, and the rest: thus we also should pour out our goodness upon all men. When we shall have done this, we shall be beloved children [Al. as beloved children], whether of Paul himself, or, which I think is better, of God.

(Verse 2.) And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness. He who for the salvation of others fights against sin even unto blood, so as even to deliver his own soul for them: he walks in love, imitating Christ, who loved us to such an extent that he sustained the cross for the salvation of all. For in what manner he delivered himself for us: thus also he who for whom he can willingly succumbing, will imitate him who delivered himself to the Father as an oblation and a sacrifice ⁶⁴⁰ for an odour of sweetness, and he himself will also become an oblation and a sacrifice of God for an odour of sweetness.

(Vers. 3, 4.) But fornication and all uncleanness, or avarice, let it not so much as be named among you, as becometh saints: and obscenity, and foolish talking, or scurrility, which are to no purpose: but rather giving of thanks. Unless there had existed among the philosophers a certain Cynic who taught that every titillation of the flesh, and the flow of seed coming from any attrition and touch, was not to be avoided in its time, and some wise men of the world had consented to this shameful and to-be-blushed-at heresy: the holy Apostle, writing to the Ephesians, would never have coupled all uncleanness even to fornication, and joined avarice to uncleanness: not this by which we desire to gather money, but that of which we have spoken above: "that no man overreach, nor circumvent his brother in business." That is to say, that he, insatiable and unfulfilled, should run through all kinds of obscenities and lasciviousness. "As becometh," he says, "saints."

Ex quo sanctus non potest appellari, quicumque extra fornicationem in aliqua immunditia et avaritia voluptatum, quae se delectaverint, invenitur. Si quis autem arbitratur avaritiam non in illo sensu accipiendam esse quo diximus, reddat causas, quare inter fornicationem, et immunditiam, et turpitudinem, et stultiloquium, et scurrilitatem, mediam avaritiam extraordinarie posuerit. Porro stultiloquium esse existimo non solum eorum qui aliqua narrant turpia, ut risum moveant, et fatuitate simulata magis illudant eis, quibus placere desiderant: sed etiam eorum qui sapientes saeculi putantur, et de rebus physicis disputantes, dicunt se arenas littorum, guttas Oceani, et coelorum spatium, terraeque punctum liquido comprehendisse. Est et in Ecclesia stultiloquium. Si quis coelum putet fornicis more curvatum, Isaiae, quem non intelligit, sermone deceptus: solium quoque in coelis positum, et super eo sedere Deum, et in ritum imperatoris et iudicis, angelos stare in circuitu, qui verbis iubentis obtemperent, et in diversa mittantur officia (Isai. VI). Sed quia sequitur stultiloquium scurrilitas: magis stultiloquium ad fatuas et ineptas fabulas transferendum. Inter stultiloquium autem et scurrilitatem hoc interest, quod stultiloquium nihil in se sapiens et corde hominis dignum habet. Scurrilitas vero de prudenti mente descendit, et consulto appetit quaedam vel urbana verba, vel rustica, vel turpia, vel faceta, quam nos jocularitatem alio verbo possumus appellare, ut risum moveant audientibus. Verum et haec a sanctis viris penitus propellenda, quibus magis convenit fletu atque lugere, ut in Hebraico quoque Evangelio legimus, Dominum ad discipulos loquentem: Et numquam, inquit, laeti sitis, nisi cum fratrem vestrum videritis in charitate. Videtur hucusque nihil extra propositum et extra consequentiam, textumque ordinis intulisse. Verum hoc quod sequitur, et in fine positum est: Sed magis gratiarum actio, quaerat aliquis, et dicat quid sibi velit post fornicationem prohibitam, et immunditiam, et lasciviam, et turpitudinem, et stultiloquium, et scurrilitatem, actio gratiarum. Si enim semel ei liberum fuit ponere quamcumque virtutem, potuit dicere, sed magis iustitia, veritas, dilectio. Quomodo autem hoc inconsequens est: ita etiam illa inconsequentia esse potuissent, et eadem licentia ordinem non haberent. Forsitan igitur gratiarum actio in hoc loco non ista est nominata: juxta quam gratias agimus Deo, sed juxta quam grati sive gratiosi, et falsi apud homines appellamur. Stultiloquium enim et scurrilam non decet esse Christianum. Decet autem sermonem ejus sale esse conditum, ut gratiam apud audientes habeat.

From which he cannot be called a saint, whoever is found outside of fornication in some uncleanness and avarice of pleasures which have delighted him. But if anyone thinks that avarice is not to be taken in that sense which we have said, let him render the causes why he has extraordinarily placed avarice in the middle between fornication and uncleanness and obscenity and foolish talking and scurrility. Furthermore, I think foolish talking is not only of those who tell some shameful things to move laughter, and rather mock with simulated fatuity those whom they desire to please: but also of those who are thought wise men of the world and, disputing about physical things, say that they have clearly comprehended the sands of the shores, the drops of the Ocean, the space of the heavens, and the point of the earth. There is also foolish talking in the Church. If anyone should think the heaven curved in the manner of a vault, deceived by the speech of Isaiah whom he does not understand: and that a throne is placed in the heavens and God sits upon it, and in the ritual of an emperor and a judge, angels stand in the circuit, who obey the words of the one commanding and are sent into different offices (Isa. 6). But because scurrility follows foolish talking: foolish talking is rather to be transferred to fatuous and inept fables. But between foolish talking and scurrility 641 there is this difference, that foolish talking has nothing in itself wise and worthy of the heart of man. But scurrility descends from a prudent mind, and consultedly affects certain either urban words, or rustic, or shameful, or facetious, which we can call by another word "jocularity," so that it may move laughter in the hearers. But these also are to be thoroughly propelled from holy men, for whom it is more fitting to weep and mourn, as we read also in the Hebrew Gospel, the Lord speaking to the disciples: "And never," he says, "be ye glad, unless when you shall have seen your brother in love." Hitherto nothing seems to have been brought in outside the purpose and outside the consequence and the text of the order. But this which follows and is placed at the end: "But rather giving of thanks," someone may ask and say what it wants for itself after forbidden fornication and uncleanness and lasciviousness and obscenity and foolish talking and scurrility, the giving of thanks. For if once it were free to him to place any virtue, he could have said: "but rather justice, truth, love." But as this is inconsequent: so also those inconsequences could have been, and with the same license would not have the order. Perhaps, therefore, giving of thanks in this place is not named as that according to which we give thanks to God, but according to which we are called "graceful" (*grati*) or "gracious" (*gratosi*) and "favored" among men. For it does not become a Christian to be a foolish talker and a buffoon. But it becomes his speech to be seasoned with salt, that it may have grace among the hearers.

Et quia non est consuetudinis, nisi inter doctos quosque apud Graecos eucharistian, ad distinctionem Eucharistiae dicere, hoc est, gratiosum esse, et agere gratias: propterea puto Apostolum quasi Hebraeum ex Hebraeis, verbo usum esse vulgato, et sensum suum alterius significatione verbi explicare voluisse: maxime cum apud Hebraeos gratiosus et gratias agens, uno, ut aiunt, sermone dicatur. Unde et in Proverbiis puto ita scriptum: gynē eucharistos ageirei andri 642 doxan, mulier grata suscitatur viro gloriam (Prov. XI, 16), pro eo quod est, gratiosa: videremur vim facere Scripturae, et gratias agentem mulierem, pro gratiosa audacter accipere, nisi et caeterae editiones nostrae opinioni congruerent. Aquila enim et Theodotio, et Symmachus ita posuerunt, gynē charitos, id est, mulier gratiosa, et non eucharistos, quod ad actionem pertinet gratiarum.

(Vers. 5.) Hoc autem scitote, quia omnis fornicator aut immundus, aut avarus, quod est idolis serviens, non habet haereditatem in regno Christi et Dei. Notandum quod sex vitiis supra prohibitis, fornicatione, immunditia, avaritia, turpitudine, stultiloquio, scurrilitate, nunc tantum tria posuerit, fornicationem, immunditiam, avaritiam: quibus qui fuerit obnoxius, haereditatem in regno Christi et Dei habere non possit. Si enim ita stultiloquus et scurra alieni essent a regno Dei, quomodo tres quos specialiter separavit, videretur sententia esse crudelis, non ignoscere imbecillitati fragilitatis humanae: cum etiam per jocos nos dicta damnarent. Qui enim in sermone non labitur perfectus est (Jacob. III, 2).

Neque vero ista dicentes, locum stultiloquio et scurrilitati damus, dum non excluduntur a regno, sed quomodo apud Patrem diversae sunt mansiones, et stella a stella differt in gloria (Joan. XIV; I Cor. XV): sic et resurrectio mortuorum: quamvis aliquis a fornicatione, immunditia, atque lascivia alienus sit: tamen si stultiloquus et scurra fuerit, non tenebit eum locum quem possessurus erat, si haec vitia non haberet. Respondeat quis: Esto stultiloquium et scurrilitas non eundem habeat reatum, quem fornicatio, immunditia et avaritia: numquid non et turpitudinem cum tribus superioribus debuit nominare? Ad quod dicendum, turpitudinem hic significare absconditam cogitationem, cum inflammatur sensus noster ad libidinem, et carnis titillationibus anima ignita succenditur, et nihilominus Dei timore et mentis iudicio refrenatur. Denique etiam supra absque turpitudine, tria pariter appellavit, dicens: 643 Fornicatio autem et omnis immunditia et avaritia, nec nominetur in vobis: et deinceps turpitudine cum stultiloquio et scurrilitate numerata est. Et quomodo stultiloquium et scurrilitas: sic et ista turpitudine non perdit, nec in perpetuum excludit a regno.

And because it is not of custom, except among the learned among the Greeks, to say *eucharistian* for the distinction of the Eucharist, that is, to be gracious and to give thanks: therefore I think the Apostle, as a Hebrew of the Hebrews, used the common word and wished to explain his sense by the signification of the other word: especially since among the Hebrews "gracious" and "giving thanks" is said, as they say, in one speech. Whence also in Proverbs I think it is thus written: *gynē eucharistos ageirei andri* 642 *doxan*, "a gracious woman raiseth up glory to her husband" (Prov. 11:16), for that which is "gracious": we should seem to do violence to the Scripture and boldly take a woman giving thanks for a gracious one, unless the other editions also agreed with our opinion. For Aquila and Theodotion and Symmachus have thus placed: *gynē charitos*, that is, "a gracious woman," and not *eucharistos*, which pertains to the giving of thanks.

(Verse 5.) For know this, that no fornicator or unclean, or avaricious person, which is a serving of idols, hath inheritance in the kingdom of Christ and of God. It is to be noted that of the six vices prohibited above—fornication, uncleanness, avarice, obscenity, foolish talking, scurrility—he has now placed only three: fornication, uncleanness, avarice: to which whoever shall be obnoxious, cannot have inheritance in the kingdom of Christ and of God. For if thus the foolish talker and the buffoon were alienated from the kingdom of God, in what manner would the sentence seem to be cruel for the three whom he specially separated, not to pardon the imbecility of human fragility: since even things said in jest would condemn us. "For he who stumbles not in word is a perfect man" (Jas. 3:2).

Nor indeed saying these things do we give place to foolish talking and scurrility, while they are not excluded from the kingdom; but in the manner that with the Father there are diverse mansions, and star differs from star in glory (John 14; 1 Cor. 15): so also is the resurrection of the dead: although someone may be alienated from fornication, uncleanness, and lasciviousness; yet if he shall be a foolish talker and a buffoon, he will not hold that place which he was about to possess if he did not have these vices. Let someone respond: Let it be that foolish talking and scurrility do not have the same guilt which fornication, uncleanness, and avarice have: ought he not also to have named obscenity with the three superior ones? To which it is to be said, that obscenity here signifies hidden thought, when our sense is inflamed to lust, and the ignited soul is set on fire by the titillations of the flesh, and nevertheless is restrained by the fear of God and the judgment of the mind. Finally also above, without obscenity, he called three equally, saying: 643 "But fornication and all uncleanness and avarice, let it not so much as be named among you": and thereafter obscenity was numbered with foolish talking and scurrility. And in the manner of foolish talking and scurrility: so also this obscenity does not destroy, nor exclude forever from the kingdom.

Quia vero in superioribus ex eo quod alibi legeramus: Ne supergrediatur, et avarus fraudet in negotio fratrem suum (I Thess. IV, 6), dixeramus avaritiam pro adulterio positam: quaerimus id quod nunc dicitur, aut avarus, quod est idolis serviens, utrum cum illa, an cum vulgata interpretatione consentiat. Invenimus in locis plurimis prophetarum idololatriam, fornicationem appellatam. Fornicabantur, inquit, post idola sua (Ose. IV, 12). Et: spiritu fornicationis seducti sunt. Potest itaque fornicatio et super idololatria intelligi. Sin vero avarus ille accipitur, qui pecuniam utcumque conquirens, nummos per fas et nefas habere desiderat, et pleno saeculo delectatur, iste idololatres in eo est, quia sculpturam ipsius nummi colit, et idola in eis caelata veneratur. Ut voracium deus venter est, ita cupidorum quoque justissime pecunia deus dici potest: maxime cum in alio loco apostolus cupiditatem idololatriam vocet. Ad haec videndum quid sentire voluerit, dicens: In regno Christi et Dei (I Cor. X): utrumnam aliud regnum Christi sit, et aliud Dei: an idem regnum sit Patris et Filii. Et siquidem dixisset, in regno Filii et Patris, per Filium veniremus ad Patrem: et licet esset diversitas personarum, tamen esset regnantium una majestas: tunc vero cum dixerit, In regno Christi et Dei, ipsum Deum, et Christum intelligamus, quia et cum tradiderit regnum Deo et Patri, non erit Pater omnia in omnibus, sed Deus omnia in omnibus. Ubi autem Deus est, tam Pater quam Filius intelligi potest. Porro quod de Patre et de Filio dicimus, hoc idem et de Spiritu sancto sentiamus.

(Vers. 6.) Nemo vos decipiat inanibus verbis: propter haec enim venit ira Dei in filios diffidentiae. Verba quae decipiunt atque supplantant, inania sunt et vacua. Quae vero 644 aedificant auditores, plena, cumulata, conferta. Quia igitur sunt plerique qui dicunt, non futura pro peccatis esse supplicia, nec extrinsecus adhibenda tormenta: sed ipsum peccatum, et conscientiam delicti esse pro poena, dum vermis in corde non moritur, et in animo ignis accenditur, in similitudinem febris quae non torquet [Al. torqueat] extrinsecus aegrotantem, sed corpora ipsa corripiens punit, sine cruciatuum forinsecus adhibitione quod possidet.

But because in the superior things from that which we had read elsewhere: "that no man overreach, nor circumvent his brother in business" (1 Thess. 4:6), we had said that avarice was placed for adultery: we seek that which is now said, "or avaricious person, which is a serving of idols," whether it agrees with that, or with the vulgar interpretation. We find in very many places of the prophets idolatry called fornication. "They committed fornication," he says, "after their idols" (Hos. 4:12). And: "they have been seduced by the spirit of fornication." Therefore fornication can also be understood of idolatry. But if that avaricious person is accepted who, seeking money in whatever way, desires to have coins through right and wrong, and is delighted in the full world, this person is an idolater in this, because he worships the engraving of the coin itself, and venerates the idols carved in them. As the belly is the god of the voracious, so also of the covetous money can most justly be called a god: especially since in another place the Apostle calls covetousness idolatry. To these things it is to be seen what he wished to mean, saying: "In the kingdom of Christ and of God" (1 Cor. 10): whether the kingdom of Christ is one thing, and the kingdom of God another: or whether the kingdom of the Father and the Son is the same. And if indeed he had said, "in the kingdom of the Son and the Father," we would come through the Son to the Father: and although there were a diversity of persons, yet there would be one majesty of those reigning: but now since he has said, "In the kingdom of Christ and of God," let us understand God and Christ himself, because also when he shall have delivered the kingdom to God and the Father, the Father will not be all in all, but God all in all. But where God is, both Father and Son can be understood. Furthermore, what we say of the Father and of the Son, let us feel this same also of the Holy Spirit.

(Verse 6.) Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of diffidence. Words which deceive and supplant are vain and empty. But those 644 which edify the hearers are full, accumulated, crowded. Because therefore there are very many who say that there will not be punishments for sins, nor are torments to be applied from without: but that sin itself, and the consciousness of the crime is for a penalty, while the worm in the heart dies not, and fire is kindled in the soul, in the likeness of a fever which does not torment the one sick from without, but seizing the bodies themselves punishes what it possesses without the application of external tortures.

Has itaque persuasiones et decipulas fraudulentas, verba inania appellavit et vacua, quae videntur florem quemdam habere sermonum, et blandiri peccantibus; sed dum fiduciam tribuunt, magis eos ferunt ad aeterna supplicia. Quia de nulla re sic irascitur Deus: quomodo si peccator superbiat, et erectus ac rigidus non flectatur in fletum, nec misericordiam postulet pro delicto. Propter haec enim venit ira Dei super filios diffidentiae, sive, insuasibilitatis: apeitheia enim magis a suasionem quam a fiducia e diverso intelligi potest. Insuasibilitatis autem, sive diffidentiae, filii sic dicuntur, quomodo filii perditionis, et filii fornicationis, et filii mortis, et filii gehennae, et caetera his similia, quae in variis Scripturarum locis invenire perfacile est.

(Vers. 7.) Nolite ergo effici comparticipes eorum. Particeps sive comparticeps fit diffidentiae filiorum, qui in fornicatione, et in immunditia, et avaritia, propter quae venit ira Dei super filios diffidentiae, reperitur. Et particeps quidem eorum est, ab eo quod participatur, et communionem habet malorum operum: comparticeps vero ei appellatur, qui cum aliis est particeps: et in comparticipi intelligitur et particeps. In participi vero non statim tenetur et comparticeps. Diligenter observa verbum comparticipis atque participis. Puto enim in Scripturis participem in bonam partem, comparticipem in malam semper accipi. Verbi gratia: Propter quod unxit te Deus Deus tuus, oleo exultationis prae participibus tuis (Ps. XLIV, 8); et in alio loco: Participes enim Christi facti sumus: si tamen principium substantiae usque ad 645 finem firmum tenuerimus (Heb. III, 14). Porro non memini alibi me legisse, excepto praesenti loco, comparticipem: et tamen manifestum est hic non in bona parte, sed in contraria positum.

(Vers. 8.) Eratis enim aliquando tenebrae: nunc autem lux in Domino. Si possibile est verti in lucem tenebras non est secundum quosdam haereticos natura quae pereat, et recipere nequeat salutem. Interrogemus ergo eos qui illa confingunt: utrumnam omnes impii tenebrae sint, necne: de quibus quidam cum propter malitiam tenebrae vocarentur, ad meliora conversi, nunc lux appellantur in Domino. Sicut autem iusti sunt lumen mundi, sic impii consequenter tenebrae vocabuntur; et iusti quidem cum sint lumen, videbunt lumen in lumine; iniusti autem cum sint tenebrae, populus sunt sedens in tenebris, et nihil videns. Quorum differentiam inter se atque distantiam, ex fructibus intelligimus. Omnis enim qui operatur malum, odit lucem, et non veniens ad lucem, tenebrosus est, et filius noctis atque tenebrarum. Qui vero operatur veritatem, et in lucem venit, lux est, et filius lucis et diei (Joan. III, 20, 21). Lucentes autem sive tenebrosi, de cordis vel lumine, vel tenebris cognoscuntur.

These persuasions therefore and fraudulent traps, he called vain and empty words, which seem to have a certain flower of speech and to flatter the sinning; but while they grant confidence, they rather bear them to eternal punishments. Because for no thing is God so angry as if a sinner should be proud and, erect and rigid, not be bent into weeping, nor ask mercy for the crime. "For because of these things cometh the anger of God upon the children of diffidence," or, "of unpersuadableness": for **apeitheia** can rather be understood from "persuasion" than from "confidence" on the other hand. But they are called children of unpersuadableness, or of diffidence, in the manner that children of perdition, and children of fornication, and children of death, and children of Gehenna are said, and other things similar to these, which it is very easy to find in various places of the Scriptures.

(Verse 7.) Be ye not therefore made comparticipants of them. He becomes a participant or comparticipant of the children of diffidence who is found in fornication, and in uncleanness, and avarice, because of which the anger of God cometh upon the children of diffidence. And indeed he is a participant of them from that which is participated in and has communion of evil works: but he is called a comparticipant to him who is a participant with others: and in "comparticipant" is understood also "participant." But in "participant" one is not immediately held also as "comparticipant." Diligently observe the word "comparticipant" and "participant." For I think that in the Scriptures "participant" is always taken in a good part, "comparticipant" in a bad one. For example: "Wherefore God, thy God, hath anointed thee with the oil of gladness above thy participants" (Ps. 44:8); and in another place: "For we are made participants of Christ: if yet we hold the beginning of the substance firm unto the 645 end" (Heb. 3:14). Furthermore, I do not remember elsewhere that I have read "comparticipant," except in the present place: and yet it is manifest here that it is not placed in a good part, but in the contrary one.

(Verse 8.) For you were heretofore darkness: but now light in the Lord. If it is possible for darkness to be turned into light, there is not, according to certain heretics, a nature which perishes and cannot receive salvation. Let us therefore interrogate those who feign those things: whether indeed all the impious are darkness, or not: of whom some, when because of malice they were called darkness, being converted to better things, are now called light in the Lord. But as the just are the light of the world, so the impious consequently shall be called darkness; and indeed the just, since they are light, will see light in light; but the unjust, since they are darkness, are a people sitting in darkness, and seeing nothing. Whose difference between themselves and distance we understand from the fruits. For everyone who works evil hates the light and, not coming to the light, is darksome, and a son of the night and of darkness. But he who works the truth and comes to the light is light, and a son of the light and of the day (John 3:20, 21). But they are known as shining or darksome from the light or darkness of the heart.

Super haec quaeres, ne forte ob distinctionem eorum qui lux sunt; sed non sunt lux in Domino, de justis dicatur; nunc autem lux in Domino. Decenter quoque Ephesiis, qui ad scientiae summam conscenderant, scribitur quod sint lux in Domino. Neque vero tenebrae ipsae vertuntur in lucem; aut lux in tenebras commutatur; sed hi qui ab eo quod sunt, nomen quoque vel virtutis meruere, vel vitii: si conversi fuerint de alio in aliud, homonymōs his rebus a quibus possidentur, vel tenebrarum, vel lucis vocabulum sortientur.

Ut filii lucis ambulate. Si Deus lux est, et tenebrae in eo non sunt, filii Dei, filii lucis sunt. Necnon si Christus lux vera est, filii quoque ejus ad quos loquitur, dicens: Filioli mei, adhuc modicum vobiscum sum (Joan. XIII, 33), filii verae lucis sunt. Ex quo colligitur eosdem filios esse Dei Patris, qui sunt filii Christi Jesu.

(Vers. 9.) Fructus enim lucis est in omni bonitate et justitia et veritate. Adversus Marcionem (qui justum Deum a bono separat, et putat Creatorem esse justum; 646 alium vero nescio quem, cujus Christus iste qui venit, filius sit, bonum tantummodo esse Deum) hoc testimonium proferamus. Siquidem fructus lucis, non solum est in bonitate; sed in justitia et in veritate. Ubi itaque bonitas est, ibi et justitia: ubi justitia, ibi consequenter et veritas. Apud bonum ergo Christi Patrem, ut ipsi quoque fatentur, est veritas et bonitas. Ubi autem bonitas et veritas, apud ipsum, et non apud alium, ut nunc Apostolus docet, justitia est. Intelligat quoque Marcion ipsum Christum, bonitatem, veritatem, et justitiam nuncupari. Bonitatem in eo quod non secundum opera, sed secundum misericordiam det gratiam credentibus in se. Justitiam in eo, dum unicuique retribuit quod meretur. Porro veritatem, dum ipse solus causas creaturarum omnium, rerumque cognoscit.

(Vers. 10.) Probandes quid sit beneplacitum Deo. Omnia facienda cum consilio, ut cauti atque solliciti, ea tantum quae scimus Deo placere, faciamus: in morem prudentissimi trapezitae, qui sculptum numisma non solum oculo, sed et pondere, et tinnitu probat. Quia vero in hoc loco contextus eloquii videtur esse turbatus, et tota scaterere sententia, sic ordini sermo reddendus est: Nolite ergo fieri comparticipes eorum, probantes quid sit beneplacitum Deo: etsi enim eratis aliquando tenebrae, nunc autem lux estis in Domino: quasi filii lucis ambulate, fructus luminis ostendentes in omni bonitate, et justitia, et veritate.

Upon these things you will seek whether perhaps on account of the distinction of those who are light, but are not light in the Lord, it may be said of the just: "but now light in the Lord." Fittingly also to the Ephesians, who had ascended to the height of knowledge, it is written that they are light in the Lord. Nor indeed is the darkness itself turned into light, or light changed into darkness; but these who, from that which they are, have also merited the name either of virtue or of vice: if they shall have been converted from one into another, they will obtain the name of either darkness or light homonymously from those things by which they are possessed.

Walk as children of light. If God is light, and in him there is no darkness, the children of God are children of light. Also if Christ is the true light, his children also to whom he speaks, saying: "My little children, yet a little while I am with you" (John 13:33), are children of the true light. From which it is gathered that the same are children of God the Father, who are children of Christ Jesus.

(Verse 9.) For the fruit of light is in all goodness and justice and truth. Against Marcion (who separates the just God from the good, and thinks the Creator is just; 646 but some other I know not whom, whose son this Christ who came is, is only a good God), let us bring forth this testimony. Since the fruit of light is not only in goodness, but in justice and in truth. Where therefore goodness is, there also is justice: where justice is, there consequently is also truth. With the good Father of Christ therefore, as they themselves also confess, there is truth and goodness. But where goodness and truth are, with him himself and not with another, as the Apostle now teaches, there is justice. Let Marcion also understand that Christ himself is called goodness, truth, and justice. Goodness in that he gives grace to those believing in him not according to works, but according to mercy. Justice in that while he repays to each what he deserves. Furthermore, truth, while he alone knows the causes of all creatures and things.

(Verse 10.) Proving what is well-pleasing to God. All things are to be done with counsel, so that, cautious and solicitous, we should do only those things which we know please God: in the manner of a most prudent money-changer (*trapezitae*), who proves the engraved coin not only by the eye, but also by weight and by sound. But because in this place the context of the speech seems to be disturbed, and the whole sentence to abound, the speech is to be restored thus to the order: "Be ye not therefore made comparticipants of them, proving what is well-pleasing to God: for although you were heretofore darkness, but now you are light in the Lord: walk as children of light, showing the fruits of the light in all goodness, and justice, and truth."

(Vers. 11.) Et nolite communicare operibus infructuosis tenebrarum. Et ad Galatas nomen fructus, in spiritu, operis vero posuit in carne, dicens: Manifesta autem sunt opera carnis, quae sunt fornicatio (Galat. V, 19), et reliqua. Fructus vero spiritus est charitas, gaudium, pax (Ibid., 22), et caetera. Porro in praesentiarum, opera tenebrarum infructuosa appellavit: quibus qui ea fecerint, communione sociantur. Magis autem et arguite. Inter caetera mandata, etiam peccantes posse arguere, maximae libertatis est. Sed hoc ille potest facere qui non meretur audire: Hypocrita, ejice primum trabem de oculo tuo, et tunc poteris ejicere festucam de oculo fratris tui (Luc. VI, 42). Quamobrem et prophetae, nulla ipsi peccatorum sorde polluti, nec cauteriatam habentes 647 conscientiam, poterant caeteros arguere delinquentes. Ex quo animadvertendum eum arguere posse, qui ipse non redarguatur in semetipso.

(Vers. 12.) Quae enim occulte fiunt ab eis, turpe est et dicere. Non mihi videtur sermonis stare contextus, ut id quod nunc dicitur: Quae enim occulte fiunt ab eis, ex superioribus pendeat, et sciri possit ad quos potissimum referendum sit, nisi forte altius reddatur hyperbaton, et ad filios diffidentiae copuletur, ut sonare possit, quae enim occulte fiunt a filiis diffidentiae, turpe est et dicere, quae sunt fornicatio et immunditia et avaritia omnis.

(Vers. 13.) Omnia autem arguta a luce manifestantur: omne enim quod manifestatur, lux est. Omnia, haud dubium quin ea quae occulte fiunt a filiis diffidentiae: haec enim a luce arguta manifestantur. Lux autem arguit ea quae prius erant tenebrae, et postea facta sunt lumen in Domino: ut ex eo quod corripuntur, mutantur in melius, et mutata manifestentur in publico, et publicata sint lumen, quia omne quod manifestatur, lux est.

(Vers. 14.) Propter quod dicit: Surge qui dormis, et exsurge a mortuis, et illuminabit te Christus (sive, orietur tibi Christus). Quoniam opera tenebrarum a luce arguta manifestantur in lucem, his quae arguta fuerant transmutatis, dicitur dormientibus et mortuis, eo quod opera fecere tenebrarum: Surge qui dormis, et exsurge a mortuis. Quaerat aliquis, quisnam sit iste qui dicat: Surge qui dormis, et exsurge a mortuis; aut cujus testimonio Apostolus sit abusus?

(Verse 11.) And have no fellowship with the unfruitful works of darkness. And to the Galatians he placed the name of fruit in the spirit, but of work in the flesh, saying: "Now the works of the flesh are manifest, which are fornication" (Gal. 5:19), and the rest. "But the fruit of the spirit is charity, joy, peace" (ibid., 22), and the rest. Furthermore, in the present things, he called the works of darkness unfruitful: by which those who have done them are associated in fellowship. But rather even reprove. Among the other commands, also to be able to reprove those sinning is of the greatest liberty. But he can do this who does not deserve to hear: "Hypocrite, cast out first the beam out of thy own eye; and then shalt thou see to cast out the mote out of thy brother's eye" (Luke 6:42). Wherefore also the prophets, themselves polluted by no filth of sins, nor having a seared conscience, were able to reprove others delinquent. From which it is to be noticed that he can reprove, who himself is not reprov'd in himself.

(Verse 12.) For the things that are done by them in secret, it is a shame even to speak of. The context of the speech does not seem to me to stand, so that that which is now said: "For the things that are done by them in secret," should hang from the superior things, and it can be known to whom it is to be referred especially, unless perhaps the hyperbaton is restored higher up, and it is coupled to the children of diffidence, so that it can sound: "for the things that are done in secret by the children of diffidence, it is a shame even to speak of," which are fornication and uncleanness and all avarice.

(Verse 13.) But all things that are reprov'd are made manifest by the light: for all that is made manifest is light. All things, without doubt those which are done in secret by the children of diffidence: for these reprov'd by the light are made manifest. But the light reprov's those things which before were darkness, and afterwards were made light in the Lord: so that from that which they are corrected, they may be changed for the better, and changed they may be manifested in public, and publicized they may be light, because all that is made manifest is light.

(Verse 14.) Wherefore he saith: Arise, thou that sleepest, and arise from the dead, and Christ shall enlighten thee (or, Christ shall rise upon thee). Since the works of darkness, reprov'd by the light, are made manifest in the light, those which had been reprov'd having been transformed, it is said to those who are sleeping and dead, because they have done the works of darkness: "Arise, thou that sleepest, and arise from the dead." Someone may ask, who is this who says: "Arise, thou that sleepest, and arise from the dead"; or whose testimony has the Apostle used?

Et quidem qui simplici responsione contentus est, dicit in reconditis eum prophetis, et his quae vocantur apocrypha haec lecta in medium protulisse (sicut in aliis quoque locis illum fecisse manifestum est), non quod apocrypha comprobaret; sed quo et Arati, et Epimenidis, et Menandri versibus 648 sit abusus ad ea quae voluerat in tempore comprobanda. Nec tamen Arati, et Epimenidis, et Menandri, tota quae scripsere, sunt sancta, quia eos vere aliquid dixisse testatus est. Alius vero quasi *προσωποποιῶν* Spiritus sancti Apostolus figuraverit, ad exhortationem poenitentiae haec dicta memorabit. Ego certe secundum paupertatulam meam, omnes editiones veterum Scripturarum, ipsaque Hebraeorum volumina diligenter eventilans, numquam hoc scriptum reperi. Nisi forte et hoc dicamus: quomodo olim prophetae in concione populi loquebantur. Haec dicit Dominus. Et: Quoniam Dominus locutus est: ita et Apostolum Spiritu sancto plenum, repente in verba quae in se Christus loquebatur, erupisse atque dixisse: Haec dicit Dominus. Necnon et illud est disserendum, quomodo uni atque eidem dicatur quasi viventi, Surge qui dormis: et quasi mortuo, Exsurge a mortuis. Igitur quia et spiritus est hominis, quem semper in bonam partem scriptum meminimus, et anima cuius et infirmitates et mortes legimus peccatorum, id quod nunc dicitur, Surge qui dormis, referatur ad spiritum: et quod sequitur, Exsurge a mortuis, animae coaptetur. Anima enim quae peccaverit, ipsa morietur (Ezech. XVIII, 4). Spiritus autem mortem numquam omnino legimus.

(Vers. 15.) Videte ergo quomodo caute ambuletis: non ut insipientes, sed ut sapientes. Recte Ephesiis dicitur, ut caute ambulent, qui habebant exercitatos sensus ad discernendum bonum et malum, et probantes omnia, id quod statuerant, bonum esse retinebant. Qui autem videt quomodo ambulet, et quam caute figat gradum, ne forte ad lapidem offendat pedem suum, et dicit: Lucerna pedibus meis verbum tuum, Domine (Ps. CXVIII, 105), utique sapiens est. Non enim puto idiōtēn quempiam, etsi velit ambulare caute, posse hoc implere praeceptum: quia sapientibus et non insipientibus imperatum est. Ex quo intelligimus et praecepta moralia (quae plerique manifesta arbitrantur, ex eo quod in octavo decimo psalmo (Vers. 9) dicitur: Mandatum Domini lucidum illuminans oculos) indigere prudenti, et circumspecta expositione: quia lucidum illud praeceptum, eorum illuminat oculos, qui, insipientia derelicta, sapientiae studiis se manciparint.

And indeed, he who is content with a simple response will say that he brought these things into the midst having read them in hidden prophets and in those things which are called apocrypha (just as it is manifest that he did in other places also), not that he approved of the apocrypha; but that he also used the verses of Aratus, and Epimenides, and Menander 648 to prove those things which he wished at the time. Yet not all things that Aratus, and Epimenides, and Menander wrote are holy, because he testified that they had said something truly. But another will remember these things as said for the exhortation to penitence, as if the Apostle had figured a *prosopopoeia* of the Holy Spirit. I certainly, according to my little poverty, diligently winnowing all the editions of the ancient Scriptures, and the volumes of the Hebrews themselves, have never found this written. Unless perhaps we say this also: just as formerly the prophets spoke in the assembly of the people, "Thus saith the Lord," and, "Because the Lord hath spoken"; so also the Apostle, full of the Holy Spirit, suddenly erupted into the words which Christ was speaking in him and said: "Thus saith the Lord." Furthermore, that also is to be discussed, how it is said to one and the same as if to one living, "Arise, thou that sleepest": and as if to one dead, "Arise from the dead." Therefore, because there is also the spirit of man, which we remember written always in a good sense, and the soul of whose infirmities and deaths of sins we read, let that which is now said, "Arise, thou that sleepest," be referred to the spirit: and that which follows, "Arise from the dead," be fitted to the soul. "For the soul that sinneth, the same shall die" (Ezek. 18:4). But the death of the spirit we never read at all.

(Verse 15.) See therefore how you walk cautiously: not as unwise, but as wise. Rightly it is said to the Ephesians, that they should walk cautiously, who had their senses exercised to discern good and evil, and proving all things, they held fast that which they had determined to be good. But he who sees how he walks, and how cautiously he fixes his step, lest perhaps he dash his foot against a stone, and says: "Thy word is a lamp to my feet, O Lord" (Ps. 118:105), is certainly wise. For I do not think that any unlearned person (*idioten*), even if he wishes to walk cautiously, can fulfill this precept: because it is commanded to the wise and not to the unwise. From which we understand that also moral precepts (which most people think are manifest, from that which is said in the eighteenth psalm (Verse 9): "The commandment of the Lord is lucid, enlightening the eyes") need a prudent and circumspect exposition: because that lucid precept enlightens the eyes of those who, having left behind unwisdom, have delivered themselves to the studies of wisdom.

(Vers. 16.) Redimentes tempus, quoniam dies mali sunt. Qui sapiens est, et idcirco caute ambulat, redimit tempus. Tempus autem redimit, quia dies mali sunt. Quando in bono opere tempus consumimus, emimus illud, et proprium facimus quod malitia hominum venditum fuerat. Nemo autem vitae hujus quaerens necessaria, et de divitiis et sollicitudinibus, quas Evangelium spinas nuncupat (Marc. IV, et Luc. VIII), cogitans, potest sibi tempus redimere. Redimentes autem tempus, quod in diebus malis est, quodammodo immutamus illud: et dies malos in bonos vertimus, et facimus illos non praesentis saeculi, sed futuri. Potest et aliter locus iste edisseri: 650 O vos Ephesii, quibus de somno saeculi istius exsurgentibus sol justitiae ortus est Christus, caute ambulate atque prudenter: et abjecta insipientia, tenete sapientiam, per quam possitis non cum varietate temporum commutari; sed diversitatem temporum vobis unum tempus efficere. Et quia sunt plurimae persecutiones (in principio quippe fidei propemodum quotidie vexabantur Ecclesiae), unum tenete cursum, et hoc scitote servandum, ut non in morem stulti, quasi luna mutemini; sed quod semel coepistis, firma mente teneatis: ne videlicet si persecutorem judicem videritis, et vos cum iudicis voluntate mutemini. Rursum si alius dogmatis vestri laudator advenerit, vos fateamini Christianos; sed quod estis, omni tempore reservate. Aliquod de Scripturis ponamus exemplum, ut quod dicimus manifestius fiat. Joseph unum habebat propositum, placere Deo. Hoc nulla varietate temporis immutatum est: nec fratrum invidia, nec conditione servitutis, nec aetatis illecebris, nec dominae repromissis, nec squalore carceris, nec postea tumore Aegyptiae potestatis: sed semper unus fuit, et varietatem, ut diximus, temporum sibi redimens, malos dies vertit in bonos. Hoc idem et de Job sentiendum est, quod per varia tentamenta vexatus, nec divitiis, nec damnis, nec orbitate, nec vulnere, nec exprobratione amicorum, nec solitudine, nec postea bonorum omnium... [truncated]

(Vers. 17.) Propter quod nolite effici imprudentes: sed intelligite quae sit voluntas Dei. Quia tempus malum est, et, sicut supra diximus, redimendum, appetenda ante sapientia est, ut per illam intelligere valeamus quae sit voluntas Dei. Non enim possumus caute ambulare, nisi prius intellecta voluntate Dei. In omni ergo opere primum considerandum quid velit Deus: et habito iudicio, id postea faciendum, quod illi placere fuerit comprobatum.

(Verse 16.) Redeeming the time, because the days are evil. He who is wise, and therefore walks cautiously, redeems the time. But he redeems the time, because the days are evil. When we consume time in a good work, we buy it, and make our own that which had been sold by the malice of men. But no one seeking the necessities of this life, and thinking about riches and solitudes, which the Gospel calls thorns (Mark 4, and Luke 8), can redeem time for himself. But redeeming the time, which is in the evil days, we in a certain way change it: and we turn evil days into good, and we make them not of the present age, but of the future. This place can also be explained otherwise: 650 O you Ephesians, for whom, rising from the sleep of this age, the sun of justice, Christ, has risen, walk cautiously and prudently: and having cast away unwisdom, hold wisdom, through which you may be able not to be changed with the variety of times; but to make the diversity of times one time for you. And because there are many persecutions (for in the beginning of the faith the Churches were vexed almost daily), hold one course, and know that this is to be kept, so that you be not changed like a fool, as the moon; but that which you have once begun, you hold with a firm mind: lest forsooth if you see a persecutor judge, you also be changed with the judge's will. Again, if another praiser of your dogma comes, you confess yourselves Christians; but that which you are, reserve at all times. Let us put some example from the Scriptures, so that what we say may become more manifest. Joseph had one purpose (*propositum*), to please God. This was changed by no variety of time: neither by the envy of the brothers, nor by the condition of servitude, nor by the allurements of age, nor by the promises of the mistress, nor by the squalor of the prison, nor afterwards by the tumor of Egyptian power: but he was always one, and redeeming for himself the variety, as we said, of the times, he turned evil days into good. This same is also to be felt about Job, that having been vexed through various temptations, he was changed by neither riches, nor losses, nor bereavement, nor wound, nor the reproach of friends, nor solitude, nor afterwards by all the goods... [truncated]

(Verse 17.) Wherefore be not made imprudent: but understand what is the will of God. Because the time is evil, and, as we said above, to be redeemed, wisdom is first to be sought, so that through it we may be able to understand what is the will of God. For we cannot walk cautiously, unless the will of God is first understood. In every work therefore it is first to be considered what God wills: and having held judgment, that is afterwards to be done, which shall have been proved to please Him.

(Vers. 18.) Et nolite inebriari vino, in quo est luxuria: sed impleamini spiritu. Quomodo non possumus duobus dominis servire, Deo et mammonae (Matth. VI): sic non possumus spiritu impleri pariter, et vino. Qui enim spiritu impletur, habet prudentiam, et 651 mansuetudinem, verecundiam, castitatem. Qui vino, habet insipientiam, furorem, procacitatem, libidinem. Hoc quippe aestimo uno verbo significare luxuriam. Quod si quidam intelligerent, numquam me temeritatis et haereseos arguissent, quod in virginitate servanda dixerim vinum adolescentulis declinandum, et non mittendum super flammam oleum, nec naturalem carnis ardorem fomentis voluptatis augendum. Potest autem vinum, in quo est luxuria, et illud accipi, de quo in cantico Moysi dicitur: Furor draconum vinum eorum, et furor aspidum insanabilis (Deut. XXXII, 33): quod omnes qui saeculi istius cogitatione sunt ebrii, bibunt et insaniunt, et vomunt, et praecipites corruunt. Et juxta Lapitharum, Centaurorumque fabulam, in mutuum feruntur exitium. Huic vino illud vinum contrarium est quod Dominus se nobiscum in regno suo bibiturum esse promittit (Marc. XIV). Frequenter annotavimus, nomen spiritus absque additamento, in bonam positum partem: quod quidem etiam nunc observandum videtur.

(Vers. 19.) Loquentes vobismetipsis in psalmis, et hymnis, et canticis spiritualibus, cantantes et psallentes in cordibus vestris Domino. Qui se abstinerit ab ebrietate vini, in quo est luxuria, et pro hoc spiritu fuerit impletus, iste omnia potest accipere spiritualiter, psalmos, hymnos, et cantica. Quid autem intersit inter psalmum et hymnum et canticum, in Psalterio plenissime discimus. Nunc autem breviter hymnos esse dicendum, qui fortitudinem et majestatem praedicant Dei, et ejusdem semper, vel beneficia, vel facta mirantur. Quod omnes psalmi continent, quibus ALLELUIA, vel praepositum, vel subjectum est, psalmi autem proprie ad ethicum locum pertinent, ut per organum corporis, quid faciendum, et quid vitandum sit, noverimus. Qui vero de superioribus disputat, et concentum mundi omniumque creaturarum ordinem atque concordiam subtilis disputator edisserit, iste spirituale canticum canit. Vel certe (ut propter simpliciores manifestius quod volumus, eloquamur) psalmus ad corpus: canticum refertur ad mentem. Et canere igitur et psallere, et laudare 652 Dominum magis animo quam voce debemus. Hoc est quippe quod dicitur: Cantantes et psallentes in cordibus vestris Domino. Audiant haec adolescentuli: audiant hi quibus psallendi in ecclesia officium est, Deo non voce, sed corde cantandum: nec in tragoedorum modum guttur et fauces dulci medicamine colliniendas, ut in ecclesia theatrales moduli audiantur et cantica, sed in timore, in opere, in scientia Scripturarum. Quamvis sit aliquis ut solent illi appellare *κακόφωνος*, si bona opera habuerit, dulcis apud Deum cantor est.

(Verse 18.) And be not drunk with wine, wherein is luxury: but be ye filled with the spirit. Just as we cannot serve two masters, God and mammon (Matt. 6): so we cannot be filled with the spirit and with wine at the same time. For he who is filled with the spirit, has prudence, and 651 meekness, shamefastness, chastity. He who is filled with wine, has unwisdom, fury, procacity, lust. This indeed I think to signify luxury in one word. If some had understood this, they would never have reproved me of temerity and heresy, because in keeping virginity I said that wine is to be declined by young men, and that oil is not to be sent upon the flame, nor the natural heat of the flesh to be increased by the fomentations of pleasure. But wine, in which is luxury, can also be taken as that of which it is said in the song of Moses: "Their wine is the fury of dragons, and the incurable fury of asps" (Deut. 32:33): which all who are drunk with the thought of this age, drink and are mad, and vomit, and fall headlong. And according to the fable of the Lapiths and Centaurs, they are borne into mutual destruction. To this wine that wine is contrary which the Lord promises that He will drink with us in His kingdom (Mark 14). Frequently we have noted, that the name of spirit without addition, is placed in a good sense: which indeed even now seems to be observed.

(Verse 19.) Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord. He who shall have abstained from the drunkenness of wine, in which is luxury, and for this shall have been filled with the spirit, he can receive all things spiritually: psalms, hymns, and canticles. But what the difference is between a psalm and a hymn and a canticle, we learn most fully in the Psalter. Now, however, it is briefly to be said that hymns are those which preach the strength and majesty 652 of God, and always wonder at the same, either His benefits or His deeds. Which all the psalms contain, to which ALLELUIA is either prefixed or subjected. But psalms properly pertain to the ethical place, so that through the organ of the body, we may know what is to be done and what is to be avoided. But he who disputes about superior things, and as a subtle disputant explains the concert of the world and the order and concord of all creatures, he sings a spiritual canticle. Or certainly (so that for the simpler we may speak more manifestly what we wish), a psalm refers to the body: a canticle is referred to the mind. And therefore we ought to sing and to make melody and to praise 652 the Lord more with the mind than with the voice. This is indeed what is said: "Singing and making melody in your hearts to the Lord." Let the young men hear these things: let those hear whose office it is to sing in the church, that one must sing to God not with the voice but with the heart: nor in the manner of tragedians are the throat and jaws to be smeared with sweet medicament, so that theatrical measures and canticles are heard in the church, but in fear, in work, in the knowledge of the Scriptures. Although someone be what they are wont to call kakophonos (bad-sounding), if he has good works, he is a sweet singer before God.

Sic cantet servus Christi, ut non vox canentis, sed verba placeant quae leguntur: ut spiritus malus qui erat in Saule (I Reg. XVI), ejiciatur ab his qui similiter ab eo possidentur, et non introducatur in eos qui de Dei domo scenam fecere populorum.

(Vers. 20.) Gratias agentes semper pro omnibus, in nomine Domini nostri Jesu Christi Deo et Patri. Huic quid simile et in Epistola ad Thessalonicenses prima scriptum est: Semper gaudete, sine intermissione orate, in omnibus gratias agite (I Thess. V, 16, 17). Quod praeceptum ille solus custodire potest, qui providentia Dei novit etiam quinque passeris, qui venduntur dipondio, gubernari: quorum unus non cadit in laqueum sine Patris voluntate (Luc. XII). Quod autem ait: Gratias agentes, et semper, et pro omnibus, dupliciter intuendum, ut et in omni tempore, et pro omnibus quae nobis accidunt, Deo gratias referamus: ut non tantum pro his quae bona putamus, sed etiam quae nos coarctant, et contra nostram veniunt voluntatem, in Dei praeconium mens laeta prorumpat, et dicamus: Nudus exivi de utero matris meae, nudus et redeam: sicut placuit Domino, ita factum est: sit nomen Domini benedictum (Job I, 21). Haec actio gratiarum apud prudentes viros, et generaliter et specialiter observatur. Generaliter, ut gratias agamus Deo, quod nobis sol oritur, dies currit, nox mutatur in requiem, splendore lunae tenebrae temperantur, et ortu occasuque stellarum tempora mutantur, et redeunt. Quod nobis serviunt pluviae, terra parturit, elementa famulantur: quod tantae animalium varietates, vel ad vehendum, vel ad operandum, vel ad vescendum, vel ad tegmen, vel ad 653 exemplum, vel ad miraculum datae sunt. Et ad extremum, quod nati sumus, quod subsistimus, quod in mundo quasi in quadam domo potentissimi patrisfamilias procuracionem gerimus, et totum quidquid in mundo est, nostri causa intelligimus procreatum. Specialiter vero, quando in Dei beneficiis quae nobis accedunt, gratulamur. Sed hoc et gentilis facit, et Judaeus, et publicanus, et ethnicus. Christianorum propria virtus est, etiam in his quae adversa putantur, referre gratias Creatori. Si domus corruerit, si amantissima uxor et filii vel captivitate, vel veneno, vel naufragio intercepti sint, si divitias proscriptione perdidimus... [truncated] Impavidum ferient ruinae. Qui autem, sicut diximus, gratias agit Deo et Patri, in mediatore Dei et hominum referat eas Christo Jesu: quia nisi per illum accedere non valemus ad Patrem.

Let the servant of Christ so sing, that not the voice of the singer, but the words which are read please: so that the evil spirit which was in Saul (1 Sam. 16) may be cast out from those who are similarly possessed by him, and not introduced into those who have made a stage for the people out of the house of God.

(Verse 20.) Giving thanks always for all things, in the name of our Lord Jesus Christ to God and the Father. Something similar to this is also written in the first Epistle to the Thessalonians: "Always rejoice, pray without intermission, in all things give thanks" (1 Thess. 5:16, 17). Which precept he alone can keep, who knows by the providence of God that even five sparrows, which are sold for two farthings, are governed: of which one does not fall into a snare without the Father's will (Luke 12). But that which he says: "Giving thanks, and always, and for all things," is to be looked at doubly, so that both at all times, and for all things which happen to us, we should return thanks to God: so that not only for those which we think good, but also for those which straiten us, and come against our will, a joyful mind should burst forth into the praise of God, and we should say: "Naked came I out of my mother's womb, and naked shall I return: as it pleased the Lord, so it is done: blessed be the name of the Lord" (Job 1:21). This giving of thanks among prudent men is observed both generally and specially. Generally, that we give thanks to God, that the sun rises for us, the day runs, the night is changed into rest, the darkness is tempered by the splendor of the moon, and the times are changed and return by the rising and setting of the stars. That the rains serve us, the earth brings forth, the elements are at our service: that such great varieties of animals are given either for carrying, or for working, or for eating, or for covering, or for example, or for a miracle. And at the last, that we are born, that we subsist, that we carry on the procuration in the world as in a certain house of a most powerful master of the house, and we understand that whatever is in the world was procreated for our sake. Specially, however, when we rejoice in the benefits of God which come to us. But this also the gentile does, and the Jew, and the publican, and the ethnic. The proper virtue of Christians is, even in those things which are thought adverse, to return thanks to the Creator. If the house shall have collapsed, if the most beloved wife and children shall have been intercepted either by captivity, or by poison, or by shipwreck, if we have lost riches by proscription... [truncated] The ruins will strike him undaunted. But he who, as we said, gives thanks to God and the Father, let him refer them in the mediator of God and men to Christ Jesus: because unless through Him we are not able to access the Father.

(Vers. 21.) Subjecti invicem in timore Christi. Audiant haec episcopi, audiant presbyteri, audiat omnis ordo doctorum: subjectis suis se esse subjectos, et imitentur dicentem Apostolum: Cum enim essem liber ex omnibus, omnibus meipsum servum feci, ut omnes lucrificerem (I Cor. IX, 19). Et in alio loco: Per charitatem servite invicem (Galat. V, 13). Unde et ipse eadem charitate omnibus gentium servivit Ecclesiis. Salvator quoque formam servi accepit, ut serviret discipulis suis, et pedes eorum lavit (Joan. XIII). Hoc interest between Gentium principes et Christianorum, quod illi dominantur subditis, nos servimus, et in eo majores sumus, si minimi omnium fuerimus. Sed hoc et quod ait: In timore Christi, sic accipiendum, ut ipsa subjectio non propter hominum gloriam, ⁶⁵⁴ sed propter timorem Christi fiat, dum illum timemus offendere. Alius vero sic interpretabitur: subjecti invicem in timore Christi: ut hanc sententiam generalem in consequentibus dividi dicat atque partiri: Mulieres viris suis subditae sint; et: Filii, obedite parentibus; et: Servi, obedite dominis carnalibus cum timore et tremore. Ut non solum uxor viro, et filii parentibus, et servi dominis; sed etiam viri mulieribus, juxta officium quod praeceptum est: et patres filiis, ne illos ad iracundiam provocent. Et domini servis, ut remittant minas, et praebeant his quae habent necessaria, invicem sint subjecti: et hoc ex Christi timore faciant. Ut quomodo servis suis fuit ille subjectus: sic et hi qui majores videntur, subjiciantur minoribus suis reddendo officia quae jubentur. Possumus hic timorem et pro εὐλαβεία, id est, reverentia accipere, quae magis vicina est charitati. Nequaquam enim convenit Ephesiis, ut timore quid faciant, et non dilectione Christi.

(Vers. 22, 23.) Mulieres viris suis subditae sint sicut Domino: quoniam vir caput est mulieris, sicut et Christus caput Ecclesiae. Hoc quod in Latinis exemplaribus additum est, subditae sint, in Graecis codicibus non habetur: siquidem ad superiora refertur, et subauditur: Subjecti invicem in timore Christi, ut ἀπὸ κοινοῦ resonet subjectae, et mulieres viris suis sicut Domino. Sed hoc magis in Graeco intelligitur, quam in Latino. Quomodo itaque Christo subjecta est Ecclesia: sic subjecta sit uxor viro suo.

(Verse 21.) Being subject one to another in the fear of Christ. Let the bishops hear these things, let the presbyters hear, let every order of teachers hear: that they are subject to those subject to them, and let them imitate the Apostle saying: "For whereas I was free as to all, I made myself the servant of all, that I might gain all" (1 Cor. 9:19). And in another place: "By charity serve one another" (Gal. 5:13). Whence he himself served all the Churches of the nations by the same charity. The Savior also took the form of a servant, that He might serve His disciples, and washed their feet (John 13). This is the difference between the princes of the Gentiles and those of the Christians, that those dominate their subjects, we serve, and in that we are greater, if we shall have been the least of all. But also that which he says: "In the fear of Christ," is to be accepted thus, so that the subjection itself may be done not for the glory of men, 654 but for the fear of Christ, while we fear to offend Him. But another will interpret thus: "being subject one to another in the fear of Christ": so that he says this general sentence is divided and partitioned in the following: "Let women be subject to their husbands"; and: "Children, obey your parents"; and: "Servants, obey your carnal masters with fear and trembling." So that not only the wife to the husband, and the children to the parents, and the servants to the masters; but also the husbands to the women, according to the office which is commanded: and the fathers to the children, lest they provoke them to wrath. And the masters to the servants, that they remit threats, and provide those things which they have necessary, should be subject one to another: and this they should do out of Christ's fear. So that just as He was subject to His servants: so also those who seem greater, should be subjected to their minors by returning the offices which are commanded. We can here accept fear also for *eulabeia*, that is, reverence, which is nearer to charity. For it in no way befits the Ephesians, that they should do anything by fear, and not by the love of Christ.

(Verses 22, 23.) Let women be subject to their husbands as to the Lord: because the husband is the head of the woman, as Christ is the head of the Church. That which has been added in the Latin examples, "let them be subject," is not had in the Greek codices: since it is referred to the superior things, and it is understood: "Being subject one to another in the fear of Christ," so that *apo koinou* (in common) it resounds subject, "and women to their husbands as to the Lord." But this is understood more in the Greek than in the Latin. As therefore the Church is subject to Christ: so let the wife be subject to her husband.

Quem enim habet principatum et subjectionem Christus et Ecclesia, huic eidem ordini maritus et uxor astringitur. Sed videndum, ut quomodo in Christo, et in Ecclesia sancta conjunctio est: ita et in viro et in muliere sancta sit copula. Sicut autem non omnis congregatio haereticorum Christi Ecclesia dici potest, nec caput eorum Christus est: sic non omne matrimonium quod non viro suo secundum Christi praecepta conjungitur, rite conjugium appellari potest, sed magis adulterium. Alias autem subjicitur uxor viro ut domino: quia ad ipsum conversio ejus est, et ipse illius dominabitur (Gen. III). Nam et Sara dominum vocabat Abraham (Gen. XVIII). Quae spontanea servitus, quanto magis fuerit voluntate subjecta, tanto esse incipit coequalis: quinimmo, obsequiis suis in servitum redigere dominantem. Quidam hunc locum secundum anagogen ita interpretantur, ut dicant uxorem in corpore, virum accipi in animo. Et sicut Christo subjecta est Ecclesia: ita corpora subjici debere sensui, et in unum spiritum redigi, si Domino fuerint copulata. Qui enim adhaeret Domino, unus spiritus est (I Cor. VI, 17).

Ipsa est Salvator corporis. Quoniam propinquior atque inferior est a substantia Christi natura Ecclesiae, propterea eam corpus Christi aestimo nominatam: cujus corporis Salvator est Christus Jesus, id est, Verbum, sapientia, caeteraeque virtutes in quibus intelligitur Filius Dei. Quare curiosius, sicubi in divinis voluminibus potueris invenire, vocabulum carnis pro Ecclesia positum. Si quidem nunc nequaquam caro, sed corpus Christi appellatur Ecclesia. Porro manifestum quod quidquid caro est, consequenter et corpus sit: non autem quidquid corpus, hoc consequenter et caro.

(Vers. 24.) Sed ut [Al. sicut] Ecclesia subjecta est Christo: ita et mulieres viris suis in omnibus. Ecclesia Christi gloriosa est, non habens maculam neque rugam, aut quid istiusmodi. Qui ergo peccator est, et aliqua sorde maculatus, de Ecclesia Christi non potest appellari, nec Christo subjectus dici. Possibile autem est, ut quomodo Ecclesia quae prius rugam habuerat et maculam, in juventutem et munditiam postea restituta est, ita et peccator currat ad medicum (quia non habent opus sani medico (Luc. V), sed male habentes) et curentur vulnera ipsius, et fiat de Ecclesia quae corpus est Christi. Satis quoque eleganter, et caute ad Ephesios loquens ait. Ut Ecclesia subjecta est Christo: ita et uxores viris suis. Si enim ita uxor subjicienda viro est, ut Christo Ecclesia, inter virum et uxorem erit sancta conjunctio, et numquam corporis servient passionibus.

For what principality and subjection Christ and the Church have, to this same order the husband and wife are bound. But it is to be seen, that as in Christ and in the Church there is a holy conjunction: so also in the man and in the woman let there be a holy coupling. But as not every congregation of heretics can be called the Church of Christ, nor is Christ their head: so not every marriage which is not joined to its husband according to the precepts of Christ, can rightly be called a marriage, but rather adultery. Otherwise, however, the wife is subjected to the husband as to a lord: because her conversion is to him, and he shall dominate her (Gen. 3). For Sarah also called Abraham lord (Gen. 18). Which spontaneous servitude, by how much more it shall have been subject by will, by so much more it begins to be co-equal: nay rather, to 655 reduce the dominant to servitude by its obsequies. Some interpret this place according to anagogy thus, that they say the wife is accepted in the body, the husband in the mind. And as the Church is subject to Christ: so the bodies ought to be subjected to the sense, and reduced into one spirit, if they shall have been coupled to the Lord. "For he who adheres to the Lord, is one spirit" (1 Cor. 6:17).

He is the Savior of the body. Since the nature of the Church is closer and inferior to the substance of Christ, therefore I think it named the body of Christ: of which body Christ Jesus is the Savior, that is, the Word, wisdom, and the other virtues in which the Son of God is understood. Seek more curiously, if anywhere in the divine volumes you can find the word "flesh" placed for the Church. For now by no means "flesh," but the "body" of Christ is the Church called. Furthermore, it is manifest that whatever is flesh, consequently is also a body: but not whatever is a body, is this consequently flesh.

(Verse 24.) But as the Church is subject to Christ: so also let wives be to their husbands in all things. The Church of Christ is glorious, not having spot or wrinkle, or any such thing. He, therefore, who is a sinner, and stained with some filth, cannot be called of the Church of Christ, nor be said to be subject to Christ. But it is possible, that as the Church which formerly had wrinkle and spot, was afterwards restored to youth and purity, so also the sinner may run to the physician (because the healthy have no need of a physician (Luke 5), but those who are ill) and his wounds may be healed, and he may become of the Church which is the body of Christ. Quite elegantly and cautiously, in speaking to the Ephesians, he says: "As the Church is subject to Christ: so also wives to their husbands." For if the wife is so to be subjected to her husband, as the Church is to Christ, there will be a holy union between husband and wife, and they will never serve the passions of the body.

Quod si nobis aliquis illud quod ad Corinthios scribitur opposuerit: virum uxori debitum reddere, et uxorem viro (I Cor. VII), animadvertat magnam inter Corinthios et Ephesios esse distantiam. Illis quasi parvulis atque lactentibus scribitur, in quibus erant dissensiones et schismata, et audiebatur fornicatio qualis ne inter gentes quidem: et propterea eis conceditur, ut post orationem ad idipsum redeant, ne tententur a Satana: licet et ibi in consequentibus, non juxta voluntatem, sed juxta 656 συγκατάβασιν se eis dicat ignoscere. Ephesii vero, apud quos fecit triennium, et omnia eis Christi aperuit sacramenta, aliter erudiuntur: et habet unusquisque arbitrii liberam potestatem, vel Corinthios sequi, vel Ephesios: et salvari aut servitute Corinthii, aut Ephesii libertate. Vae, inquit Salvator, praegnantibus, et lactantibus in die illa (Luc. XXXI, 25), hoc est, iudicii, quae utique proprie opera nuptiarum sunt. Unde omni labore nitendum, ut magis Ephesios quam Corinthios aemulemur: nec deprehendamus quasi in diluvio ementes, et vendentes, nubentes et matrimonio copulati; sed accinctis lumbis lucernas teneamus in manibus (Matth. XXIV).

(Vers. 25 seqq.) Viri, diligite uxores vestras, sicut et Christus dilexit Ecclesiam, et semetipsum tradidit pro ea, ut eam sanctificaret: mundans [Al. additur eam] lavacro aquae in verbo, ut exhiberet ipse sibi gloriosam Ecclesiam, non habentem maculam, aut rugam, aut aliquid ejusmodi, sed ut sit sancta et immaculata. Quamvis sui invicem maritus et conjux amore teneantur (qualis illa uxor memoratur Hasdrubalis, quae, capto viro, in patriae se jecit incendium, et caeterae quae viris mortuis supervivere noluerunt) numquam tamen dilectionem illam vir sapiens dilectioni Christi et Ecclesiae comparabit. Sanctus igitur hic intelligendus est amor, quo et Isaac dilexit uxorem suam Rebeccam (Genes. XXIV), quae interpretatur patientia: et de terra Mesopotamiae, quae saeculi hujus ex omni parte fluctibus cingitur, in terram eam repromissionis induxit, ut consolaretur pro morte matris suae. Interitum quippe Synagogae, conjunctione Ecclesiae temperavit. Ista dicentes occasionem haereticis damus qui omnes omnino nuptias repudiandas putant: et hoc vel maxime utuntur testimonio. Quibus brevibus [Al. breviter] respondendum, passiones hic et immunditiam, et luxuriam ab Apostolo inter maritum et uxorem vetari, non sanctam conjunctionem: alioquin si conjugium omnino prohibebat, quid necesse fuit dicere, uxores vestras: cum potuerit dicere: Viri, diligite mulieres, vel uxores. Vestras enim proprie matrimonium sonat.

If anyone should oppose to us that which is written to the Corinthians: "let the husband render the debt to the wife, and the wife to the husband" (1 Cor. 7), let him notice that there is a great distance between the Corinthians and the Ephesians. To the former he writes as to infants and sucklings, in whom there were dissensions and schisms, and such fornication was heard of as not even among the Gentiles: and therefore it is conceded to them, that after prayer they should return to the same thing, lest they be tempted by Satan: although there in what follows, he says he pardons them not according to will, but according to condescension (*synkatabasin*). But the Ephesians, among whom he stayed for three years and opened to them all the sacraments of Christ, are instructed otherwise: and each one has the free power of choice, either to follow the Corinthians or the Ephesians: and to be saved either by the servitude of the Corinthian or by the liberty of the Ephesian. "Woe," says the Savior, "to those who are with child and to those who give suck in those days" (Luke 21:23), that is, of judgment, which surely are properly the works of marriage. Wherefore we must strive with all labor, that we may emulate the Ephesians rather than the Corinthians: and not be caught as in the flood buying and selling, marrying and being joined in matrimony; but with girded loins let us hold lamps in our hands (Matt. 24).

(Verse 25 et seq.) Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it: that he might sanctify it: cleansing it by the washing of water in the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. Although husband and wife are held by mutual love for each other (such as that wife of Hasdrubal is remembered, who, when her husband was captured, threw herself into the fire of her country, and others who would not survive their dead husbands), yet never will a wise man compare that love to the love of Christ and the Church. A holy love, therefore, is here to be understood, by which Isaac also loved his wife Rebecca (Gen. 24), which is interpreted as "patience"; and from the land of Mesopotamia, which is surrounded on every side by the waves of this world, he led her into the land of promise, that he might be comforted for the death of his mother. For he tempered the destruction of the Synagogue by the joining of the Church. In saying these things, we give occasion to the heretics who think all marriages at all are to be repudiated: and they especially use this testimony. To whom it must be answered briefly, that passions here, and uncleanness, and luxury are forbidden by the Apostle between husband and wife, not holy union: otherwise if he altogether prohibited marriage, what need was there to say, "your wives": when he could have said: "Men, love women," or "wives." For "your" properly sounds of matrimony.

Et rursum in sequentibus: et viri debent diligere uxores suas, sicut sua corpora: et adhuc manifestius: Qui uxorem suam diligit, seipsum diligit: Nemo enim umquam suam carnem odit; sed nutrit et fovet eam: quia secundum edictum Legis antiquae, et instaurationem Evangelii, 657 maritus et uxor una caro efficiuntur. Liberorum ergo, ut diximus, in matrimonio opera concessa sunt. Voluptates autem quae de meretricum capiuntur amplexibus, in uxore damnatae. Hoc legens omnis vir, et uxor intelligant, sibi post conceptum, magis orationi quam connubio serviendum. Et quod in animalibus et bestiis ipso naturae jure praescriptum est, ut praegnantem ad partum usque non coeant, hoc in hominibus sciant arbitrio derelictum, ut merces esset ex [Al. ea] abstinence voluptatum. Quia vero secundum tropologiam, viros animas, et uxores corpora dixeramus, sic diligit anima carnem [Al. corpus], quomodo Christus Ecclesiam, ut semetipsam tradat pro salute ipsius, et eam sanctificet verbo doctrinae, ut exhibeat sibi eam non habentem maculam aut rugam aliquam vetustatis: maxime cum sciat illam in resurrectione salvandam, et visuram esse salutare Dei. Talis vir caput habet Christum: et cum propter salutem carnis se humilians, factus fuerit cum uxore sua una caro, retrahit eam ad spiritum, et Domino copulatus, caro esse desistit. Pulchre quoque maculam aut rugam, quia de conjugio loquebatur, de exemplo mulierum ad decorem traxit Ecclesiae. Sicut enim solent in mulierum corporibus vel sordere naevi, vel ruga contrahi, vel lentigo variari: et hoc est omne studium feminarum, ut quod foedare videtur abstergant, et exhibeant maritis corporum venustatem: ita et animae omni peccatorum sorde purgandae sunt, ut ruga veteris hominis juventa tendatur, et renovetur in novum hominem de die in diem.

(Vers. 28.) Ita et viri debent diligere uxores suas sicut sua corpora. Et in Genesi ex persona loquentis Adam scriptum est: Hoc nunc os ex ossibus meis, et caro ex carne mea (Gen. II, 23). Et idipsum in Evangelio, Domino postea dicente, firmatur: Qui creavit ab initio, masculum et feminam fecit eos, et dixit: Propter hoc relinquet homo patrem et matrem, et adhaerebit uxori suae, et erunt duo in carne una (Marc. XIX, 4, 5). Cum igitur vir et uxor una caro sint: 658 ita uxoribus ut nostris corporibus providendum. Nemo autem corpus suum turpiter amat, aut semetipsum propter coitum diligit; sed quasi vasculum animae suae fovet corpus et nutrit, ne fracto vase, id quod continebatur, effluat, et erumpat. Nec non et juxta litteram, quamdiu mulier partui servit et liberis, hanc habet ad virum differentiam, quam corpus ad animam. Sin autem Christo magis voluerit servire quam saeculo, mulier esse cessabit, et dicetur vir, quia omnes in perfectum virum cupimus occurrere.

And again in the following: "and men ought to love their wives as their own bodies": and still more clearly: "He who loves his wife, loves himself: for no one ever hates his own flesh; but nourishes and cherishes it": because according to the edict of the ancient Law, and the restoration of the Gospel, husband and wife are made one flesh. Therefore, the works of children in marriage, as we have said, are granted. But the pleasures which are taken from the embraces of harlots are condemned in a wife. Reading this, let every husband and wife understand that after conception, they must serve prayer more than wedlock. And that which in animals and beasts is prescribed by the law of nature itself, that those who are pregnant should not copulate until the birth, let them know that this is left to the choice in men, that there might be a reward from the abstinence from pleasures. But because according to tropology, we had called husbands "souls" and wives "bodies," let the soul so love the flesh, as Christ the Church, that it may deliver itself up for its salvation, and sanctify it by the word of doctrine, that it may present it to itself not having spot or any wrinkle of old age: especially when it knows that it is to be saved in the resurrection, and to see the salvation of God. Such a man has Christ for his head: and when, humbling himself for the salvation of the flesh, he shall have become one flesh with his wife, he draws her back to the spirit, and joined to the Lord, he ceases to be flesh. Beautifully also he drew "spot or wrinkle," because he was speaking of marriage, from the example of women to the beauty of the Church. For just as moles are wont to be dirty on women's bodies, or a wrinkle to be contracted, or a freckle to vary: and this is all the study of women, that they may wipe away what seems to defile, and present the beauty of their bodies to their husbands: so also souls are to be purged from all filth of sins, that the wrinkle of the old man may be stretched by youth, and be renewed into a new man from day to day.

(Verse 28.) So also husbands ought to love their wives as their own bodies. And in Genesis it is written from the person of Adam speaking: "This is now bone of my bones, and flesh of my flesh" (Gen. 2:23). And that same thing is confirmed in the Gospel, the Lord afterwards saying: "He who created from the beginning, made them male and female, and said: For this cause a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh" (Mark 19:4, 5). Since therefore husband and wife are one flesh: 658 so we must provide for wives as for our own bodies. For no one loves his own body basely, or loves himself for the sake of coitus; but as a little vessel of his own soul he cherishes and nourishes the body, lest, the vessel being broken, that which was contained should flow out and break forth. Also according to the letter, as long as a woman serves childbearing and children, she has this difference to the man, as the body to the soul. But if she should wish to serve Christ more than the world, she will cease to be a woman, and will be called a man, because we all desire to meet into a perfect man.

Quod si ad tropologiam et haec referimus, amabimus nostrum corpus, et corporis sensus, vilioris quidem conditionis ab animo, sed per quos ad mentem bonarum artium, et virtutum transeant disciplinae.

(Vers. 29.) Qui uxorem suam diligit, seipsum diligit: nemo enim umquam carnem suam odio habuit, sed nutrit et fovet eam, sicut et Christus Ecclesiam. Quantum ad simplicem intelligentiam pertinet, sancta inter virum et uxorem charitate praecepta, nunc jubemur ut nutriamus, et foveamus conjuges, ut scilicet eis victum atque vestitum, et ea quae sunt necessaria praebeamus. Sed opponi nobis potest, quod non sit vera sententia dicentis Apostoli: Nemo enim umquam carnem suam odit, cum morbo regio laborantes, et ptysi, et cancro, et distillationibus, mortem vitae praeferant, et sua oderint corpora. Magis itaque ad tropicam intelligentiam sermo referatur, et dicamus, quod illam carnem quae visura sit salutare Dei, anima diligit, et nutriet et foveat, eam disciplinis erudiens, et coelesti saginans pane, et Christi sanguine irrigans, ut refecta et nitida possit libero cursu virum sequi, et nulla debilitate, et pondere [Al. nullo debilitatis pondere] praegravari. Pulchre etiam in similitudinem Christi nutrientis, et foventis Ecclesiam, et dicentis ad Jerusalem: Quoties volui congregare filios tuos sicut gallina congregat pullos suos sub alas, et noluisti? animae quoque foveat corpora sua, ut corruptivum hoc induat incorruptionem, et alarum levitate suspensum, 659 in aerem facilius elevetur. Foveamus igitur et viri uxores, et animae nostra corpora, ut et uxores in viros, et corpora redigantur in animas. Et nequaquam sit sexuum ulla diversitas: sed quomodo apud angelos non est vir et mulier: ita et nos, qui similes angelis futuri sumus, jam nunc incipiamus esse quod nobis in coelestibus repromissum est.

(Vers. 30.) Quoniam membra sumus corporis ejus, ex carne ejus, et ex ossibus ejus. Quia membra sumus corporis Christi, et Christus nutrit et fovet Ecclesiam: ideo et nos nutrimus, et fovemus carnem nostram, quam nemo umquam odio habuit. Membra autem sumus corporis Christi: non secundum naturam divinitatis aeternae, sed juxta id quod hominem est dignatus assumere. Quamquam et homo ipse qui assumptus est, habeat naturam nostrorum corporum, sed non habeat originem. Nos enim ex humano semine coagulamur: ille de Spiritu sancto natus est. Potest autem et aliter dici: Quoniam corpus Christi Ecclesiae est, et Ecclesia de cunctis credentibus congregatur, Paulus et Ephesii membra sunt corporis, id est, Ecclesia Christi.

But if we refer these things also to tropology, we shall love our body, and the senses of the body, of a viler condition indeed than the mind, but through which the disciplines of good arts and virtues may pass to the mind.

(Verse 29.) He who loves his wife, loves himself: for no one ever hated his own flesh, but nourishes and cherishes it, as Christ also the Church. As far as pertains to simple understanding, holy charity between husband and wife being commanded, we are now ordered that we nourish and cherish our spouses, so that namely we provide them food and clothing and those things which are necessary. But it can be opposed to us, that the sentence of the Apostle saying "For no one ever hated his own flesh" is not true, since those laboring with the royal disease (jaundice), and phthisis, and cancer, and catarrhs, prefer death to life, and hate their own bodies. Therefore let the discourse be referred rather to tropic understanding, and let us say, that the soul loves and nourishes and cherishes that flesh which is to see the salvation of God, instructing it with disciplines, and fattening it with heavenly bread, and watering it with the blood of Christ, so that being refreshed and shining it may be able to follow the husband with a free course, and not be weighed down by any debility and weight [Al. by no weight of debility]. Beautifully also in the likeness of Christ nourishing and cherishing the Church, and saying to Jerusalem: "How often have I willed to gather your children as a hen gathers her chicks under her wings, and you would not?" souls also cherish their own bodies, that this corruptible may put on incorruption, and being suspended by the lightness of wings, 659 may be more easily raised into the air. Therefore let us husbands also cherish our wives, and souls our bodies, so that both wives into husbands and bodies may be reduced into souls. And let there by no means be any diversity of sexes: but as among angels there is not male and female: so also we, who are going to be like angels, let us now begin to be what has been promised to us in the heavens.

(Verse 30.) Because we are members of His body, of His flesh, and of His bones. Because we are members of the body of Christ, and Christ nourishes and cherishes the Church: therefore we also nourish and cherish our flesh, which no one ever hated. For we are members of the body of Christ: not according to the nature of eternal divinity, but according to that which He deigned to assume as man. Although even the man himself who was assumed, has the nature of our bodies, but does not have the origin. For we are coagulated from human seed: He was born of the Holy Spirit. But it can also be said otherwise: Since the body of Christ is of the Church, and the Church is gathered from all believers, Paul and the Ephesians are members of the body, that is, the Church of Christ.

(Vers. 31.) Propter hoc relinquet homo patrem et matrem, et erunt duo in carne una. Quod frequenter annotavimus, apostolos et evangelistas non eisdem verbis usos esse, Testamenti veteris exemplis, quibus in propriis voluminibus continentur, hoc et hic probamus: siquidem testimonium istud ita in Genesi scriptum est: Propter hoc relinquet homo patrem suum et matrem suam, et adhaerebit uxori suae, et erunt duo in carne una (Gen. II, 24). Nunc autem Apostolus pro eo quod ibi habetur, *ἐνεκεν τούτου*, id est, propter hoc, posuit *ἀντὶ τούτου*, quod Latine aliis verbis dici non potest: deinde pro patre suo et matre sua, pronomina abstulit, et patrem tantum posuit et matrem: et quod in medio dicitur, et adhaerebit uxori suae, hic penitus praetermisit, et tantum quod sequebatur hoc dictum, superioribus copulavit, et posuit, et erunt duo in carne una.

Hoc autem totum nunc idcirco observavimus, ut etiam in caeteris locis, sicubi testimonia quasi de prophetis, et de veteri Testamento ab apostolis usurpata sunt, et in nostris codicibus non habentur, nequaquam statim ad apocryphorum ineptias, et 660 deliramenta curramus, sed sciamus scripta quidem ea esse in veteri Testamento, sed non ita ab apostolis edita, et sensum magis usurpatum: nec facile nisi a studiosis posse ubi scripta sint, inveniri.

Igitur ad exhortationem mutui affectus inter uxorem et virum, Adam et Evae sumpsit exemplum. Ut quomodo costa tollitur de Adam, et aedificatur in conjugem: et ipsa rursum conjux in unam viri carnem redigitur: quia qui uxorem diligit, seipsum diligit: sic et nos nostras amemus uxores. Idipsum autem per allegoriam in Christo interpretatur, et in Ecclesia: ut Adam Christum, et Eva praefigureret Ecclesiam. Factus est enim novissimus Adam in spiritum vivificantem (I Cor. XV). Et quomodo de Adam et uxore ejus omne hominum nascitur genus: sic de Christo et Ecclesia omnis credentium multitudo generata est. Quae unum Ecclesiae corpus effecta, rursum in latere Christi ponitur, et costae locum reple...

(Vers. 32.) Sacramentum hoc magnum est, ego autem dico, in Christo et in Ecclesia. Non, ut plerique existimant, omnis historia quae de Adam et de Eva in Genesi scripta est, ad Christum et ad Ecclesiam facile referri potest, sed tantummodo quod in praesenti loco ponitur, id est: Propter hoc relinquet homo patrem suum et matrem suam, et adhaerebit uxori suae, et erunt duo in carne una.

(Verse 31.) For this cause a man shall leave father and mother, and they shall be two in one flesh. That which we have frequently noted, that the apostles and evangelists did not use the same words with the examples of the Old Testament as they are contained in their own volumes, we prove here also: since that testimony is written thus in Genesis: "For this cause a man shall leave his father and his mother, and shall cleave to his wife, and they shall be two in one flesh" (Gen. 2:24). But now the Apostle, for that which is had there, *heneken toutou*, that is, "for this cause," has placed *anti toutou*, which in Latin cannot be said in other words: then for "his father and his mother," he took away the pronouns, and placed only "father and mother": and that which is said in the middle, "and shall cleave to his wife," he here entirely omitted, and only that which followed this saying he coupled to the superior things, and placed, "and they shall be two in one flesh."

Now we have observed all this for this reason, that also in other places, wherever testimonies as if from the prophets and from the Old Testament are used by the apostles, and are not had in our codices, we should by no means immediately run to the absurdities and 660 ravings of the apocrypha, but we should know that those things were indeed written in the Old Testament, but not published in that way by the apostles, and the sense was used rather: nor can it easily be found where they are written except by the studious.

Therefore, for the exhortation of mutual affection between wife and husband, he took the example of Adam and Eve. That as the rib is taken from Adam and built into a spouse, and the spouse herself is again reduced into one flesh of the husband—because he who loves his wife, loves himself—so also we should love our wives. But the same thing is interpreted by allegory in Christ and in the Church: so that Adam prefigured Christ, and Eve the Church. For the last Adam was made into a quickening spirit (1 Cor. 15). And as from Adam and his wife every genus of men is born: so from Christ and the Church every multitude of believers was generated. Which being made one body of the Church, is again placed in the side of Christ, and fills the place of the rib...

(Verse 32.) This is a great mystery (sacramento), but I speak in Christ and in the Church. Not, as most think, can every history which is written about Adam and about Eve in Genesis easily be referred to Christ and to the Church, but only that which is placed in the present location, that is: "For this cause a man shall leave his father and his mother, and shall cleave to his wife, and they shall be two in one flesh."

Primus enim homo, et primus vates Adam, hoc de Christo et Ecclesia prophetavit: quod reliquerit Dominus noster atque Salvator Patrem suum Deum, et matrem suam coelestem Jerusalem, et venerit ad terras propter suum corpus Ecclesiam, et de suo eam latere fabricatus sit, et propter illam Verbum caro factum sit. Et quia non omnia aequalia sacramenta sunt, sed est aliud sacramentum majus, et aliud minus: propterea nunc dicit: Sacramentum hoc magnum est: simulque humilitatis ejus indicium est inferentis: Ego autem dico 661 in Christo et in Ecclesia. Gregorius Nazianzenus, vir valde eloquens, et in Scripturis apprime eruditus, cum de hoc mecum tractaret loco, solebat dicere: Vide quantum istius capituli sacramentum sit, ut Apostolus in Christo illud, et in Ecclesia interpretans, non se ita asserat, ut testimonii postulabat dignitas, expressisse: sed quodammodo dixerit: Scio quia locus iste ineffabilibus plenus sit sacramentis, et divinum cor quaerat interpretis. Ego autem pro pusillitate sensus mei, in Christo interim illud, et in Ecclesia intelligendum puto: non quo aliquid Christo et Ecclesia majus sit; sed quod totum quod de Adam et de Eva dicitur, in Christo et in Ecclesia interpretari posse, difficile sit.

(Vers. 33). Verumtamen et vos singuli unusquisque suam uxorem sicut se diligit. Aestimetur aliquis eandem inter maritum et uxorem juberi ab Apostolo charitatem, quae in proximum praecepta est: sic enim scriptum est: Diliges proximum tuum sicut teipsum (Levit. XIX, 18), et nunc dicitur: Unusquisque suam uxorem sicut se diligit. Ergo eadem in proximum et in uxorem charitas erit. Quod si proximus, juxta interpretationem Salvatoris, omnis homo est homini: nulla ergo erit inter uxorem et quorumlibet hominum dilectionem differentia charitatis, quod dicere valde absurdum est.

In proximo enim similitudo ponitur, ut sic eum diligas sicut te, et cupias esse salvatum. In uxore autem comparisonis adverbium, sicut, non similitudinem, sed approbationem et confirmationem, cum quodam pondere sonat. Quomodo dicimus de viro: quasi vir fecit, et de Salvatore scriptum est: Vidimus gloriam ejus, quasi gloriam unigeniti (Joan. I, 14). Non quo ipse Salvator gloriam habuerit ad comparisonem alterius unigeniti: ipse est enim unigenitus. Et unigenitus si et alter fuerit, unigenitus non potest appellari. Unde alterius unigeniti non indigebat exemplo: sed quasi unigenitum, hoc est, ut semetipsum decebat gloriam habere, possedit. Hoc idem et septuagesimi secundi psalmi, juxta Graecos tamen, exordium sonat: *ὡς ἀγαθὸς ὁ Θεὸς τῷ Ἰσραὴλ τοῖς εὐθέσι τῇ καρδίᾳ*, quod a nostris translatus est: Quam bonus Deus Israel rectis corde (Psal. LXXII, 1)! Alioquin juxta Graecos *ὡς*, id est, sicut, similitudinem magis videtur, quam firmitatem significare 662 dictorum, si non ut confirmationem audieris, sed quasi [Al. tacet quasi] exemplum.

For the first man and first prophet, Adam, prophesied this about Christ and the Church: that our Lord and Savior left His Father God, and His mother the heavenly Jerusalem, and came to the lands for the sake of His body the Church, and from His side He fabricated her, and for her sake the Word was made flesh. And because not all mysteries (sacramenta) are equal, but there is one mystery greater and another lesser: therefore he now says: "This is a great mystery": and at the same time it is a sign of his humility when he brings in: "But I speak 661 in Christ and in the Church." Gregory Nazianzen, a man very eloquent and supremely learned in the Scriptures, when he was treating this place with me, used to say: See how great a mystery of this chapter it is, that the Apostle interpreting it in Christ and in the Church, did not assert that he had expressed it as the dignity of the testimony required: but in a certain way said: "I know that this place is full of ineffable mysteries (sacramentis), and requires the divine heart of an interpreter." But I, according to the smallness of my sense, think it is to be understood meanwhile in Christ and in the Church: not that anything is greater than Christ and the Church; but that it is difficult for all that is said about Adam and about Eve to be interpreted in Christ and in the Church.

(Verse 33). Nevertheless let every one of you in particular love his wife as himself. Someone might estimate that the same charity is commanded by the Apostle between husband and wife, which is ordered toward the neighbor: for thus it is written: "You shall love your neighbor as yourself" (Lev. 19:18), and now it is said: "Let every one love his wife as himself." Therefore there will be the same charity toward the neighbor and toward the wife. But if the neighbor, according to the interpretation of the Savior, is every man to man: then there will be no difference of charity between the love for a wife and for any men whatsoever, which is very absurd to say.

For in the neighbor a likeness is placed, so that you love him thus as yourself, and desire him to be saved. But in the wife the adverb of comparison, "as" (sicut), sounds not of likeness, but of approbation and confirmation, with a certain weight. As we say of a man: he acted as a man, and of the Savior it is written: "We saw His glory, as the glory of the only-begotten" (John 1:14). Not that the Savior Himself had glory in comparison to another only-begotten: for He Himself is the only-begotten. And if there were another only-begotten, he could not be called only-begotten. Whence He did not need the example of another only-begotten: but He possessed it as the only-begotten, that is, as it befitted Himself to have glory. This same thing sounds at the beginning of the seventy-second Psalm, according to the Greeks however: *hōs agathos ho Theos tō Israēl tois euthesi tē kardia*, which has been translated by our people: "How good is the God of Israel to the upright in heart" (Ps. 72:1)! Otherwise according to the Greeks *hōs*, that is, "as" (sicut), seems to signify likeness rather than the firmness 662 of the sayings, if you do not hear it as confirmation, but as [Al. omits "as"] an example.

Simul et hoc attendendum, quod vir diligere jubetur uxorem, mulier vero timere virum. Congruit enim viro dilectio, mulieri timor: servo vero non solum metus, sed et tremor jungitur. Unde et in consequentibus ait: Servi, obedite dominis carnalibus cum timore et tremore.

Mulier autem ut timeat virum. Si in Deum metus propter timorem supplicii, non sinit eum qui metuit esse perfectum; quanto magis imperfecta erit mulier, non solum Deum, sed etiam virum metuens? Propter quod requirendum, an carnaliter uxor intelligenda sit, et uxoris timor: cum frequenter multo meliores maritis inveniantur uxores et eis imperent, et domum regant, et educent liberos, et familiae teneant disciplinam: illis luxuriantibus et per scorta currentibus. Hae viros suos utrum regnare debeant, an timere, lectoris arbitrio derelinquo. Quod si juxta allegoriam, ut supra diximus, uxor in corpore accipitur, vir in animo, nihil incongruum est timere eam ut ancillam virum, in secundo gradu et in viliori substantia constitutam. Animi quippe, ut ait Crispus, imperio, corporis servitio magis utimur. Qui vero simplicem intelligentiam mulieris sequitur et mariti, duas significantias in verbo timoris esse monstrabit. Et dicit una de qua Joannes ait: Qui timet, poenam habet, et qui timet, non est perfectus (I Joan. IV, 18). Juxta quam et servi spiritum servitutis habent in timore, quem exiguntur a Domino dicente ad eos: Et si pater sum ego, ubi est gloria mea: et si dominus sum ego, ubi est timor meus (Malach. I, 6)? Alteram vero quae apud philosophos nominatur *εὐλάβεια*, et apud nos, licet non plene sonet, reverentia dici potest. Scit quoque et propheta perfectorum timorem, quem qui timuerit, perfectus est, in tricesimo tertio psalmo dicens: Non est inopia timentibus eum (Psal. XXXIII, 9). Potest igitur uxori simpliciter intellectae hic imperari metus, ut timeat, hoc est, revereatur virum suum.

(Cap. VI.---Vers. 1.) Filii, obedite parentibus vestris in Domino: hoc enim est justum. Honora patrem tuum et matrem tuam (quod est mandatum primum in promissione) ut bene sit tibi, et longaevus sis super terram. Ambigue dictum, utrum in Domino parentibus suis filii debeant obedire, an certe parentibus suis filii obediant in Domino.

At the same time this is also to be attended to, that the husband is commanded to love his wife, but the woman to fear the husband. For love is congruent to the husband, fear to the woman: but to the servant not only fear, but also trembling is joined. Whence also in the following he says: "Servants, obey your carnal masters with fear and trembling."

But let the woman fear the husband. If fear toward God because of the fear of punishment does not permit him who fears to be perfect; how much more imperfect will the woman be, fearing not only God, but also the husband? For which reason it is to be sought, whether the wife is to be understood carnally, and the fear of the wife: since frequently much better wives are found than husbands and they command them, and rule the house, and educate children, and hold the discipline of the family: while those are luxuriously living and running through harlots. Whether these ought to rule their husbands or fear them, I leave to the judgment of the reader. But if according to allegory, as we said above, the wife is accepted in the body, the husband in the soul, it is not at all incongruous for her to fear the husband as a handmaid, being constituted in the second grade and in a viler substance. For we use rather the command of the mind, as Crispus says, and the service of the body. But he who follows the simple understanding of the woman and the husband, will show that there are two significations in the word "fear." And one will say that of which John says: "He who fears, has punishment, and he who fears, is not perfect" (1 John 4:18). According to which also servants have the spirit of servitude in fear, which they are required to have by the Lord saying to them: "And if I am a father, where is my glory: and if I am a lord, where is my fear" (Mal. 1:6)? But another which is named *eulabeia* among philosophers, and among us, although it does not fully sound so, can be called reverence (*reverentia*). The prophet also knows the fear of the perfect, in which he who shall have feared is perfect, saying in the thirty-third Psalm: "There is no want to those fearing Him" (Ps. 33:9). Therefore fear can be commanded here to the wife simply understood, that she fear, that is, revere her husband.

(Chapter 6, Verse 1.) Children, obey your parents in the Lord: for this is just. Honor thy father and thy mother (which is the first commandment in promise) that it may be well with thee, and thou mayest be long-lived upon earth. It is said ambiguously, whether children ought to obey their parents in the Lord, or surely that children obey their parents in the Lord.

Quod utrumque faciendum, ut et his parentibus qui nos in Domino genuere, qualis fuit Paulus et apostoli, obediamus et ea faciamus quaecumque praeceperint, et parentibus nostris, de quibus secundum carnem nati sumus, obtemperemus in Domino, implentes ea quae non sunt Domini contraria voluntati. Simulque et haereticos coarctabimus, nolentes vetus Testamentum esse Dei boni, cujus filius Christus sit. Quia ratione Apostolus Christi, boni Dei filii, Scriptura Creatoris utatur, et obedientiam filiorum de veteri Lege praesumat. Quod testimonium de Exodo sumptum, ita ibi contextitur: Honora patrem tuum et matrem tuam, ut bene sit tibi, et sis longaevus super terram, quam Dominus Deus tuus dabit tibi (Exod. XX, 12): de quo nunc ultima verba subtrahit, quod mandatum in Decalogo quintum est. Unde quaerendum quare nunc dixerit, quod est mandatum primum: cum primum mandatum sit: Non erunt tibi dii alii praeter me. Quamobrem nonnulli ita legunt, quod est mandatum primum in promissione: quasi quatuor alia mandata, quae ante dicta sunt, non habeant promissiones, et in hoc solo pollicitatio feratur adjuncta, ut bene sit tibi, et sis longaevus super terram quam Dominus Deus tuus dabit tibi. Sed videntur mihi non observasse subtilius, et in secundo mandato repromissionem esse sociatam. Ait enim: Non facies tibi idolum, neque omnem similitudinem eorum quae in coelo sursum, et quae in terra deorsum, et quae in aquis subter terram: non adorabis ea, et non immolabis illis: Ego enim sum Dominus Deus tuus, Deus zelotes, qui reddo peccata patrum in filios usque ad tertiam et quartam generationem, his qui me oderunt, et facio misericordiam in millia his qui diligunt me, et custodiunt mandata mea (Exod. IV, 5). Observa enim quod verba sint sponsionis: Faciens misericordiam in millia his qui diligunt me, et custodiunt mandata mea. Forsitan ergo quia Decalogus exeunti de Aegypto populo, prima Lex data est, unumquodque mandatum Decalogi, primum mandatum est appellandum, ad comparationem eorum praeceptorum, quae postea in Lege conscripta sunt. Qui vero expositionem superiorem tenere conabitur, in eo quod distinxerat, quod est mandatum primum in repromissione, dicet separatim esse mandatum: Honora patrem tuum et matrem tuam: et postea repromissionem suo loco positam, ut sis longaevus super terram, quam Dominus Deus tuus dabit tibi. In hoc vero mandato, id est: Non facies tibi idolum, neque omnem similitudinem, non seorsum, sed sub uno textu atque sermone, non tam promissionem datam, quam sententiam in laudes Dei esse finitam, facientis misericordiam in millia his qui eum diligunt, et custodiunt mandata ejus.

Both of which are to be done, so that we may obey those parents who begot us in the Lord, such as was Paul and the apostles, and do whatever they shall have commanded, and that we obey our parents from whom we were born according to the flesh, in the Lord, fulfilling those things which are not contrary to the will of the Lord. And at the same time we shall also constrain the heretics, who are unwilling that the Old Testament be of the good God, whose son Christ is. By what reason would the Apostle of Christ, the son of the good God, use the Scripture of the Creator, and presume the obedience of children from the old Law? Which testimony taken from Exodus, is thus woven there: "Honor thy father and thy mother, that it may be well with thee, and that thou mayest be long-lived upon the earth, which the Lord thy God will give thee" (Exod. 20:12): from which he has now subtracted the last words; which commandment is the fifth in the Decalogue. Whence it is to be asked why he has now said, "which is the first commandment": since the first commandment is: "Thou shalt not have other gods besides me." Wherefore some read thus, "which is the first commandment in promise": as if the four other commandments, which were said before, do not have promises, and in this one alone the promise is added: "that it may be well with thee, and thou mayest be long-lived upon the earth which the Lord thy God will give thee." But they seem to me not to have observed more subtly, that also in the second commandment a promise is joined. For he says: "Thou shalt not make to thyself an idol, nor any likeness of those things which are in heaven above, and which are in the earth below, and which are in the waters under the earth: thou shalt not adore them, nor shalt thou sacrifice to them: for I am the Lord thy God, a jealous God, who render the sins of the fathers upon the children unto the third and fourth generation, to those who hate me, and show mercy unto thousands to those who love me, and keep my commandments" (Exod. 20:4-6). For observe that these are words of a promise: "Showing mercy unto thousands to those who love me, and keep my commandments." Perhaps therefore because the Decalogue was the first Law given to the people coming out of Egypt, each and every commandment of the Decalogue is to be called the "first commandment," in comparison with those precepts which were afterwards written in the Law. But he who shall try to hold the former exposition, in that which he had distinguished, "which is the first commandment in promise," will say that "Honor thy father and thy mother" is a separate commandment: and afterwards the promise is placed in its own place, "that thou mayest be long-lived upon the earth, which the Lord thy God will give thee." But in this commandment, that is: "Thou shalt not make to thyself an idol, nor any likeness," not separately, but under one text and speech, not so much a promise is given, as the sentence is finished in the praises of God, who shows mercy unto thousands to those who love him and keep his commandments.

Rursum is qui tota Decalogi mandata, primum mandatum esse contendit, repromissionem in qua scriptum est: ut sis longaevus super terram, quam Dominus Deus tuus dabit tibi, non solum ad eos pertinere monstrabit, qui parentibus obsequantur: sed etiam ad alia innumerabilia praecepta; et necesse habebit cuncta replicare mandata, in quibus merces haec et praemium promittantur, ut sint longaevi super terram, quam Dominus Deus suus dederit eis. A quo diversus ille exigere debet interpres, ut doceat ante hoc mandatum, illa quae ab eo prolata sunt, scripta esse mandata. Quod si non potuerit approbare, frustra et in aliis praeceptis hanc repromissionem adjunctam esse memorabit. Post haec retractandum, pro honore patris et matris, non Judaicum et carnale esse promissum, ut longaevi sint filii super terram, quam Dominus Deus suus dederit eis. Multos enim fuisse credendum, qui et parentibus obsequentes cito mortui sint, et in parentes impii usque ad extremam venerint senectutem. Respondeant enim Judaei et similes Judaeorum, si vitae istius longitudo est in repromissis, et diu in corpore permanere felicitas est, quid sibi vult illud in Psalmis: Heu mihi, quia incolatus meus prolongatus est! habitavi cum habitantibus Cedar (Ps. CXIX, 7). Et hoc Salomonis in Ecclesiaste: Laudavi ego omnes mortuos qui olim mortui sunt, super viventes qui vivunt usque in praesens: et melior est super hos duos, qui necdum natus est, et non vidit omne opus malum quod factum est sub sole (Eccles. IV, 2, 3); et post paululum: Si genuerit vir centum, et annos plures vixerit, et multi fuerint dies annorum ejus, et anima illius repleatur bonis, et sepultura non sit ei: dixi melius est super eum abortivum, quia in vanitate venit, et in tenebris nomen ejus operietur: et quidem solem non vidit (Ibid., 6), et caetera. Si enim laudantur super vivos mortui (et juxta quosdam qui, antequam in corpora ista descendant, animas degere in coelestibus arbitrantur, melior esse dicitur duobus, qui necdum natus est, et omnis ista vita tentatio est; et secundo Job: Mors viri [Al. viro] requies (Job III, 13): et juxta eundem et Jeremiam, Maledicta est dies in qua nascimur (Jerem. XX, 14), quomodo nunc repromittur honorantibus patrem et matrem quod longaevi sint super terram, quam Dominus Deus suus dederit eis?

Again, he who contends that the whole commandments of the Decalogue are the "first commandment," will show that the promise in which it is written: "that thou mayest be long-lived upon the earth, which the Lord thy God will give thee," belongs not only to those who obey their parents: but also to other innumerable precepts; and he will necessarily have to repeat all the commandments in which this reward and prize are promised, that they be long-lived upon the earth, which the Lord their God shall have given them. From whom that different interpreter will have to require, that he show that before this commandment, those things which were brought forth by him were written commandments. Which if he shall not be able to prove, he will mention in vain that this promise is joined also in other precepts. After these things it must be reconsidered, that for the honor of father and mother, it is not a Judaic and carnal thing that is promised, that children be long-lived upon the earth which the Lord their God shall have given them. For it must be believed that there have been many who, even being obedient to their parents, died quickly, and impious ones against parents have come to extreme old age. Let the Jews and those similar to the Jews answer: if the length of this life is in the promises, and to remain long in the body is happiness, what does that mean in the Psalms: "Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar" (Ps. 119:5)? And this of Solomon in Ecclesiastes: "I praised all the dead who were long since dead, above the living who live even until the present: and better is he above these two, who is not yet born, and has not seen every evil work that is done under the sun" (Eccles. 4:2-3); and after a little while: "If a man should beget a hundred, and should live many years, and the days of his years should be many, and his soul be filled with good things, and there be no burial for him: I said an abortion is better than he, because he came in vanity, and in darkness his name shall be covered: and indeed he has not seen the sun" (Ibid. 6:3-5), and so forth. For if the dead are praised above the living (and according to some who think that, before they descend into these bodies, souls dwell in the heavens, he is said to be better than the two, who is not yet born, and all this life is temptation; and in the second place Job: "The death of a man is rest" (Job 3:13): and according to the same and Jeremiah: "Cursed is the day in which we are born" (Jer. 20:14), how is it now promised to those who honor father and mother that they be long-lived upon the earth, which the Lord their God shall have given them?

Quaerenda est ergo terra, quam Dominus repromittit et tribuit his qui spiritualem Aegyptum reliquerint, et cum omni patientia, magna et terribilia vitae istius deserta transierint, et vicerint reges magnos, quos percutit Dominus: et transierint in Judaeam quae lacte et melle fluit, et sub Jesu duce, Jericho corridente, atque vastata Hai, quae interpretatur, abruptum, Jerusalem venerint, et aedificetur eis templum sub Salomone rege pacifico (Jos. VI, 8), et possideant terram, quae mansuetis est praeparata: Beati quippe mites: quoniam ipsi possidebunt terram (Matth. V, 4), quae vere est terra viventium, Psalmista quoque dicente: Credo videre bona Domini in regione viventium (Ps. XXVI, 13). Hujus vitae longitudinem et sapientia habet in manu dextera, in sinistra tenens divitias et gloriam.

(Vers. 4.) Et patres nolite ad iracundiam provocare filios vestros: Sed educate illos in disciplina et conversatione Domini. Peccatum filiorum est non obedire parentibus, et quia poterant parentes aliquid imperare perversum, adjunxit, in Domino. Peccatum vero parentum, 666 parvulos filios atque lactentes ad iracundiam provocare, aut certe jam adolescentibus et maturioris aetatis, ea imperare quae gravia sunt. Sicut igitur in filiis obsequium, et subjectionis merces est demonstrata: ita parentibus moderatum jubetur imperium, ut non quasi servis, sed quasi filiis praeesse se noverint.

Nec hoc praecepti fine contentus est; sed et illud adjunxit: Educate illos in disciplina et correptione Domini. Quam correptionem nos legimus, melius in Graeco dicitur *νουθεσία*, quae admonitionem magis et eruditionem quam austeritatem sonat. Legant episcopi atque presbyteri, qui filios suos saecularibus litteris erudiunt, et faciunt comoedias legere, et mimorum turpia scripta cantare, de Ecclesiasticis forsitan sumptibus eruditos: et quod in corbonam pro peccato virgo vel vidua, vel totam substantiam suam effundens quilibet pauper obtulerat, hoc kalendariam strenam, et Saturnalitiam sportulam et Minervale munus Grammaticus, et Orator, aut in sumptus domesticos, aut in templi stipes, aut in sordida scorta convertit.

Eli sacerdos ipse sanctus fuit, sed quia filios suos non erudit in omni disciplina et correptione, supinus cecidit, et mortuus est (I Reg. II). Non enim poterat ad priora extendi, sed retrorsum ruit, et opisthotono insanabili lapsus in tergum, ad Sodomam cum Lot uxore respexit. Et certe corripuerat filios suos, dicens: Quare facitis verba haec quae ego audio de vobis mala ab omni populo? Nolite, filii mei: quoniam non est bona fama, quam ego audio de vobis (I Reg. II, 23, 24). De istiusmodi patribus et Isaïas lacrymabili voce causatur, dicens: Et filii alienigenarum nati sunt eis (Isai. II).

Therefore the land must be sought which the Lord promises and bestows upon those who shall have left the spiritual Egypt, and with all patience shall have passed through the great and terrible deserts of this life, and shall have conquered great kings, whom the Lord strikes: and shall have passed into Judea which flows with milk and honey, and under the leader Joshua, while Jericho falls, and Hai is laid waste, which is interpreted "abrupt," they shall have come to Jerusalem, and a temple be built for them under Solomon the peaceful king (Josh. 6, 8), and they may possess the land which is prepared for the meek: "For blessed are the meek: for they shall possess the land" (Matt. 5:4), which truly is the land of the living, as the Psalmist also says: "I believe to see the good things of the Lord in the region of the living" (Ps. 26:13). And wisdom has the length of this life in her right hand, holding in her left hand riches and glory.

(Verse 4.) And, fathers, do not provoke your children to wrath: but bring them up in the discipline and conversation of the Lord. It is the sin of children not to obey parents, and because parents could command something perverse, he added, "in the Lord." But the sin of parents is to provoke small children and nursing ones to wrath, or certainly to command those things which are heavy to those who are already adolescents and of more mature age. As therefore in children compliance and the reward of subjection has been demonstrated: so to parents a moderate command is ordered, that they may know themselves to preside not as if over servants, but as if over children.

Nor is he content with this end of the precept; but he added that also: "Bring them up in the discipline and correction of the Lord." Which "correction" we read, is better said in Greek as *nouthesia*, which sounds more of admonition and instruction than of austerity. Let the bishops and presbyters read, who instruct their children in secular letters, and make them read comedies and sing the base writings of mimes, perhaps instructed from Ecclesiastical expenses: and that which a virgin or widow had offered into the treasury (*corbonam*) for sin, or whatever poor person pouring out his whole substance, this the Grammarian and Orator converts into a calendary gift, and a Saturnalian basket, and a Minervalian present, either into domestic expenses, or into temple contributions, or into sordid harlots.

Eli the priest was himself holy, but because he did not instruct his sons in all discipline and correction, he fell backward and died (1 Kings 2). For he could not be extended to prior things, but rushed backward, and having slipped onto his back by an incurable opisthotonos, he looked back toward Sodom with Lot's wife. And certainly he had corrected his sons, saying: "Why do you do these words which I hear of you, evil from all the people? Do not, my sons: since it is not a good report, which I hear of you" (1 Kings 2:23, 24). About such fathers Isaiah also complains with a tearful voice, saying: "And children of foreigners were born to them" (Isa. 2).

Quod si hoc Ephesiis laicis, et plerisque, ut in populo solet, vitae hujus negotiis occupatis, praecepit, ut filios suos erudiant in omni disciplina, et admonitione Domini: quid de sacerdotibus aestimandum est, de quorum ordine ad Timotheum scribit, dicens: 667 Filios habentem in obsequio, cum omni honestate (I Tim. III, 4). Et idipsum ad Titum inculcat et repetit: Filios habentem fideles: non in accusatione luxuriae, aut non subditos (Tit. I, 6, 7): et quasi vitia filiorum parentibus imputentur, conjunctionem causalem interserens, ait; Oportet enim episcopum sine crimine esse, tamquam Dei dispensatorem (I Tim. III). Non est ergo sine crimine episcopus, cujus filius non fuerit subditus, et in accusatione luxuriae.

(Vers. 11.) Induite omnia arma Dei, ut possitis stare contra versutias diaboli. Ex his quae infra legimus, et his quae in Scripturis omnibus de Domino Salvatore dicuntur, manifestissime comprobatur, omnia arma Dei quibus nunc indui jubemur [Al. jubetur], intelligi Salvatorem; ut unum atque idem sit dixisse, Induite vos omnia arma Dei; quasi dixerit, Induite Dominum Jesum Christum. Si enim cingulum veritas est, et lorica justitia est: Salvator autem et veritas, et justitia nominatur, nulli dubium quin ipse et cingulum sit et lorica. Itaque juxta haec, ipse erit et praeparatio Evangelii pacis, et scutum fidei, et galea salutaris, et gladius spiritus, quod est verbum Dei, et vivens sermo et efficax, et acutus super omnem gladium ex utraque parte acutum. Quae autem alia arma Dei possumus existimare, quibus induendus est qui habet adversum diaboli dimicare versutias excepta virtute, quae Christus est. Hunc enim qui juxta omnia quae super eo intelliguntur, fuerit indutus, potens erit contra universas insidias diaboli repugnare, et secundum id quidem quod veritate praecinctus est, non facile ad falsitatis dogmata deducetur. Juxta hoc vero quod loricam indutus est justitiae, iniquitatis jaculis non poterit perforari. Nec non cum calciatus fuerit calciamentis pulcherrimis in praeparatione Evangelii pacis, quasi is qui praeparavit in fine opera sua, et idcirco pacis homo factus est, nec bellicum aliquid, et tumultuosum agit, nec cum his qui impraeeparati sunt, condemnabitur. Infidelitas quoque, quae inimica est fidei, ubi scutum est fidei, nihil valebit. Caput etiam et principale cordis, et animae in quo sensus omnes locati sunt, salutis galea circumdatum non quassabitur.

But if he commanded this to the Ephesian laity, and to most people occupied, as is usual among the people, with the business of this life, that they instruct their children in all discipline and admonition of the Lord: what is to be estimated about the priests, about whose order he writes to Timothy, saying: 667 "having children in subjection, with all honesty" (1 Tim. 3:4). And he inculcates and repeats that same thing to Titus: "having faithful children: not in accusation of luxury, or not subject" (Tit. 1:6, 7): and as if the vices of children were imputed to parents, interjecting a causal conjunction, he says: "For it behooves a bishop to be without crime, as the dispenser of God" (1 Tim. 3). Therefore a bishop is not without crime whose son shall not have been subject, and in accusation of luxury.

(Verse 11.) Put on all the armor of God, that you may be able to stand against the deceits of the devil. From these things which we read below, and those things which are said in all the Scriptures concerning the Lord Savior, it is most clearly proved that all the armor of God with which we are now commanded to be clothed, is understood as the Savior; so that it would be one and the same thing to have said, "Put on all the armor of God," as if he had said, "Put on the Lord Jesus Christ." For if the belt is truth, and the breastplate is justice: and the Savior is named both truth and justice, there is no doubt but that he himself is both the belt and the breastplate. Therefore, according to these things, he himself will also be the preparation of the Gospel of peace, and the shield of faith, and the helmet of salvation, and the sword of the spirit, which is the word of God, and the living and effective word, and sharper than every two-edged sword. But what other armor of God can we think of, with which he is to be clothed who has to fight against the deceits of the devil, except virtue, which is Christ. For he who shall have been clothed with him according to all things which are understood concerning him, will be able to resist against all the snares of the devil, and according to that indeed by which he is girded with truth, he will not easily be led away to dogmas of falsehood. But according to this, that he is clothed with the breastplate of justice, he will not be able to be pierced by the darts of iniquity. Also, when he shall have been shod with the most beautiful shoes in the preparation of the Gospel of peace, as one who has prepared his works in the end, and therefore has been made a man of peace, he neither acts in anything warlike or tumultuous, nor will he be condemned with those who are unprepared. Unbelief also, which is the enemy of faith, will avail nothing where there is the shield of faith. The head also and the principal part of the heart and soul, in which all the senses are located, being surrounded by the helmet of salvation, will not be shaken.

Ad extremum quasi vir bellator et fortis, omnes sectas contrarias veritati concidet, interficiet, jugulabit, gladium spiritus, id est, verbum Dei, manu tenens. Volens ergo apostolus multimoda diaboli ingenia ostendere, quibus nos capere nitatur [Al. niti-tur], per ea loca in quibus non omni custodia servemus cor nostrum, μετοδείας ejus, id est, adinventiones vel versutias nominavit. Si enim abstinuerimus nos a corporum voluptate, parum cautos in avaritia capit. Quod si et avaritiam cum voluptate contemnimus, per luxuriam irrepat, et facit nobis ventrem esse deum, et per hanc etiam illa quae fortia esse videbantur, expugnat. Et quomodo solent sapientes exercituum principes, ea vel maxime oppugnare urbium loca quae parum munita sunt, ut cum per illa irruerint, facile munita capiantur; ita et diabolus per ea quae patere videt, aut certe non firmiter clausa, quaerit irrumpere, et ad ipsam arcem cordis et animae pervenire. Et quid me necesse est de pluribus ejus insidiis dicere, cum ex his et caeterae versutiarum ejus species cognoscantur? Diabolus autem, nomen Graecum est, quod interpretatur criminator. Juxta Hebraei vero sermonis proprietatem, quia et tribus Zabulon quamdam similitudinem hujus vocabuli habet, καταρύν, id est, deorsum fluens dici potest, quod scilicet paulatim de virtute ad vitium fluxerit, et de coelestibus ad terrena corruerit.

(Vers. 9.) Et domini, eadem facite ad illos, remittentes minas: scientes quia et ipsorum, et vester Dominus est in coelis, et personarum non est acceptio apud eum.

Quaenam sunt haec quae servis superius imperavit, ut diceret dominis eadem facienda quae servis? Puto illa quae dixerat, in simplicitate cordis, et, facientes voluntatem Dei: et, ex animo: et, cum fidelitate sive benevolentia in servos, quia εἰς νοῖα utrumque sonare potest. 669 Unusquisque enim quod fecerit boni, hoc recipiet a Domino, sive famulus servierit, sicut dictum est, sive liber dominatus fuerit, ut oportet: ut non sit terribilis, non promptus ad verbera: sciens quia et ipse habeat Dominum in coelis, apud quem non est acceptio personarum, et qui solus tantum judicet voluntates, et juxta eas deteriori praeferat meliorem, eligens facta, non homines.

(Vers. 10.) De caetero confortamini in Domino, et in potentia virtutis ejus.

Finally, as a warrior and strong man, he will cut down, kill, and slaughter all sects contrary to the truth, holding in his hand the sword of the spirit, that is, the word of God. The apostle, therefore, wishing to show the manifold devices of the devil by which he strives to catch us, through those places in which we do not keep our heart with all watchfulness, called them "methodeias," that is, inventions or deceits. For if we have abstained from the pleasure of bodies, he catches the little-cautious ones in avarice. But if we also despise avarice along with pleasure, he creeps in through luxury, and makes the belly to be our god, and through this he even captures those things which seemed to be strong. And as wise leaders of armies are wont to especially attack those places of cities which are little fortified, so that when they have broken in through those, the fortified places may easily be taken; so also the devil seeks to break in through those things which he sees to lie open, or surely not firmly closed, and to reach the very citadel of the heart and soul. And what need is there for me to speak of more of his snares, since from these also the other kinds of his deceits may be known? But "Devil" is a Greek name, which is interpreted "accuser." But according to the property of the Hebrew speech, because also the tribe of Zebulun has a certain similarity to this word, it can be called "katadyon," that is, "flowing downward," because surely he flowed little by little from virtue to vice, and fell from heavenly things to earthly.

(Verse 9.) And, masters, do the same things to them, remitting threats: knowing that both their and your Lord is in the heavens, and there is no acceptance of persons with Him.

What are these things which he commanded above to servants, that he should say the same things are to be done by masters which are to be done by servants? I think those which he had said: "in simplicity of heart," and, "doing the will of God": and, "from the soul": and, "with fidelity" or "benevolence" toward the servants, because *eunoia* can sound of both. 669 For whatever good each one shall have done, this he shall receive from the Lord, whether he served as a servant, as has been said, or dominated as a free man, as is proper: so that he should not be terrible, not prompt to blows: knowing that he himself also has a Lord in the heavens, with whom there is no acceptance of persons, and who alone judges only the wills, and according to them prefers the better to the worse, choosing deeds, not men.

(Verse 10.) Finally, be strengthened in the Lord, and in the power of His virtue.

Scio in Graeco pro virtute, fortitudinem positam, id est, ἰσχὺν: quia virtus apud eos ἀρετὴ appellatur. Sed haec apud nos consuetudo est Scripturarum, ut indifferenter ἰσχὺν et ἀρετὴν, virtutem nominent: maxime quia fortitudo corporis virtus animi existimatur. Quamquam et apud philosophos inter quatuor virtutes fortitudo sit posita; quam utique animi, et non corporis esse manifestum est.

Quod igitur ait: Confortamini in Domino, et in potentia virtutis ejus, totum sentitur in Christo, ut in omnibus virtutibus quae super eo intelliguntur, qui crediderint confortentur. Et prudenter post specialia mandata, quid viris et uxoribus, patribus et filiis, dominis et servis observandum sit, nunc generaliter omnibus in commune praecipit, ut in Domino et in ejus potentia confortati, praeparent se adversum diabolum, de quo in consequentibus scribit.

(Vers. 11.) Induite omnia arma Dei, ut possitis stare contra versutias diaboli. Ex his quae infra legimus, et his quae in Scripturis omnibus de Domino Salvatore dicuntur, manifestissime comprobatur, omnia arma Dei quibus nunc indui jubemur [Al. jubetur], intelligi Salvatorem; ut unum atque idem sit dixisse, Induite vos omnia arma Dei; quasi dixerit, Induite Dominum Jesum Christum. Si enim cingulum veritas est, et lorica justitia est: Salvator autem et veritas, et justitia nominatur, nulli dubium quin ipse et cingulum sit et lorica. Itaque juxta haec, ipse erit et praeparatio Evangelii pacis, et scutum fidei, et galea salutaris, et gladius spiritus, quod est verbum Dei, et vivens sermo et efficax, et acutus super omnem gladium ex utraque parte acutum. Quae autem alia arma Dei possumus existimare, quibus induendus est qui habet adversum diaboli dimicare versutias excepta virtute, quae Christus est. Hunc enim qui juxta omnia quae super eo intelliguntur, fuerit indutus, potens erit contra universas insidias diaboli repugnare, et secundum id quidem quod veritate praecinctus est, non facile ad falsitatis dogmata deducetur. Juxta hoc vero quod lorica induitus est justitiae, iniquitatis jaculis non poterit perforari. Nec non cum calciatus fuerit calciamentis pulcherrimis in praeparatione Evangelii pacis, quasi is qui praeparavit in fine opera sua, et idcirco pacis homo factus est, nec bellicum aliquid, et tumultuosum agit, nec cum his qui impraeeparati sunt, condemnabitur. Infidelitas quoque, quae inimica est fidei, ubi scutum est fidei, nihil valebit. Caput etiam et principale cordis, et animae in quo sensus omnes locati sunt, salutis galea circumdatum non quassabitur.

I know that in Greek, for "virtue," "fortitude" has been placed, that is, *ischyn*: because virtue is called *aretē* among them. But this is the custom of the Scriptures among us, that they name both *ischyn* and *aretē* indifferently as "virtue": especially because the fortitude of the body is estimated as a virtue of the soul. Although even among philosophers fortitude is placed among the four virtues; which certainly is manifest to be of the soul and not of the body.

That which he says therefore: "Be strengthened in the Lord, and in the power of His virtue," is all sensed in Christ, so that in all the virtues which are understood above Him, those who shall have believed may be strengthened. And prudently after the special commandments—what is to be observed by husbands and wives, fathers and sons, masters and servants—he now commands generally to all in common, that being strengthened in the Lord and in His power, they may prepare themselves against the devil, about whom he writes in the following.

(Verse 11.) Put on all the armor of God, that you may be able to stand against the deceits of the devil. From these things which we read below, and those things which are said in all the Scriptures concerning the Lord Savior, it is most clearly proved that all the armor of God with which we are now commanded to be clothed, is understood as the Savior; so that it would be one and the same thing to have said, "Put on all the armor of God," as if he had said, "Put on the Lord Jesus Christ." For if the belt is truth, and the breastplate is justice: and the Savior is named both truth and justice, there is no doubt but that he himself is both the belt and the breastplate. Therefore, according to these things, he himself will also be the preparation of the Gospel of peace, and the shield of faith, and the helmet of salvation, and the sword of the spirit, which is the word of God, and the living and effective word, and sharper than every two-edged sword. But what other armor of God can we think of, with which he is to be clothed who has to fight against the deceits of the devil, except virtue, which is Christ. For he who shall have been clothed with him according to all things which are understood concerning him, will be able to resist against all the snares of the devil, and according to that indeed by which he is girded with truth, he will not easily be led away to dogmas of falsehood. But according to this, that he is clothed with the breastplate of justice, he will not be able to be pierced by the darts of iniquity. Also, when he shall have been shod with the most beautiful shoes in the preparation of the Gospel of peace, as one who has prepared his works in the end, and therefore has been made a man of peace, he neither acts in anything warlike or tumultuous, nor will he be condemned with those who are unprepared. Unbelief also, which is the enemy of faith, will avail nothing where there is the shield of faith. The head also and the principal part of the heart and soul, in which all the senses are located, being surrounded by the helmet of salvation, will not be shaken.

Ad extremum quasi vir bellator et fortis, omnes sectas contrarias veritati concidet, interficiet, jugulabit, gladium spiritus, id est, verbum Dei, manu tenens. Volens ergo apostolus multimoda diaboli ingenia ostendere, quibus nos capere nitatur [Al. niti-tur], per ea loca in quibus non omni custodia servemus cor nostrum, μετοδείας ejus, id est, adinventiones vel versutias nominavit. Si enim abstinuerimus nos a corporum voluptate, parum cautos in avaritia capit. Quod si et avaritiam cum voluptate contemnimus, per luxuriam irreperit, et facit nobis ventrem esse deum, et per hanc etiam illa quae fortia esse videbantur, expugnat. Et quomodo solent sapientes exercituum principes, ea vel maxime oppugnare urbium loca quae parum munita sunt, ut cum per illa irruperint, facile munita capiantur; ita et diabolus per ea quae patere videt, aut certe non firmiter clausa, quaerit irrumpere, et ad ipsam arcem cordis et animae pervenire. Et quid me necesse est de pluribus ejus insidiis dicere, cum ex his et caeterae versutiarum ejus species cognoscantur? Diabolus autem, nomen Graecum est, quod interpretatur criminator. Juxta Hebraei vero sermonis proprietatem, quia et tribus Zabulon quamdam similitudinem hujus vocabuli habet, καταρῶν, id est, deorsum fluens dici potest, quod scilicet paulatim de virtute ad vitium fluxerit, et de coelestibus ad terrena corruerit.

(Vers. 12.) Quoniam non est nobis colluctatio adversus 671 sanguinem et carnem; sed adversus principatus, adversus potestates, adversus mundi rectores tenebrarum harum, adversus spiritualia nequitiae in coelestibus.

Non puto Paulum scribentem ad Corinthios dicere potuisse: Non est vobis colluctatio adversus carnem et sanguinem, quibus ait: Tentatio vos non apprehendat nisi humana. Fidelis autem Deus, qui non permittet [Al. permitti] vos tentari supra id quod potestis (I Cor. X, 13).

Existimo quippe adversus carnem et sanguinem esse certamina, quae ibi tentationes appellantur humanae, quando caro concupiscit adversus spiritum, et provocat nos facere opera sua, fornicationem, immunditiam, luxuriam, idololatriam, inimicitias, contentiones, aemulationes, iras, rixas, dissensiones, haereses, insidias, ebrietates, comessiones (Galat. V) et reliqua his similia.

Porro non est humana tentatio, nec adversus carnem et sanguinem pugna, quando aut ipse Satan as transfiguratus in Angelum lucis, persuadere nititur, ut eum Angelum lucis arbitremur, aut aliquid horum simile facit, in omni virtute, signis et portentis mendacibus, in omni deceptione iniquitatis. Nam cum aliquem illaquearit inimicus ut recipiat se, et loquatur in eo, haec dicit Dominus, non quasi caro et sanguis eum decipit, aut quasi humana tentatio, sed quasi principatus et potestas, rector tenebrarum et nequitia spiritualis (Ephes. IV).

Finally, as a warrior and strong man, he will cut down, kill, and slaughter all sects contrary to the truth, holding in his hand the sword of the spirit, that is, the word of God. The apostle, therefore, wishing to show the manifold devices of the devil by which he strives to catch us, through those places in which we do not keep our heart with all watchfulness, called them "methodeias," that is, inventions or deceits. For if we have abstained from the pleasure of bodies, he catches the little-cautious ones in avarice. But if we also despise avarice along with pleasure, he creeps in through luxury, and makes the belly to be our god, and through this he even captures those things which seemed to be strong. And as wise leaders of armies are wont to especially attack those places of cities which are little fortified, so that when they have broken in through those, the fortified places may easily be taken; so also the devil seeks to break in through those things which he sees to lie open, or surely not firmly closed, and to reach the very citadel of the heart and soul. And what need is there for me to speak of more of his snares, since from these also the other kinds of his deceits may be known? But "Devil" is a Greek name, which is interpreted "accuser." But according to the property of the Hebrew speech, because also the tribe of Zebulun has a certain similarity to this word, it can be called "katadyon," that is, "flowing downward," because surely he flowed little by little from virtue to vice, and fell from heavenly things to earthly.

(Verse 12.) For our struggle is not against flesh and blood; but against principalities, against powers, against the world rulers of these darknesses, against spiritual forces of wickedness in the heavenly places.

I do not think that Paul, writing to the Corinthians, could have said: "Your struggle is not against flesh and blood," to whom he says: "Let no temptation apprehend you except what is human." But God is faithful, who will not permit you to be tempted above that which you are able (1 Cor. 10:13).

For I think that there are contests against flesh and blood, which are there called human temptations, when the flesh lusts against the spirit, and provokes us to do its works: fornication, uncleanness, luxury, idolatry, enmities, contentions, emulations, wraths, quarrels, dissensions, heresies, snares, ebriety, revelry (Gal. 5:19-21) and other things similar to these.

Furthermore, it is not a human temptation, nor a fight against flesh and blood, when either Satan himself, transfigured into an Angel of light, strives to persuade us that we should consider him an Angel of light, or does something similar to these things, in all power, and signs, and lying wonders, and in all deception of iniquity. For when the enemy has ensnared someone so that he receives him, and speaks in him, "Thus says the Lord," it is not as if flesh and blood deceives him, or as if it were a human temptation, but as if it were a principality and power, a ruler of darkness and spiritual wickedness (Eph. 4).

Quamobrem non demus locum diabolo, sed et si spiritus potestatem habentis ascenderit super nos, juxta quod scriptum est, locum non demus ei.

Dicat quispiam hoc quod ait: Non est nobis colluctatio adversus sanguinem et carnem, sed adversum principatus et potestates (Eccl. X, 4), et caetera quae sequuntur, ideo dici, ut doceamur, ne ea quidem quae nobis ministrari vitia putamus ex carne, carnis esse vel sanguinis, sed a quibusdam spiritualibus nequitiis suggeri. Sunt enim quidam daemones amoribus et amatoriis canticis servientes, ut Propheta quoque commemorat dicens: Spiritu fornicationis 672 seducti sunt (Ose. IV, 22). Nam et barbara quaedam nomina eorum esse dicuntur, ut saepe confessi sunt hi quos vere vulgus maleficos vocat, et incantationes, et preces, et colores varii, et diversa vel metallorum genera, vel ciborum, ad quae invocati assistere daemones, et infelices animas capere memorantur.

Alii vero iracundias, et furores, et bella committere: alii praeesse inimicitiis, et inter homines odia concitare.

Quia vult ergo, aiunt, Apostolus nos docere: non ex natura corporis, et de materia carnis et sanguinis, haec vitiorum genera procreari, sed instinctu daemonum; propterea ait: Non est nobis colluctatio adversus sanguinem et carnem, sed adversus principatus et potestates, et reliqua.

Ideo autem nunc eorum qui magicis infelices artibus serviunt, et facere ista perhibentur, in medium exempla protulimus, ut retundamus eorum opinionem, qui putant omnia vitia esse carnis et sanguinis, et nullam habere daemones potestatem, ut nos incitent ad peccatum.

Talem luctationem et Jacob putamus fuisse, quod scilicet non adversus carnem et sanguinem contenderit (Genes. XXXI), quando remansit solus, et luctabatur cum eo homo, adjuvans eum, et corroborans adversus alium, sudore nimio dimicantem.

Et simul vide, ne forte ridiculi sint qui arbitrantur in ritum luctantium, tota Jacob nocte luctatum.

Quid enim grande, si, ut illi aiunt, luctans aut superarit, aut victus sit?

Sed juxta rationabilem et convenientem patriarchae luctam, talem illi colluctationem fuisse credendum est, qualem hi habent qui possent dicere: Non est nobis colluctatio adversus carnem et sanguinem.

Non necesse est totum nunc loci illius excutere sacramentum, cum in suo loco, si vixero, plenius disserendum sit.

Quaerimus autem (Consule Quaestiones Hebraicas in Genesim) ubi in veteri Testamento Paulus haec legerit, aut qua auctoritate quae minime scripta sunt, publicari.

Therefore, let us not give place to the devil, but even if the spirit of one having power should ascend over us, according to what is written, let us not give place to him.

Someone might say that what he says: "Our struggle is not against blood and flesh, but against principalities and powers" (Eccl. 10:4), and the rest which follow, is said for this reason, that we may be taught that not even those vices which we think are ministered to us from the flesh are of flesh or blood, but are suggested by certain spiritual wickednesses. For there are certain demons serving loves and amatory songs, as the Prophet also mentions, saying: "Seduced by the spirit of fornication" (Hos. 4:12). For even certain barbarian names of theirs are said to exist, as those whom the common people truly call sorcerers have often confessed, and incantations, and prayers, and various colors, and diverse kinds of either metals or foods, at which invoked demons are remembered to assist and to capture unhappy souls.

Others indeed commit wraths, and furies, and wars; others preside over enmities, and excite hatreds among men.

Because, therefore, they say, the Apostle wishes to teach us: that these kinds of vices are not procreated from the nature of the body, and from the matter of flesh and blood, but by the instinct of demons; therefore he says: "Our struggle is not against blood and flesh, but against principalities and powers," and the rest.

For this reason, we have now brought forward examples of those who serve unhappy magic arts and are held to do these things, so that we may blunt the opinion of those who think that all vices are of flesh and blood, and that demons have no power to incite us to sin.

We think that such a wrestling was also that of Jacob, namely that he did not contend against flesh and blood (Gen. 32), when he remained alone, and a man wrestled with him, helping him and strengthening him against another who was fighting with excessive sweat.

And at the same time see, lest perhaps they are ridiculous who judge that Jacob wrestled for the whole night in the manner of wrestlers.

For what great thing would it be if, as they say, wrestling he either overcame or was overcome?

But according to the reasonable and convenient wrestling of the patriarch, it must be believed that such a struggle was his, as those have who could say: "Our struggle is not against flesh and blood."

It is not necessary now to examine the whole sacrament of that place, since it must be discussed more fully in its own place, if I live.

But we ask (Consult the Hebrew Questions on Genesis) where in the Old Testament Paul read these things, or by what authority he published those which are not written at all.

Et conjicimus ex his quae de praeliis et singulari certamine, verbi 673 causa, David adversum Goliath, et filiorum Israel contra alienigenas, et caeteras gentes, scripta sunt in Lege, et Jesu, et libro Judicum, et Regnorum, et Paralipomenon, altius intellexisse Apostolum (I Reg. XVII); et spirituale bellum sensisse de carneo, quo pugnantes victi sint, sive superarint, et satrapas quidem uniuscujusque loci, supernarum fuisse indicia [Al. judicia] potestatum: reges autem gentium singularum, imagines eorum qui nunc rectores mundi, tenebrarumque dicuntur: malos vero homines spirituales nequitias in coelestibus demonstrasse.

Et videtur nobis Apostolus aliis verbis haec dicere: O Ephesii, quae de praeliis Israelis adversum nationes legitis, videntur quidem carnem sonare vel sanguinem, verbi gratia, Aegyptiorum, Idumaeorum, Ammonitarum, Moabitarum, et gentium caeterarum: sed si vere vultis scire, cognoscite quia illa universa figuraliter contingebant illis (I Cor. X).

Scripta sunt autem propter nos, in quos fines saeculorum decurrerunt, ut intelligamus ex illis, non esse nobis pugnam adversum carnem et sanguinem, sed adversum spirituales quasdam et invisibiles potestates, adversus rectores earum tenebrarum, quae huic mundo incubant, et errorem hominibus incredulitatis offendunt, et adversum spiritualia nequitiae, quae habitant in coelestibus: non quo daemones in coelestibus commorentur, sed quo supra nos aer, hoc nomen acceperit.

Unde et aves quae volitant per aerem, volucres coeli esse dicuntur.

Nam et in alio loco de daemonibus quod in aere isto vagentur, Apostolus ait: In quibus ambulastis aliquando juxta saeculum mundi istius, secundum 674 principem potestatis aeris spiritus, qui nunc operatur in filios diffidentiae (Ephes. II, 2).

Haec autem omnium doctorum opinio est, quod aer iste qui coelum et terram medius dividens, inane appellatur, plenus sit contrariis fortitudinibus.

Post haec retractandum, a quo principatus, et potestates, et rectores tenebrarum mundi, et spiritualia nequitiae in coelestibus, ut hoc sint, acceperint potestatem.

Et quidem dicat alius, apostatam diabolum satellitibus suis diversa officia commisisse, et non esse harum distributionum auctorem Deum.

Cui potest illud diligens lector opponere, et quomodo scriptum est: Non est enim potestas, nisi a Deo (Rom. XIII, 1)?

Quod si de hominibus dicitur, quanto magis de his qui sunt subtilioris meliorisque naturae?

Nec statim qui hoc sentiat, blasphemiae eum crimen incurrere: quia unusquisque juxta suam voluntatem diversa ministeria sortitus sit.

And we conjecture from those things which are written in the Law, and in Joshua, and in the book of Judges, and of Kings, and of Chronicles, concerning battles and singular contests—for example, David against Goliath, and the sons of Israel against the foreigners and other nations—that the Apostle understood more deeply (1 Sam. 17); and perceived a spiritual war from the carnal one, in which those fighting were conquered or overcame; and that the satraps indeed of each place were indications of the celestial powers; and the kings of individual nations were images of those who are now called rulers of the world and of darkness; and that evil men demonstrated spiritual wickednesses in the heavenly places.

And it seems to us that the Apostle says these things in other words: O Ephesians, those things which you read about the battles of Israel against the nations seem indeed to sound of flesh or blood, for example, of the Egyptians, Edomites, Ammonites, Moabites, and the rest of the nations: but if you truly wish to know, recognize that all those things happened to them figuratively (1 Cor. 10).

But they were written for our sake, upon whom the ends of the ages have come down, that we may understand from them that our fight is not against flesh and blood, but against certain spiritual and invisible powers, against the rulers of those darknesses which brood over this world and present the error of incredulity to men, and against the spiritual forces of wickedness which dwell in the heavenly places: not that demons dwell in the heavens, but that the air above us has received this name.

Whence also the birds that fly through the air are called the fowls of heaven.

For also in another place the Apostle says concerning the demons that they wander in this air: "In which you walked once according to the age of this world, according to the prince of the power of the air, the spirit who now works in the sons of diffidence" (Eph. 2:2).

Moreover, this is the opinion of all the teachers, that this air which, dividing the heaven and the earth in the middle, is called a void, is full of contrary powers.

After these things it must be considered from whom the principalities, and powers, and rulers of the darkness of the world, and spiritual wickednesses in the heavenly places received power so as to be this.

And indeed let another say that the apostate devil committed diverse offices to his satellites, and that God is not the author of these distributions.

To which the diligent reader can oppose that, and how it is written: "For there is no power except from God" (Rom. 13:1).

But if this is said of men, how much more of those who are of a more subtle and better nature?

Nor should he who feels this immediately incur the crime of blasphemy: because each one has obtained diverse ministries according to his own will.

Quomodo enim in urbibus eos qui aliquid commiserere flagitii, videmus vel bestias alere, vel secare marmora, vel mundare spurcitas cloacarum, vel praeesse gladiatoribus, et fundendo reorum sanguini destinari: ita et daemones ex proprii arbitrii libertate, insidiarum, fraudum, scelerum, atque perjurii, et reliquam vitiorum provinciam esse sortitos, ut sint rectores tenebrarum, quia esse lucis principes noluerunt.

Hi ergo rectores mundi atque tenebrarum, cum adversum aliquem collectantes supplantaverint cum, fecerintque corruiere, statim illum suo mundo et suis tenebris quibus principantur, annectunt.

Ob quam causam fortius laborandum, ut qui semel audivimus: Ego elegi vos de isto mundo: jam non estis de isto mundo: si enim essetis de mundo, mundus quod suum esset, amaret (Joan. XV, 19), non redeamus ad mundum, nec subjiciamur ei: sed crucifigatur nobis mundus, et nos ei, ut rector lucis, Jesus proprio mundo nos copulet, et sub Patris esse faciat ditione, erutos de spiritualis nequitiae potestate, et de coelo eorum quod transiturum est, nec Dei sedes appellari potest.

Impium quippe est, ut spiritualia nequitiae in coelestibus, eum coelum tenere credantur, de quo loquitur Deus: Coelum mihi thronus est (Isai. LXVI, 1).

Itaque qui intelligit quanta in isto mundo, nobis et praesentibus, et absentibus fiant: dum ea videre non possumus, sive propter corpus humilitatis nostrae hoc fragile atque terrenum, quo anima involvitur, sive quia carnalibus oculis subtilior natura non panditur: hic videbit quae sint tenebrae quae ab Apostolo nunc dicantur: quod scilicet aut tota vita ista terrena, tenebrae nuncupentur (lux quippe lucet in tenebris, et tenebrae eam non comprehenderunt (Joan. I, 5), aut animae lumen et sensus, terrenum corpus, et corpus mortis, et humilitatis obumbret, operiat et obcaecet.

Sciamus autem quod, exceptuando praesenti loco, nec in veteri, nec in novo Testamento, kosmokratias, id est mundi rectores, umquam legerimus: quod nomen idcirco Paulus apostolus finxit: quia necesse habebat ad Ephesios disputans, rebus novis et invisibilibus nova nomina coaptare.

Adhuc propter hoc quod ait in coelestibus, quia videtur ambiguum, dicendum, subaudiri posse illud ad omnia, ut sit sensus: Non est nobis colluctatio adversus potestates in coelestibus, et rectores tenebrarum istarum in coelestibus, et spiritualia nequitiae in coelestibus; et non tantum, adversum spiritualia nequitiae in coelestibus.

Maxime si intelligimus (ut jam supra expositum est) quomodo coelestia nominentur propter volucres coeli, et quod in usu dicitur, pluviam venire de coelo: non quo pluvia e coelo veniat.

For just as in cities we see those who have committed some crime either feeding beasts, or cutting marbles, or cleaning the filth of sewers, or presiding over gladiators, and being destined for the pouring out of the blood of the guilty: so also the demons, from the liberty of their own will, have obtained the province of snares, frauds, crimes, and perjury, and the rest of the vices, so that they might be rulers of darkness, because they did not wish to be princes of light.

Therefore these rulers of the world and of darkness, when wrestling against someone they have supplanted him and made him fall, immediately annex him to their world and to their darknesses over which they rule.

For which cause we must labor more strongly, so that we who have once heard: "I have chosen you out of this world: now you are not of this world: for if you were of the world, the world would love what was its own" (John 15:19), may not return to the world, nor be subjected to it: but let the world be crucified to us, and we to it, so that the ruler of light, Jesus, may join us to his own world, and make us to be under the dominion of the Father, rescued from the power of spiritual wickedness, and from their heaven which is to pass away, nor can it be called the seat of God.

For it is impious that spiritual forces of wickedness in the heavenly places should be believed to hold that heaven of which God speaks: "Heaven is my throne" (Isa. 66:1).

Therefore he who understands how many things happen in this world, both to us present and absent: while we cannot see those things, either because of this fragile and earthly body of our humility in which the soul is involved, or because a more subtle nature is not opened to carnal eyes: he will see what are the darknesses which are now spoken of by the Apostle: that namely either all this earthly life is called darkness (for the light shines in the darkness, and the darkness did not comprehend it (John 1:5)), or the light and sense of the soul is overshadowed, covered, and blinded by the earthly body, and the body of death and of humility.

Moreover, let us know that, except for the present place, neither in the Old nor in the New Testament have we ever read **kosmokratiras**, that is, **world rulers**: which name the Apostle Paul therefore invented: because he found it necessary, disputing with the Ephesians, to fit new names to new and invisible things.

Still, because of what he says, "in the heavenly places," because it seems ambiguous, it must be said that it can be understood in all things, so that the sense may be: Our struggle is not against powers in the heavenly places, and rulers of these darknesses in the heavenly places, and spiritual forces of wickedness in the heavenly places; and not only against spiritual wickedness in the heavenly places.

Especially if we understand (as has already been explained above) how they are named celestial because of the birds of heaven, and what is said in usage, that rain comes from heaven: not that rain comes from heaven.

Philosophi quippe aiunt, non amplius, quam duobus millibus passuum a terra distare nubes, ex quibus fundantur pluviae, et imber irroret.

Juxta quem sensum cataractae quoque coeli in diluvio apertae esse feruntur.

Verumtamen quanto quis pejor fuerit, tanto vicinior erit terrae locis, et pinguiori substantiae.

Siquidem et terra, et circumdatus nobis 676 aer habent pinguedinem suam: Aiunt quidam et animas corporibus liberatas, si attenuatae fuerint in praesenti vita, et lima, ut ita dicam, askese^Ås atque virtutum, in subtile corpus attritae, non habitaturas in pinguioribus locis: sed Deo, qui incorporeus est, vicinas fore.

Si vero tales fuerint, de quibus dici possit; Filii hominum, usquequo gravi, sive pingui corde (Ps. IV, 3), secundum crassitudinis suae pondus ad infima detrahi, et pinguedine praegravari.

Post hoc et illud pariter disserendum, an hac terra et aere aliquis pinguior locus sit, qui a plerisque appellatur Infernus, in quo hi qui dicuntur inferi, commorentur.

Quinam vero isti sint, et quam vel cognitionem, vel diversitatem habeant, ad eos qui spiritualia nequitiae in coelestibus appellantur, non est praesentis temporis disputare.

Reliquum est, ut quid inter colluctationem carnis et sanguinis, et inter rectores tenebrarum istarum, et spiritualia nequitiae in coelestibus sit, in duobus apud Apostolum manifestius discamus agminibus.

Quando enim vult humanas tentationes, hoc est, colluctationem carnis et sanguinis indicare, despiciens eas atque contemnens loquitur: Quis nos separabit a charitate Dei: tribulatio, an angustia, an persecutio, an fames et nuditas, et periculum, et gladius? Juxta quod scriptum est (Ps. XLIII, 22): Propter te mortificamur tota die, reputati sumus ut oves occisionis. Sed in his omnibus superamus, propter eum qui dilexit nos (Rom. VIII, 35, 56).

Quando vero docere nos vult de adversariis potestatibus, et rectoribus tenebrarum, et spiritualibus nequitiae in coelestibus, ab alio quasi capite sumit exordium, et dicit: Certus sum enim, quia neque mors, neque vita, neque angeli, neque principatus, neque praesentia, neque futura, neque fortitudo, neque altitudo, neque profundum, neque alia quaelibet creatura poterit nos separare a charitate Dei, quae est in Christo Jesu Domino nostro.

Prolixius forsitan quam lector voluerit, de hoc capitulo disputatum sit: sed, quae-so, det veniam difficultati ipsius loci et personae Ephesiorum, qui post artes magicas scire debuerant, a quibus fuissent aliquando decepti.

For philosophers say that the clouds from which rains are poured out and showers bedew are not more than two thousand paces distant from the earth.

According to which sense the floodgates of heaven are also said to have been opened in the flood.

Nevertheless, the worse anyone shall have been, the nearer he will be to the places of the earth and to a fatter substance.

Since indeed both the earth and the air surrounding us have their own fatness: some say also that souls freed from bodies, if they shall have been thinned in the present life, and worn down, so to speak, by the file of **askesis** and of virtues into a subtle body, will not dwell in fatter places: but will be near to God, who is incorporeal.

But if they shall have been such as of whom it could be said: "O sons of men, how long with a heavy," or "fat heart" (Ps. 4:2), they are drawn down to the lowest things according to the weight of their own thickness, and are weighed down by fatness.

After this also it must be equally discussed whether there is any fatter place than this earth and air, which is called Hell (**Infernus**) by most, in which those who are called the lower ones (**inferi**) dwell.

But who these are, and what kinship or diversity they have toward those who are called spiritual forces of wickedness in the heavenly places, is not for the present time to dispute.

It remains that we should learn more clearly in two ranks in the Apostle what is between the struggle of flesh and blood, and between the rulers of these darknesses, and the spiritual forces of wickedness in the heavenly places.

For when he wishes to indicate human temptations, that is, the struggle of flesh and blood, despising them and contemning them he speaks: "Who shall separate us from the charity of God: tribulation, or distress, or persecution, or hunger and nakedness, or danger, or sword?" According to what is written (Ps. 44:22): For your sake we are put to death all the day long, we are accounted as sheep for the slaughter. But in all these things we overcome, because of him who loved us (Rom. 8:35-37).

But when he wishes to teach us concerning the adversary powers, and the rulers of darkness, and the spiritual forces of wickedness in the heavenly places, he takes the beginning from another as if from a head, and says: "For I am certain that neither death, nor life, nor angels, nor principalities, nor things present, nor things to future, nor fortitude, nor height, nor depth, nor any other creature will be able to separate us from the charity of God, which is in Christ Jesus our Lord."

Perhaps it has been disputed more prolixly than the reader would wish concerning this chapter: but, I ask, let him give pardon to the difficulty of the place itself and of the person of the Ephesians, who after magic arts ought to have known by whom they had once been deceived.

(Vers. 13.) Ideo sumite omnia arma Dei, ut possitis resistere in die malo: et universa operati, stare. Diem malam, aut praesens tempus ostendit, de quo supra dixerat: Redimentes tempus, quia dies mali ⁶⁷⁷ sunt, propter angustiam et vitae hujus labores, quia non absque sudore et certamine pervenimus ad palmam: aut certe consummationis atque iudicii, quando diabolus, inimicus et vindex, in sua nos cupiet parte retinere, de qua liberabitur, qui intelligit super egenum et pauperem: In die enim mala liberabit eum Dominus (Ps. XL, 1).

Haec est dies, de qua et in alio loco scriptum est: Ecce venit, dies irae Domini (Isai. XIII, 9); et alibi: Dies enim Domini insanabilis veniet, furoris et irae (Isai. XXII, 6); et rursum: Vae desiderantibus diem Domini: Ut quid vobis dies Domini? et haec est tenebrae, et non lux. Quemadmodum si fugiat homo a facie leonis, et incurrat in ursum: et introeat in domum suam, et reclinet manus suas super parietem: et mordeat eum coluber. Nonne tenebrae dies Domini, non lux: et caligo non habens splendorem (Amos V, 18)?

Quomodo enim non mala est haec dies, quae tenebris et caligine involvitur? De qua Joel quoque propheta commemorat dicens: Canite tuba in Sion: praedicate in monte sancto meo: et confundantur omnes qui habitant terram; quoniam adest dies Domini: quia prope est dies tenebrarum et turbinis, dies nebulae et caliginis (Joel. II, 1).

Et Sophonias de eadem die loquitur dicens: Prope est dies Domini magna, prope et velox nimis. Vox diei Domini amara, et dura, et fortis: dies irae, dies illa, dies angustiae et necessitatis (Soph. I, 14 et seqq.), et reliqua.

Post quae infert: Et affligam homines, et ambulabunt ut caeci: quia Domino peccaverunt (Apoc. XII).

Ut igitur possit quis in hac die diabolo resistere: quia ipse est accusator fratrum nostrorum, assumat omnia arma Dei (hoc enim sonat panoplia, non ut in Latino simpliciter arma translata sunt), et omnibus telis armisque succinctus, de quibus in sequentibus explicatur, sciat tunc se stare posse, si universa fuerit operatus, ut plenus cunctis virtutibus, stabilem figat gradum, et non moveatur de acie, sitque ex his de quibus Dominus ait: Sunt quidam de hic stantibus (Matth. XVI, 28); et in alio loco: Etenim fide statis (II Cor. I, 22); et Psalmista: Statuit, inquit, supra petram pedes meos (Psal. XXXIX, 5).

(Verse 13.) Therefore take up the whole armor of God, that you may be able to resist in the evil day: and having done all, to stand. He shows the "evil day" to be either the present time, of which he had said above: "Redeeming the time, because the days are evil" (Eph. 5:16), on account of the distress and labors of this life, because we do not arrive at the palm without sweat and struggle; or certainly of the consummation and judgment, when the devil, the enemy and avenger, will desire to retain us in his part, from which he will be liberated who understands concerning the needy and the poor: "For in the evil day the Lord will deliver him" (Ps. 41:1).

This is the day of which it is written also in another place: "Behold, the day of the Lord's wrath comes" (Isa. 13:9); and elsewhere: "For the incurable day of the Lord shall come, of fury and wrath" (Isa. 13:9; cf. Isa. 22:6); and again: "Woe to those who desire the day of the Lord: To what end is the day of the Lord for you? and this is darkness, and not light." As if a man should flee from the face of a lion, and run into a bear; and enter into his house, and lean his hands upon the wall, and a serpent bite him. Is not the day of the Lord darkness, not light: and gloom having no splendor? (Amos 5:18-20).

For how is this day not evil, which is involved in darkness and gloom? Concerning which Joel the prophet also mentions, saying: "Blow the trumpet in Zion: proclaim on my holy mountain: and let all who inhabit the earth be confounded; because the day of the Lord is at hand: because the day of darkness and whirlwind is near, the day of cloud and gloom" (Joel 2:1-2).

And Zephaniah speaks of the same day, saying: "The great day of the Lord is near, near and exceeding swift." The voice of the day of the Lord is bitter, and harsh, and strong: that day is a day of wrath, a day of distress and necessity (Zeph. 1:14-15), and the rest.

After which he infers: "And I will afflict men, and they shall walk as blind men: because they have sinned against the Lord" (Zeph. 1:17; also cf. Rev. 12).

Therefore, that anyone may be able to resist the devil in this day: because he is the accuser of our brothers, let him take up "all the armor of God" (for this is what **panoplia** sounds like, not as in Latin they are simply translated "arms" [**arma**]), and being girt with all weapons and arms, which are explained in the following things, let him know that he can then stand, if he shall have done all things, so that being full of all virtues, he may fix a stable step, and not be moved from the battle line, and be of those concerning whom the Lord says: "There are some of those standing here" (Matt. 16:28); and in another place: "For by faith you stand" (2 Cor. 1:24); and the Psalmist: "He set," he says, "my feet upon a rock" (Ps. 40:2).

Tertia quoque a quibusdam interpretatio subinducitur, dicentibus: non omne adversum diabolum praelium morte finiri; sed cum de isto saeculo exierimus, tunc nobis fortius et apertius, praesentibus contra praesentes futurum esse certamen: et sic illud quod paulo ante posuimus, exponent, neque praesentia, 678 neque futura: ut futura haec dicant esse, quae post vitam istam sint ineunda certamina.

Necnon et illud: Quapropter contendimus, sive in praesenti, sive in futuro, placere illi (II Cor. V, 9), ut praesens tempus, hanc vitam, futurum, post mortem significari putent.

Hoc quoque quod nunc dicitur: Et omnia operati, stare, ad eundem sensum referent: quasi non possit aliquis omnia in praesenti vita operari, sed ex parte quid faciat: sicut ex parte videat, et ex parte prophetet: et tunc perfecte stare valeat, cum universa fuerit operatus.

Alius vero simplicius haec exponit dicens, Ephesios ad futuras tentationes, et persecutiones quas eis Paulus apostolus post hanc epistolam prophetico videbat spiritu provenire, cohortari et moneri, ut omnia faciant, per quae possint in fide stare Evangelii, nec in persecutione corruere.

Diem autem malam, proprie de quadragesimo octavo psalmo arbitramur esse nunc sumptam.

(Vers. 14.) State ergo succincti lumbos vestros in veritate. Quod juxta membra carnis et corporis, omnia membra animae in Scripturis vocentur, nulli dubium est, de quibus unum puto esse nunc membrum, lumbos, quos ut accingamus veritate, praecipitur. Scriptum est quoque in Evangelio $\text{Î}^{\circ}\text{Î}^{\pm}\text{Î}_{\text{„}}\text{á}\frac{1}{2}^{\circ}\text{Î}^{\text{>}}\text{Î}_{\text{¿}}\text{Î}^{\dots}\text{Î}^{\circ}\text{á}\frac{3}{4}\text{¶}\text{Î}^{\frac{1}{2}}$: Sint lumbi vestri praecincti, et lucernae ardentes in manibus vestris (Luc. XII, 35). Quia igitur lumbi in generatione semper accipiuntur et semine, secundum illud: De fructu lumbi tui ponam super thronum tuum (Ps. CXXXI, 11). Et alibi: Adhuc in lumbis erat Levi patris sui Abraham, quando obviavit ei Melchisedec (Hebr. VIII, 10), videtur nobis accinxisse lumbos suos, qui nequaquam uxori debitum reddit, nec servit libidini: sed imitatur ingentem Deum, generationis negotiis non ministrans. Hoc idem, reor, et illud significare quod Joannes zonam pelliceam habebat circa lumbos suos (Matth. III), et non erat de immundis, qui propter fluxum seminis extra castra projecti, cum arca Domini habitare non possunt (Levit. XIII): nec ex his de quibus in Numeris scribitur: Sint vestimenta ejus dissuta (Num. VIII). Qui autem Christo accinctus est veritate, haec vestimenta in altum colligit, et sursum trahit: et nudorum laterum foeditatem balteo spirituali velat, stringit, et includit, et paratus ad praelium est, et opera habet lucentia, quae lucernae dicuntur ardentes.

Also a third interpretation is sub-introduced by some, saying: that not every battle against the devil is finished by death; but when we shall have gone out from this age, then for us a stronger and more open contest will be in the future, with [us] present against those present: and thus they will explain that which we placed a little before, "neither things present, nor things to come": so that they say these "to come" are the contests which must be entered after this life.

And also that: "Wherefore we strive, whether in the present or in the future, to please him" (2 Cor. 5:9), so that they think the present time signifies this life, the future, [life] after death.

This also which is now said: "And having done all, to stand," they will refer to the same sense: as if someone cannot do all things in the present life, but does something in part: just as he may see in part, and prophesy in part: and then he may be able to stand perfectly, when he shall have done all things.

But another explains these things more simply, saying that he is exhorting and warning the Ephesians toward future temptations and persecutions, which the Apostle Paul saw by a prophetic spirit were to come after this epistle, that they should do all things through which they might be able to stand in the faith of the Gospel, nor fall in persecution.

Moreover, we judge the "evil day" to have been taken now properly from the forty-eighth psalm.

(Verse 14.) Stand therefore, having your loins girt about in truth. That all the members of the soul are called in the Scriptures according to the members of the flesh and body, is doubtful to no one, of which I think one member is now the loins, which we are commanded to girt with truth. It is also written in the Gospel according to Luke: "Let your loins be girt, and burning lamps in your hands" (Luke 12:35). Because therefore the loins are always taken in generation and seed, according to that: "Of the fruit of your loins I will set upon your throne" (Ps. 132:11). And elsewhere: "Levi was yet in the loins of his father Abraham, when Melchizedek met him" (Heb. 7:10), he seems to us to have girt his loins who by no means renders the debt to a wife, nor serves lust: but imitates the unbegotten God, not ministering to the business of generation. This same thing, I think, also that signifies which John had, a leathern girdle around his loins (Matt. 3:4), and he was not of the unclean who, because of the flow of seed, are cast out of the camp, and cannot dwell with the ark of the Lord (Lev. 15): nor of those concerning whom it is written in Numbers: "Let his garments be unsewn" (Lev. 13:45). But he who is girt for Christ in truth, collects these garments on high, and draws them upward: and he veils, binds, and encloses the foulness of naked sides with a spiritual belt, and is prepared for battle, and has shining works, which are called burning lamps.

679 Et induti loricam justitiae. Sicut difficile vulneratur, in his vel maxime locis quae vitam tenent, qui confertam hamis, et ferreis invicem circulis se tenentem loricam virtutis indutus est: ita qui est circumdatus multiplici veste justitiae, nec ad similitudinem cervi in jecur accipiet sagittam, nec in desideria corruet et furores, sed erit mundo corde, habens artificem hujus loricae Deum, qui unicuique sanctorum omnia arma fabricatur, et non sinit eum a jaculo volante per diem, et a sagittis ardentibus percuti pariter et exuri.

(Vers. 15.) Et calciati pedes, in praeparatione Evangelii pacis. Diligentius observate, quod virtutem quamdam animae appellaverit pedes, quibus ingredimur in eo qui dicit: Ego sum via (Joan. XIV, 6), et quos nos oportet calciare praeparatione Evangelii pacis. In horum calciamentorum figuram, et illa calciamenta in Exodo praecesserunt, quae habere Pascha vescentibus imperatur et his, qui ad faciendum iter parati sunt. Sic enim ait, manducabitis illud: lumbi vestri accincti, et calciamenta vestra in pedibus vestris, et baculi vestri in manibus vestris: et comedetis illud cum festinatione: Pascha est enim Domini (Exod. XII, 11). Signum siquidem praeparationis est, cum festinatione, et calciatis pedibus comedere: ut, corroborati paschali cibo, latam et horribilem possint eremum pertransire. Qui ergo adhuc ambulat, calcietur: qui vero, jam Jordane transmissio, terram repromissionis intravit, nudet pedem. Solve, ait, calciamentum de pedibus tuis: locus enim in quo tu stas, terra sancta est (Exod. III, 5). Si quis non est Jesus Nave (Cap. V), nec Apostolus, calciet pedes suos in praeparatione Evangelii pacis. Si quis autem Apostolus est, et inter duodecim numerari potest, nequaquam tollat in via calciamentum suum, nec ad scorpiones, et colubros declinandos calcaneum tegat; sed jam consummatus atque perfectus, stet in terra sancta, et vivat in Christo, et sequatur Agnum quocumque vadit. Quaeritur utrumnam ad distinctionem Evangelii alterius, nunc dixerit, pacis Evangelium? An certe proprium sit hoc Evangelii, ut pacis Evangelium nominetur? Qui igitur habet pacem, calciatus est Christi Evangelio: et cum calciatus fuerit, praeparatus est: et praeparatus non se putet esse perfectum: sed ad hoc praeparetur, ut pergat, et pergens veniat ad finem.

680 (Vers. 16.) Super omnia accipientes scutum fidei, in quo possitis omnia jacula maligni ignita extinguere. Quasi dixerit: In omni opere portate clypeum fidei, ut possitis tecti atque muniti excipere venientes sagittas, et huc atque illuc arte eas bellica declinare. Haec est fides super qua et Abraham post multa opera atque virtutes vix potuit promereri, ut de eo Scriptura diceret: Credidit autem Abraham Deo, et reputatum est illi ad justitiam (Gen. XV, 8).

679 And having put on the breastplate of justice. Just as he is with difficulty wounded, especially in those places which hold life, who is clothed with a breastplate of virtue, thick with hooks and holding itself together with iron circles: so he who is surrounded by the manifold garment of justice, will neither receive an arrow in the liver after the likeness of a stag, nor fall into desires and furies, but will be of a clean heart, having God as the artificer of this breastplate, who fabricates all armor for each of the saints, and does not permit him to be struck and likewise burned by the dart flying by day, and by the burning arrows.

(Verse 15.) And having your feet shod in the preparation of the Gospel of peace. Observe more diligently, that he has called a certain virtue of the soul "feet," by which we enter into him who says: "I am the way" (John 14:6), and which it behooves us to shoe with the preparation of the Gospel of peace. In the figure of these shoes, those shoes in Exodus also preceded, which those eating the Passover are commanded to have, and those who are prepared to make a journey. For thus he says, "you shall eat it: your loins girt, and your shoes on your feet, and your staves in your hands: and you shall eat it with haste: it is the Passover of the Lord" (Ex. 12:11). For it is a sign of preparation to eat with haste and with shod feet: so that, being strengthened by the paschal food, they may be able to pass through the broad and horrible desert. He therefore who yet walks, let him be shod: but he who, the Jordan now being crossed, has entered the land of promise, let him bare his foot. "Loose," he says, "the shoe from your feet: for the place in which you stand is holy ground" (Ex. 3:5). If anyone is not Joshua (Jos. 5:15), nor an Apostle, let him shoe his feet in the preparation of the Gospel of peace. But if anyone is an Apostle, and can be numbered among the twelve, let him by no means take his shoe on the way, nor cover his heel to decline scorpions and serpents; but already consummated and perfect, let him stand in the holy land, and live in Christ, and follow the Lamb wherever he goes. It is asked whether he now said "Gospel of peace" for the distinction of another Gospel? Or certainly is it proper to the Gospel, that it be named the Gospel of peace? He therefore who has peace, is shod with the Gospel of Christ: and when he shall have been shod, he is prepared: and let the prepared one not think himself to be perfect: but let him be prepared for this, that he may go on, and going on he may come to the end.

680 (Verse 16.) Above all, taking up the shield of faith, in which you may be able to extinguish all the fiery darts of the wicked one. As if he had said: In every work carry the shield of faith, that you may be able, covered and fortified, to receive the incoming arrows, and to decline them hither and thither with warlike art. This is the faith concerning which also Abraham, after many works and virtues, could scarcely merit that the Scripture should say of him: "And Abraham believed God, and it was reputed to him unto justice" (Gen. 15:6).

Perspicua sunt autem jacula maligni, quae vult mittere in corda nostra per cogitationes pessimas: de quibus unum jecit in cor Judae, ut traderet Salvatorem. Itaque ne principium quidem habere poterit inimicus animae vulnerandae, si tenuerimus scutum fidei: in quo non solum venientia tela tranguntur, sed etiam telorum ipse ignis exstinguitur, de quo et propheta complorat dicens: Omnes adulterantes, quasi clibanus corda eorum (Ose. VII, 4). Qui hunc umbonem fidei manu forti tenuerit, et confisus in Domino, scierit se a venientibus jaculis esse securum, loquetur intrepidus: In Domino confido: quomodo dicitis animae meae: Transmigra in montem sicut passer? Quoniam ecce peccatores intenderunt arcum, paraverunt sagittas suas in pharetris, ut sagittent in obscuro rectos corde (Psal. X, 1, 2). Cum ergo, inquit, confidem in Domino, qua mihi datis ratione consilium, ut non stem adversum inimicorum impetus, et jacula quae contra me in pharetris praepararunt, volentes non solum me, sed etiam omnes rectos [Al. recto] corde percutere? Ecce sto super petram, et non transmigro in montes tenebricosos: et omnia tela hostium repulsa, in ipsos qui dirigunt, convertuntur.

(Vers. 17.) Et galeam salutis accipite. Propter hanc galeam salutaris, omnes in capite nostro sensus integri perseverant: et maxime oculi, de quibus in Ecclesiaste Salomon ait: Sapientis oculi in capite ejus (Eccles. II, 14). Sciebat enim quod esset viri caput, et quinam isti oculi in viri capite collocati. Si enim caput viri Christus est, et oculi sapientis in capite ejus sunt: sequitur ut omnis noster sensus, mens, cogitatio, sermo, consilium (si tamen sapientes fuerimus) in Christo sint. In Christo autem Verbo, lumine, justitia, veritate, cunctisque virtutibus.

(Vers. 18, 19.) Et gladium spiritus, quod est verbum Dei. Per omnem orationem et obsecrationem, orantes in omni tempore in spiritu: et in ipso vigilantes in omni instantia et prece, 681 pro omnibus sanctis et pro me. Dei sermo de Spiritu sancto fluit: contrarius vero de terra loquitur, et inde sumit exordium. Qui enim de terra est, de terra loquitur. Qui de coelo venit, super omnes est: Et quod vidit et audivit hoc testatur (Joan. III, 31). Porro sermo Dei, gladius spiritus est, de quo nunc Paulus ait: Gladius spiritus, quod est verbum Dei (Hebr. IV).

Moreover, the darts of the wicked one are manifest, which he wishes to send into our hearts through the worst thoughts: of which he threw one into the heart of Judas, that he might betray the Savior. Therefore the enemy of the soul to be wounded will not even be able to have a beginning, if we shall have held the shield of faith: in which not only are the incoming weapons broken, but also the very fire of the weapons is extinguished, concerning which also the prophet laments, saying: "All are adulterers, their hearts are as an oven" (Hos. 7:4). He who shall have held this boss of faith with a strong hand, and having trusted in the Lord, shall have known himself to be secure from the incoming darts, will speak intrepidly: "In the Lord I trust: how do you say to my soul: Transmigrate into the mountain like a sparrow?" Since behold the sinners have bent the bow, they have prepared their arrows in the quivers, that they may shoot in the dark those right of heart (Ps. 11:1-2). When therefore, he says, I trust in the Lord, by what reason do you give me counsel, that I should not stand against the impetus of the enemies, and the darts which they have prepared against me in the quivers, wishing to strike not only me, but also all those right of heart? Behold, I stand upon a rock, and I do not transmigrate into dark mountains: and all the weapons of the enemies being repelled, are turned back upon those themselves who direct them.

(Verse 17.) And take the helmet of salvation. Because of this helmet of salvation, all the senses in our head persevere integral: and especially the eyes, concerning which Solomon says in Ecclesiastes: "The eyes of a wise man are in his head" (Eccl. 2:14). For he knew what was the head of a man, and who those eyes were placed in the head of a man. For if the head of a man is Christ, and the eyes of a wise man are in his head: it follows that all our sense, mind, thought, speech, counsel (if however we shall have been wise) are in Christ. Moreover, in Christ the Word, light, justice, truth, and all virtues.

(Verses 18, 19.) And the sword of the spirit, which is the word of God. Through all prayer and supplication, praying in all time in the spirit: and watching in it in all instance and prayer, 681 for all the saints and for me. The speech of God flows from the Holy Spirit: but the contrary [speech] speaks of the earth, and takes its beginning from there. For he who is of the earth, speaks of the earth. He who comes from heaven, is above all: And what he has seen and heard, this he testifies (John 3:31). Furthermore, the speech of God is the sword of the spirit, concerning which Paul now says: "The sword of the spirit, which is the word of God" (Heb. 4).

Vivens quippe sermo Dei et efficax, et acutus super omnem gladium ancipitem, et penetrans usque ad artus animae, et ossium, et medullarum. Qui spiritus praecidit et dividit, multum proficiens per orationem, et obsecrationem eorum, qui in omni tempore Dominum deprecantur in spiritu, juxta illud: Orabo spiritu, orabo et mente (I Cor. XIV, 15). Et in hoc proficiens, ut per vigilias, et instantem precem Apostolus in Dei verbo doctrinaque ditetur. Et haec omnis opulentia ad aliorum proficiat salutem, ut eis quoque ipsis prosit, qui pro eo obsecrant. Simulque Apostoli humilitas admiranda, petentis Ephesios, ut pro se faciant obsecrationes. Ait quippe: In omni instantia, et prece pro omnibus sanctis et pro me. Ut seorsum sanctorum, et seorsum sui faceret mentionem.

(Vers. 20.) Ut mihi detur sermo in apertione oris mei, in confidentia notum facere mysterium Evangelii, pro quo legatione fungor in catena: ita ut in ipso audeam ut oportet me loqui. Hoc quod nunc ait: In apertione oris mei; et alibi: Os meum ad vos apertum est, o Corinthii (II Cor. VI, 11); et: Aperiens os suum, docebat discipulos suos dicens (Matth. V, 2); et: Os meum aperui et attraxi spiritum (Psal. CXVIII, 13); et: Aperiam in parabolis os meum (Psal. LXXVII, 2), et caetera his similia, sic accipiendum quasi dixerit: aperiantur thesauri, et abscondita a saeculis sacramenta pandantur, ut Spiritus sanctus introeat ad ea proferenda quae latitant. Nam quod hujus testimonii, id est, ut detur mihi sermo in apertione oris mei, iste sit intellectus, sequentia probant. In confidentia, inquit, notum facere mysterium Evangelii. Nequaquam in parabolis et proverbiiis: sicut et prophetae, et ipse Dominus adhuc constitutus in corpore loquebatur dicens: Venit hora quando nequaquam vobis in proverbiiis loquar, sed confidenter de Patre annuntiabo vobis (Joan. XVI, 25). Hunc confidentiae sermonem, solus poterit 682 obtinere, qui non habuerit cor se reprehendens: Si enim cor nostrum nos non reprehenderit, confidentiam habemus ad Deum, et quodcumque petierimus, accipiemus ab eo (I Joan. III). Rarus itaque est qui in confidentia notum faciat mysterium Evangelii: quia rarus est qui confidentiam habeat ad Deum.

For the word of God is living and efficacious, and sharper than any two-edged sword, and penetrating even to the joints of the soul, and of the bones and marrows. Which spirit cuts and divides, profiting much through the prayer and supplication of those who in all time deprecate the Lord in the spirit, according to that: "I will pray with the spirit, I will pray also with the mind" (1 Cor. 14:15). And profiting in this, that through vigils and instant prayer the Apostle may be enriched in the word and doctrine of God. And all this opulence may profit toward the salvation of others, so that it may profit those also themselves who supplicate for him. And likewise the humility of the Apostle is to be admired, asking the Ephesians that they should make supplications for him. For he says: "In all instance and prayer for all the saints and for me." So that he might make mention of the saints separately, and of himself separately.

(Verse 20.) That speech may be given to me in the opening of my mouth, in confidence to make known the mystery of the Gospel, for which I perform an embassy in a chain: so that in it I may dare to speak as it behooves me. This which he now says: "In the opening of my mouth"; and elsewhere: "Our mouth is open to you, O Corinthians" (2 Cor. 6:11); and: "Opening his mouth, he taught his disciples, saying" (Matt. 5:2); and: "I opened my mouth and drew in the spirit" (Ps. 119:131); and: "I will open my mouth in parables" (Ps. 78:2), and other things similar to these, is to be accepted as if he had said: let the treasures be opened, and let the sacraments hidden from the ages be expanded, so that the Holy Spirit may enter to bring forth those things which lie hidden. For that this is the understanding of this testimony, that is, "that speech may be given to me in the opening of my mouth," the following things prove. "In confidence," he says, "to make known the mystery of the Gospel." By no means in parables and proverbs: just as the prophets, and the Lord himself yet constituted in the body spoke, saying: "The hour comes when I shall by no means speak to you in proverbs, but I will announce to you confidently concerning the Father" (John 16:25). This speech of confidence, only he will be able to obtain, who shall not have a heart reprehending itself: "For if our heart does not reprehend us, we have confidence toward God, and whatever we shall have asked, we shall receive from him" (1 John 3:21-22). Rare therefore is he who in confidence makes known the mystery of the Gospel: because rare is he who has confidence toward God.

Quis enim gloriabitur castum se habere cor: aut quis stabit dicens mundum se esse a peccatis (Prov. XX, 9). Post haec quid sit hoc quod ait: Pro quo legatione fungor in catena, ut notum videlicet facerem mysterium Evangelii, breviter perstringendum. Et quidem qui simpliciter intelligit, dicet propter testimonium Christi eum de carcere, et de catenis haec Romae positum scripta misisse. Alius vero propter corpus humilitatis, et catenam istam qua circumdamur, et necdum scimus secundum quod oportet nos scire, et per speculum videmus in aenigmate, ista eum dixisse contendet, et tunc vere posse in confidentia Evangelii, aperire mysteria, cum catenam deposuerit, et de carcere liber exierit: nisi forte et in vinculis absque vinculis computandus est, qui conversationem habet in coelis, et de quo dici potest: Vos autem non estis in carne, sed in spiritu: si tamen spiritus Dei habitat in vobis (Rom. VIII, 9).

(Vers. 21, 22.) Ut autem sciatis et vos quae circa me sint, quid agam, omnia nota vobis faciet Tychicus dilectus frater, et fidelis minister in Domino: quem misi ad vos in hoc ipsum, ut cognoscatis quae circa nos sunt, et consoletur corda vestra. Dupliciter accipite: Vel ideo Tychicum missum Ephesum, ut nuntiaret eis vincula apostoli Pauli nota facta esse in omni praetorio, et catenam illius ad fidem Evangelii profecisse, eo tempore quo et ad Colossenses scripsit dicens: Quae circa me sunt, omnia nota vobis faciet Tychicus frater dilectus, et minister, et conservus in Domino: quem misi advos ob hoc ipsum, ut cognoscatis quae circa nos sunt: et consoletur corda vestra cum Onesimo charissimo et fidei fratre, qui est ex vobis, qui omnia quae hic aguntur, nota faciet vobis (Coloss. IV, 7 seqq.). Grandis enim consolatio erat, audire Paulum Romae in domina urbium, et in arce Romani imperii, de carcere et de vinculis triumphantem. Vel certe ob id Tychicum missum esse, ut vitam et conversationem Pauli, quam 683 ignorabant, annuntiaret eis, et quasi quoddam exemplar vivendi daret discentibus gesta Apostoli atque virtutes, et eum imitari volentibus. Nec parva esse poterat consolatio aemulari cupientium, quae Apostolum egisse cognoverant.

"For who will boast that he has a chaste heart: or who will stand saying that he is clean from sins?" (Prov. 20:9). After these things, what this is that he says: "For which I perform an embassy in a chain," namely that I might make known the mystery of the Gospel, must be briefly touched upon. And indeed he who understands simply, will say that on account of the testimony of Christ he sent these things written, being placed in prison and in chains at Rome. But another, on account of the body of humility, and this chain by which we are surrounded, and do not yet know according to what it behooves us to know, and see through a glass in an enigma (1 Cor. 13:12), will contend that he said those things, and that then he can truly in the confidence of the Gospel open the mysteries, when he shall have laid down the chain, and shall have gone out free from prison: unless perhaps also in bonds he is to be computed without bonds, who has his conversation in the heavens, and of whom it can be said: "But you are not in the flesh, but in the spirit: if however the Spirit of God dwells in you" (Rom. 8:9).

(Verses 21, 22.) But that you also may know the things which are around me, what I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make all things known to you: whom I have sent to you for this very thing, that you may know the things which are around us, and that he may console your hearts. Accept this in a twofold way: Either therefore Tychicus was sent to Ephesus, that he might announce to them that the bonds of the Apostle Paul had been made known in all the praetorium, and that his chain had profited toward the faith of the Gospel, at that time in which he also wrote to the Colossians, saying: "All things which are around me, Tychicus, the beloved brother, and minister, and fellow-servant in the Lord, will make known to you: whom I have sent to you for this very thing, that you may know the things which are around us: and that he may console your hearts with Onesimus, the most dear and faithful brother, who is of you, who will make known to you all things which are done here" (Col. 4:7-9). For it was a great consolation to hear Paul at Rome, in the mistress of cities and in the citadel of the Roman empire, triumphing from prison and from bonds. Or certainly for this reason Tychicus was sent, that he might announce to them the life and conversation of Paul, which 683 they did not know, and might give as it were a certain exemplar of living to those learning the deeds and virtues of the Apostle, and to those wishing to imitate him. Nor could the consolation of those desiring to emulate what they had known the Apostle had done be small.

(Vers. 23.) Pax fratribus, et charitas cum fide, a Deo Patre et Domino Jesu Christo. Si qua alia dona sunt quae tribuuntur a Deo Patre, et Domino Jesu Christo, inter haec pax non minimum possidet locum, quae superat omnem sensum, et custodit corda intellectusque sanctorum, serenitas quaedam atque tranquillitas animae quiescentis, et universam tempestatem et turbinem perturbationum fugans. Huic similis est charitas cum fide, quam et ipsam simul Deus Pater donat et Filius, ut diligamus Deum de toto corde, et proximos sicut nosmetipsos, et pro inimicis nostris precemur. Hanc pacem et charitatem, quam credentibus Apostolus imprecatur, hi tantum habent, qui fratrum nomine merentur vocari. Pax quippe fratribus, et charitas cum fide et pace. Igitur et charitatem et fidem sic Pater praestat ut Filius: et haeresis obmutescit, quae non vult eadem Filium posse quae Patrem.

(Vers. 24.) Gratia cum omnibus qui diligunt Dominum Jesum Christum in incorruptione. Amen. Nonnulli hoc ita interpretati sunt, ut 684 eum putarent diligere Dominum nostrum Jesum Christum, qui ab operibus corruptionis alienus sit, opera corruptionis in coitu sentientes. Unde et consuetudo et sermo vulgaris incorruptos, virgines vocat, eosque qui coitum nesciant feminarum. Corruptos vero eos, qui istiusmodi degustaverint voluptatem. Illud quoque testimonium coaptantes: Si quis templum Dei corrumpit, corrumpet illum Deus (I Cor. III, 17). Sed nescio an hoc valeant explanare quod scribitur; Unusquisque proprium habet donum a Deo: alius quidem sic, et alius sic (Ibid. VII, 7). Videamus igitur ne forte melius sit omne peccatum corruptionem animae intelligere, et eos qui a peccato liberi sunt, incorruptos vocari: ita ut diligentes Dominum Jesum Christum, in incorruptione sint, dum peccati vinculis non tenentur, et cum eis est gratia Dei. Simulque arbitror ad distinctionem eorum qui diligunt Dominum Jesum Christum, sed non in incorruptione nunc positum, eos gratiam habere Christi, qui diligant eum in incorruptione. Quanti enim diligunt Dominum, parati exsilia, parati martyria, parati inopiam, et omnia pro eo contumeliarum genera sustinere, et nihilominus carnis passione superantur: sed his non imprecatur Apostolus gratiam: quia gratia Domini est cum omnibus qui diligunt eum in incorruptione.

(Verse 23.) Peace to the brothers, and charity with faith, from God the Father and the Lord Jesus Christ. If there are any other gifts which are bestowed by God the Father, and the Lord Jesus Christ, among these peace possesses not the minimum place, which surpasses all sense, and guards the hearts and understandings of the saints, a certain serenity and tranquility of a resting soul, and putting to flight the whole tempest and whirlwind of perturbations. Similar to this is charity with faith, which itself God the Father and the Son give together, so that we may love God from the whole heart, and our neighbors as ourselves, and pray for our enemies. This peace and charity, which the Apostle imprecates upon the believers, only they have, who merit to be called by the name of brothers. "Peace" namely "to the brothers, and charity with faith and peace." Therefore both charity and faith the Father grants just as the Son: and heresy becomes silent, which does not wish the Son to be able the same things which the Father [can].

(Verse 24.) Grace with all who love the Lord Jesus Christ in incorruption. Amen. Some have interpreted this so that 684 they thought him to love our Lord Jesus Christ, who is alien from the works of corruption, perceiving the works of corruption in coitus. Whence also custom and vulgar speech calls the incorrupt, virgins, and those who do not know the coitus of women. But the corrupt [are] those, who shall have tasted a pleasure of this kind. Fitting also that testimony: "If any man corrupt the temple of God, him shall God corrupt" (1 Cor. 3:17). But I do not know whether they are able to explain that which is written: "Each one has his own proper gift from God: one indeed thus, and another thus" (1 Cor. 7:7). Let us see therefore lest perhaps it is better to understand all sin as the corruption of the soul, and those who are free from sin to be called incorrupt: so that those loving the Lord Jesus Christ may be in incorruption, while they are not held by the bonds of sin, and the grace of God is with them. And likewise I judge [this] to be placed now for the distinction of those who love the Lord Jesus Christ, but not in incorruption, that those have the grace of Christ, who love him in incorruption. For how many love the Lord, prepared [for] exiles, prepared [for] martyrdoms, prepared [for] want, and to sustain all kinds of contumelies for him, and nevertheless are overcome by the passion of the flesh: but upon these the Apostle does not imprecate grace: because the grace of the Lord is with all who love him in incorruption.