

SAINT HILARY OF POITIERS

COMMENTARY ON THE GOSPEL OF
MATTHEW

Commentarius in Evangelium Matthaei

SABBATISMUS

Saint Hilary of Poitiers (310–367)
Commentarius in Evangelium Matthaei · Commentary on the Gospel of Matthew

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[COMMENTARIUS IN EVANGELIUM MATTHAEI.]
ADMONITIO DE COMMENTARIO IN EVANGELIUM SANCTI MATTHAEI.

I. In Scripturis exponendis qui primas inter Latinos Hilarius obtineat. Quid senserit de Tertulliani scriptis. ---Versionem tractatum Origenis in Lucam nonnullis a se exposcentibus, hunc Hilarii Commentarium una cum altero Victorini misit Hieronymus, gratulans quod Scripturis exponendis jam pridem ipsi etiam Latini operam navassent. Commentarios, inquit prologo, qui Origenis in Lucam explanationi praefixus est, viri eloquentissimi Hilarii, et B. martyris Victorini, quos in Matthaeo diverso sermone, sed una gratia Spiritus ediderunt, post paucos dies ad vos mittere disposui, ne ignoretis quantum nostris quoque hominibus (Latinis videlicet) sanctarum Scripturarum quondam studium fuerit. Quibus verbis quodam pacto indicat Hieronymus, sacrarum litterarum intelligentiam hactenus e Graecis quaesitam, et necdum bene notos qui ex Latinis idem studium suscepissent. Ipse in lib. de Script. eccl. si Victorinum excipias, qui etiam non aequè latine ut graece noverat, nullius ante Hilarium in Scripturas operam memorat, nisi Rhaetici Heduum episcopi in Cantica, et Fortunatiani Aquileiensis in quatuor Evangelia brevi et rustico sermone. His autem cum aequalis fuerit Hilarius, primas ei inter Latinos Scripturae interpretes dare si non licebit; licebit certe cum primis eum accensere. Dubitari etiam potest, an Matthaei evangelium ab ullo Latinorum ante se explanatum scierit. Neque enim videtur expositionem illius aggressurus fuisse, si hoc latine jam confectum rescisset; cum vel in orationem Dominicam, ut testatur ipse c. 5, idcirco dumtaxat scribere supersederit, quia eamdem Cyprianus explicasset. Quo in loco non silet aptissimum etiam de eadem oratione volumen a Tertulliano scriptum, sed ob errorem consequentem hominis detractam scriptis probabilibus auctoritatem. Aegre quidem daretur Victorini opera eum ignorasse, si cum Mariano in editione Hieronymi de Script. eccles. idem Victorinus Pictaviensis, et non potius cum mss. aut Pitavionensis, aut Petabionensis, aut Poetabionensis,

[COMMENTARY ON THE GOSPEL OF MATTHEW]
*INTRODUCTION TO THE COMMENTARY ON THE GOSPEL OF SAINT
 MATTHEW.*

I. The primacy of Hilary among the Latins in the exposition of the Scriptures. His opinion on the writings of Tertullian. Jerome, at the request of some who asked for a version of Origen's treatises on Luke, sent this Commentary by Hilary together with another by Victorinus, congratulating that the Latins themselves had already long ago applied themselves to the task of expounding the Scriptures. He says in the prologue prefixed to the explanation of Origen on Luke: "The commentaries of the most eloquent man Hilary, and of the Blessed martyr Victorinus, which they published on Matthew with different style but with the same grace of the Spirit, I have arranged to send to you in a few days, lest you be ignorant of how great a study of the holy Scriptures there once was even among our men (namely, the Latins)." By these words Jerome indicates in a certain way that the understanding of the sacred letters had hitherto been sought from the Greeks, and that those among the Latins who had undertaken the same study were not yet well known. In his book *On Illustrious Men*, if you except Victorinus, who also "did not know Latin as well as Greek," he mentions no one's work on the Scriptures before Hilary, except that of Rheticius, bishop of the Edui, on the Canticles, and of Fortunatianus of Aquileia on the four Gospels, in a "brief and rustic style." Since Hilary was contemporary with these, if it is not permitted to give him the first place among the Latin interpreters of Scripture, it will certainly be permitted to count him among the first. It may also be doubted whether he knew of the Gospel of Matthew having been explained by any of the Latins before him. For he does not seem to have been about to undertake its exposition if he had known this had already been completed in Latin; since even on the Lord's Prayer, as he himself testifies in chapter 5, he desisted from writing for the sole reason that Cyprian had explained it. In that place he is not silent about the very suitable volume written by Tertullian on the same prayer, but because of the subsequent error of the man, authority was withdrawn from his probable writings. It would indeed be hard to say that he was ignorant of the work of Victorinus, if with Marianus in the edition of Jerome *On Illustrious Men* the same Victorinus is called "of Poitiers," and not rather with the manuscripts either "of Pitavio," or "of Petabio," or "of Poetabio."

II. An in hoc opere quidquam ex Origene mutuatus sit. ---Non desunt qui putent, illum ut in psalmos, ita et hic in Matthaeum, Scripturae sensus ex Origene fuisse mutuatum. Hieronymi verba lib. de Script. eccl. ambigua sunt, cum Hilarii opera recensens haec habet: Et liber hymnorum, et mysteriorum alius, et commentarii in Matthaeum, et tractatus in Job, quos de graeco Origenis ad sensum transtulit. Anceps enim est, an solos tractatus in Job velit ex graeco Origenis translatos, an etiam cum iis Commentarios in Matthaeum. At ambiguitatem ipse solvit epist. LXXV, adversus Vigilantium, a quo accusatus quod Origenis lectio familiaris ei fuisset, cum primis reponit: Si hoc crimen est, arguatur et confessor Hilarius, qui psalmorum interpretationem et homilias in Job ex libris ejus, id est, ex graeco in latinum transtulit. Neque enim hoc loco, ad maiorem causae suae defensionem, Commentarios in Matthaeum silentio praetermisisset, si eos etiam credidisset ex Origene translatos. Sed et hoc ipsum magis patet ex initio apologiae ipsius adversus Ruffinum, ubi enumerans antiquos Origenis translatos, statim profert Hilarium confessorem, qui quadraginta ferme millia versuum Origenis in Job et psalmos transtulit. Certe in promptu ei magis erat commentarium integrum, quam tot versuum millia recensere. Aut si ex numero versuum putavit partes suas juvari, quidni ex multitudine operum? Quid quod Origenis tractatus expetentibus hoc Hilarii opus promittens, non mandat Origenis sententiis refertum, sed gratia Spiritus?

III. Stylus. ---Sed neque hujus commentarii cum lucubrationibus iis, quas ex Origene in Matthaeum habemus, frequens admodum occurrit consensio. Hoc vero maxime ab iis dissentit, quod rara in rerum enarratarum probationem Scripturarum adducantur testimonia. Nusquam etiam latius divagatur oratio; sed prope semper sermo concisus, et paucis complectens multa: quod ab Origeniana discendi ratione procul abest. Brevitati autem dum studet Hilarius, nonnulla passim reticet verba, neque semper accuratis grammaticae legibus adstringitur. Sed et quosdam Scripturae locos ita leviter tangit, ut interdum menti non occurrat quid velit, nisi partem Evangelii quam explanat praelegeris. Ipse ut plurimum evangelica dicta gestave strictim percurrando ea animo sistit. Tum litterae sensum nonnunquam paucis indicat. At praecipuus ac fere totus illius labor est in spiritalibus et abstrusis sensibus investigandis.

II. Whether he borrowed anything from Origen in this work. There are not wanting those who think that, just as in the psalms, so also here in Matthew, he borrowed the senses of Scripture from Origen. Jerome's words in the book *On Illustrious Men* are ambiguous, when, reviewing Hilary's works, he has these: "And a book of hymns, and another of mysteries, and commentaries on Matthew, and treatises on Job, which he translated from the Greek of Origen according to the sense." For it is uncertain whether he means that only the treatises on Job were translated from the Greek of Origen, or also with them the Commentaries on Matthew. But he himself resolves the ambiguity in epistle 75, against Vigilantius, by whom he was accused because the reading of Origen had been familiar to him, he replies among the first: "If this is a crime, let the confessor Hilary also be accused, who translated the interpretation of the psalms and the homilies on Job from his books, that is, from Greek into Latin." For in this place, for the greater defense of his cause, he would not have passed over the Commentaries on Matthew in silence if he had also believed them to have been translated from Origen. But this very point is more evident from the beginning of his apology against Rufinus, where, enumerating the ancient translators of Origen, he immediately brings forward Hilary the confessor, "who translated nearly forty thousand verses of Origen on Job and the psalms." Certainly it was more at hand for him to enumerate an entire commentary than so many thousands of verses. Or if he thought his side was helped by the number of verses, why not by the multitude of works? What of the fact that, promising this work of Hilary to those seeking the treatises of Origen, he does not describe it as filled with the opinions of Origen, but with "the grace of the Spirit"?

III. Style. But there is not a very frequent consensus of this commentary with those labors which we have from Origen on Matthew. Indeed, it differs most from those in this, that testimonies of the Scriptures are rarely brought forward for the proof of the things narrated. Nowhere also does the discourse wander more widely; but almost always the speech is concise, and embracing many things in few words: which is far from the Origenian method of learning. But while Hilary strives for brevity, he omits some words here and there, and is not always bound by accurate grammatical rules. But he also touches on some passages of Scripture so lightly that sometimes it does not occur to the mind what he wants, unless you have read beforehand the part of the Gospel which he is explaining. He for the most part, by briefly running through the evangelical words or deeds, presents them to the mind. Then he sometimes indicates the sense of the letter in a few words. But his principal and almost entire labor is in investigating spiritual and abstruse senses.

IV. Interpretandi ratio. ---Non enim tantum vetus instrumentum, sed etiam novum, praeter simplicem intelligentiam, altera etiam altiore, interiore et spiritali refertum esse existimabat: Sermo Dei, inquit cap. 12, n. 9, dives est, et ad argumentum positus intelligentiae plurimam de se exemplorum copiam praebet: et vel simpliciter intellectus, vel inspectus interius, ad omnem profectum est necessarius. Sed relictis his quae ad communem intelligentiam patent, causis interioribus immoremur. Quibus verbis declarat, duplicem illam intelligentiam utilem ac necessariam esse, se vero interiori potissimum et spiritali adhaerere; et hoc quidem, quia simplex cuique per se obvia, communem captum non superet.

V. Ex intimis ipsius Scripturae sensibus est petita. ---Hanc autem adorsus interpretandi rationem, se non propriam animi sententiam sectatum, neque ad cogitata Scripturas, sed ad Scripturas cogitata accommodasse cap. 7, n. 8, profitetur his verbis: Non nos intelligentiam fingimus; sed gesta ipsa intelligentiam impertiuntur. Neque enim res intelligentiae, sed rei intelligentia subsecundat. Fatetur quidem c. 19, n. 4, ut et saepissime alias, quod res omnes, quae scriptae sunt (in evangelio) gestae effectaeque sunt. At statim admonet ea, quae sub Deo (Christo) agebantur, praesentium effectibus, consequentium formam praetulisse: atque ita semper in Scripturis coelestibus sermonem temperatum fuisse, ut non minus his quae gerebantur, quam eorum quae gerenda essent similitudini convenirent.

VI. Qua ratione indaget quod Spiritus sanctus latenter significavit. ---Ea ut assequatur, quae in evangelicis scriptis dictisve praefigurari sibi persuasum est, observare solet ordinem rerum gestarum, verborum proprietates, nec non locorum, temporum ac personarum rationem: hisque omnibus probe perpensis atque perspectis, contendit nonnumquam fieri vix potuisse, quin, praeter litterae sensum, alium quemdam spiritalem nobis Spiritus sanctus significare voluerit. Eam ob rem factum esse putat, ut nonnihil aliquando ad perfectam rerum praesentium tractationem desideraretur. Sicut in caeteris admonuimus, inquit cap. 21, n. 13, hic quoque meminisse nos oportet, rationi rerum praesentium aliquid interdum ea conditione deesse, ut futurorum species sine damno aliquo praefiguratae (f. praefigurantis) efficientiae expleatur.

IV. Method of interpretation. For he believed that not only the Old Testament, but also the New, besides simple understanding, was filled with another higher, interior, and spiritual one: "The word of God," he says in chapter 12, number 9, "is rich, and placed as an argument for understanding, offers from itself a very great abundance of examples: and whether understood simply, or inspected interiorly, it is necessary for all progress. But having left those things which are open to common understanding, let us dwell on the interior causes." By which words he declares that this double understanding is useful and necessary, but that he himself adheres especially to the interior and spiritual one; and this indeed, because the simple one, obvious to everyone by itself, does not exceed common capacity.

V. It is sought from the innermost senses of Scripture itself. Having undertaken this method of interpretation, he professes in chapter 7, number 8, that he has not followed his own opinion, nor accommodated the Scriptures to his thoughts, but his thoughts to the Scriptures, in these words: "We do not fashion the understanding; but the deeds themselves impart the understanding. For the thing does not follow the understanding, but the understanding follows the thing." He indeed confesses in chapter 19, number 4, as also very often elsewhere, that all things which were written (in the gospel) were performed and effected. But he immediately warns that those things which were done under God (Christ) preferred the form of following things to the effects of present ones: and that the discourse in the celestial Scriptures was always so tempered that they were no less suitable for the similarity of those things which were being done, than of those which were to be done.

VI. By what reason he investigates what the Holy Spirit has hiddenly signified. In order to attain those things which he is persuaded are prefigured in the evangelical writings or sayings, he is accustomed to observe the order of the deeds performed, the properties of the words, and also the reason of the places, times, and persons: and having properly weighed and perceived all these things, he contends that it could sometimes hardly have happened otherwise than that, besides the sense of the letter, the Holy Spirit wished to signify some other spiritual sense to us. For that reason he thinks it happened that something was sometimes lacking for the perfect treatment of present things. "As we have warned in other places," he says in chapter 21, number 13, "here also we ought to remember that something is sometimes lacking to the reason of present things on this condition, so that the species of future things may be filled without any loss of the prefigured (perhaps, prefiguring) efficiency."

VII. Hoc semper praestat salva historiae veritate. ---Hujus autem spiritualis intelligentiae, rerum circumstantium ratione habita, necessitatem ita quandoque exprimit, ut nisi saepe saepius obtestatus esset, illibatum se velle litterae sensum, hunc prorsus repudiare videretur. Crederes, verbi gratia, cap. 10, n. 17, eum negare, verbis: Veni enim separare filium adversus patrem, etc., ullam a propinquis carnalibus praecipi separationem, nisi eam jam antea cap. 4, n. 19, ubi ipsi scandalo sunt, omnino necessariam eorumdem verborum auctoritate docuisset. Quibuslibet igitur verbis declaret aliquid in Scripturis aliud, quam quod sonat, intelligendum esse, hoc ita accipiendum est, ut, quemadmodum monet cap. 2, n. 2, meminerimus veritatem non idcirco corrumpi, si gerendis rebus interioris intelligentiae ratio subjecta sit. Quod etiam in Psal. CXXIII, n. 5, tradidit his aliis verbis: Fides historiae non periclitatur, si rebus effectis inesse et connexam sibi extrinsecus significantiam existimemus. Dum autem sedulo quaerit quod sub dictis gestisve evangelicis latet, nihil ei occurrit familiarius, quam legis et Evangelii, Ecclesiae et Synagogae, Judaeorum et Gentium seu Christianorum status, quem iis dictis ac gestis praeformatum esse enarrat. In his sat celebris est Judaeorum distinctio, eorum videlicet paucorum numero, qui Evangelio paruerunt, et eorum longe plurimorum, qui restiterunt.

VIII. Operis hujus nomenclatura. ---An vero ad populum ista peroraverit, incertum. Immo cum cap. 19, n. 11, libri nomine hoc opus ipse nuncupet; certum est non in modum concionum in lucem fuisse editum. In quibusdam mss. inscribitur: Tractatus super Matthaeum; in aliis: Expositio super Matthaeum; in caeteris: Commentarium super Matthaeum: quo nomine constanter ab Hieronymo appellatur, ipsomet Hilario suffragante, cap. 5, n. 1, ubi de oratione Dominica commentandi necessitate se a B. Cypriano liberatum memorat.

IX. Indubitatus est Hilarii fetus. ---Nihil est cur in illis commentariis Hilario asserendis diutius immoremur. Non enim tantum antiqui tradidere commentarios in Matthaeum ab illo editos; sed et cum iis quos prae manibus habemus consentiunt, quae ex illis descripsere Hincmarus lib. de Praedest. c. 25, Augustinus, post Pelagium, lib. de Nat. et Grat. c. 62, et Hieronymus epist. CXLV. Qui quidem quanti illos fecerit, initio hujus admonitionis jam audivimus. Dicere etiam liceat Ambrosium ex iis plurimum profecisse.

VII. This is always provided with the truth of history saved. But the necessity of this spiritual understanding, having regard for the reason of surrounding things, he sometimes expresses in such a way that, unless he had very often protested that he wanted the sense of the letter unimpaired, he would seem to reject it entirely. You would believe, for example, in chapter 10, number 17, that he denies, with the words: "For I have come to separate a son against his father," etc., that any separation from carnal relatives is commanded, unless he had already before in chapter 4, number 19, where they are a scandal to him, taught that it was altogether necessary by the authority of those same words. By whatever words, therefore, he declares that something else in the Scriptures is to be understood than what it sounds, this is to be so accepted that, as he warns in chapter 2, number 2, "we remember that the truth is not for that reason corrupted, if a reason of interior understanding is subjected to the things being done." Which he also handed down in Psalm 123, number 5, in these other words: "The faith of history is not endangered, if we think that a significance externally connected to itself exists in the things effected." But while he zealously seeks what lies hidden under the evangelical words or deeds, nothing occurs more familiarly to him than the status of the Law and the Gospel, of the Church and the Synagogue, of the Jews and the Gentiles or Christians, which he relates to have been preformed by those words and deeds. In these, the distinction of the Jews is quite celebrated, namely, of those few in number who obeyed the Gospel, and of those far more numerous who resisted.

VIII. Nomenclature of this work. Whether he indeed delivered these as a speech to the people is uncertain. Nay, since in chapter 19, number 11, he himself calls this work by the name of book, it is certain that it was not published in the manner of sermons. In some manuscripts it is inscribed: *Treatise on Matthew*; in others: *Exposition on Matthew*; in the rest: *Commentary on Matthew*: by which name it is constantly called by Jerome, with Hilary himself supporting it in chapter 5, number 1, where he mentions that he was freed from the necessity of commenting on the Lord's Prayer by the Blessed Cyprian.

IX. It is the indubitable offspring of Hilary. There is no reason why we should dwell longer on asserting these commentaries to Hilary. For not only have the ancients handed down that commentaries on Matthew were published by him; but they also agree with those which we have in hand, which Hincmar described from them in the book *On Predestination*, chapter 25, Augustine, after Pelagius, in the book *On Nature and Grace*, chapter 62, and Jerome in epistle 145. How much indeed he valued them, we have already heard at the beginning of this introduction. It may also be said that Ambrose profited very much from them.

Certe Lucam exponens, iis in locis in quibus hic evangelista cum Matthaeo convenit, sententias ut plurimum aut imitatur, aut memorat, quas in his commentariis noster Hilarius consignavit.

X. Praefatio deest quam ediderat. ---Hos praefatione auctos viderat Joannes Cassianus. Sic enim lib. VII de Incarn. c. 24, postquam plura retulit ex libris Hilarii de Trinit. excerpta, subjicit: Item ejusdem in prooemio expositionis Evangelii secundum Matthaeum: Erat namque primum necessarium nobis, ut unigenitus Deus nostri causa homo, id quod tum non erat, gigneretur. Item in eodem: Tertium denceps illud congruum fuit, ut quia Deus homo genitus in mundo, et caetera. Praefationem eandem viderat et Alcuinus. Quamquam suspicamur vehementer, ex ea illum nihil aliud vidisse, quam quod apud Cassianum legerat. Hujus quippe verba describens post medium lib. IV contra Felicem Urgel. sic habet: Hilarius (ex Cassiano addendum vir) virtutum omnium atque ornamentorum, et sicut vita, ita et eloquentia insignis, in libro fidei secundo, etc. Idem in prooemio expositionis Evangelii secundum Matthaeum: Erat namque primum necessarium nobis, ut unigenitus Deus nostri causa homo cognosceretur. Sed et ex ipsismet Hilarii verbis initio num. 2, cap. 1, apparet aliquid nobis deesse, in quo de Christi generatione praefatus sit.

XI. De elencho argumentorum. ---Prooemii loco nunc habetur titulorum seu argumentorum in 33 capita distributorum elenchus. Hic in prius vulgatis elenchus canonum inscriptus est, ex eoque et commentarius omnis in canones divisus est. Cujus inscriptionis ac nuncupationis ratio quia non omnibus obvia est; ab re non erit inquirere, unde profecta et num probanda sit. Hoc per se cuique perspectum fore speramus, postquam expenderimus quae titulis illis auctoritas debeatur.

XII. Illius auctor. ---Ambigi potest an auctor eorum Hilarius habendus sit: utpote quorum elenchus nonnihil barbaramente ordinatus videtur, et non satis accurate, dum omittit nonnulla, de quibus satis fuse disseritur; alia vero continet, quae deinceps vix attingantur. Praescribitur v. g., cap. 15: De lavandis manibus, et non ea quae in os intrant, sed ea quae ex ore exeunt inquinare; cum nihil tractetur, quod huic titulo aperte respondeat. Addimus et hoc capitis 13, in quo praenotantur tituli de seminante bonum semen, de zizania et tritico, licet in enarratione de his parabolis nec verbum fiat.

Certainly, expounding Luke, in those places in which this evangelist agrees with Matthew, he for the most part either imitates or mentions the opinions which our Hilary consigned in these commentaries.

X. The preface which he had published is missing. John Cassian had seen these augmented by a preface. For so in book 7 *On the Incarnation*, chapter 24, after he related several things excerpted from the books of Hilary *On the Trinity*, he adds: "Likewise of the same in the proem of the exposition of the Gospel according to Matthew: 'For it was first necessary for us, that the only-begotten God should be begotten as man for our sake, that which he then was not.'" Likewise in the same: "That third thing was subsequently appropriate, that because God was begotten as man in the world," and so forth. Alcuin had also seen the same preface. Although we strongly suspect that he saw nothing else of it than what he had read in Cassian. For, describing his words in the middle of book 4 against Felix of Urgell, he has this: "Hilary (from Cassian the word man should be added) distinguished in all virtues and ornaments, and as in life, so also in eloquence, in the second book of faith," etc. The same in the proem of the exposition of the Gospel according to Matthew: "For it was first necessary for us, that the only-begotten God should be known as man for our sake." But also from Hilary's own words at the beginning of number 2, chapter 1, it appears that something is missing for us, in which he may have prefaced concerning the generation of Christ.

XI. On the list of arguments. In place of a proem, there is now held a list of titles or arguments distributed into 33 chapters. This was inscribed in those previously published as the list of canons, and from that the entire commentary was divided into canons. Because the reason for this inscription and nomenclature is not obvious to everyone, it will not be out of place to inquire whence it proceeded and whether it should be approved. We hope this will be manifest to everyone by itself after we have weighed what authority is due to those titles.

XII. Its author. It may be doubted whether Hilary is to be held as their author: inasmuch as their list seems somewhat barbarously ordered, and not accurately enough, while it omits some things about which it is discussed quite diffusely, but contains others which are thereafter scarcely touched upon. It is prescribed, for example, in chapter 15: On washing hands, and not those things which enter the mouth, but those which come out of the mouth defile; although nothing is treated which openly corresponds to this title. We also add this from chapter 13, in which titles are prenoted on the one sowing good seed, on the tares and the wheat, although in the narration concerning these parables not even a word is made.

Nescio tamen an non plus valere debeat illa ratio, ut elenchus ille Hilario adjudicetur, quam ut ei abjudicetur. Ipse enim sibi potuit initio quaedam proponere, quibus deinde non immorandum iudicaret: non potuit alter ex illius scriptis nisi rerum quae tractantur argumenta colligere. Hinc magna nobis oboritur suspicio, titulos illos jam Hilarii aevo in evangeliorum exemplaribus praenotatos fuisse, illumque ex iis selegisse, quorum utiliore duceret explanationem. Quamquam enim in totum Matthaei evangelium excurrit, non singula tamen illius verba, sed selectos dumtaxat ex singulis capitibus titulos enarrat. Quod et Origenem ante ipsum fecisse planum est ex commentariis illius ab Huetio vulgatis, in quibus Matthaei evangelium sub certis titulis illustratur. Hoc vero illa aetate usitatum confirmat Hieronymus de Script. eccles. ubi Fortunatianum Aquileiensem episcopum in evangelia titulis ordinatis brevi et rustico sermone commentarios scripsisse commemorat. Quae cum ita sint, opinari licet, Hilarium etsi non ipsorum titulorum, saltem eorum collectionis seu praevii indicis fuisse auctorem. At certe non recentiore eum existimare cuiquam permittitur, quem plerique mss. etiam antiquiores exhibent sub hac inscriptione; Incipiunt capitula sancti Hilarii super Matthaum. Quocirca eundem indicem cum suis titulis integrum ad illorum fidem exprimendum duximus, nec quidquam mutandum, etiamsi ...

XIII. Elenchi in fronte librorum ab antiquis positi. ---Certe titulorum huiusmodi elenchum in fronte librorum proponendi morem antiquum esse fidem faciet canon hebraicae veritatis ab ipso Hieronymo compositus, ac tandem aliquando in lucem edendus. In eo namque videre est in ipso cujusque libri limine Indicem titulorum varios in numeros distinctorum, qui quidquid libro subsequente comprehendatur summam exhibeant. Hi autem indices Capitula et Tituli promiscue inscribuntur, puta, Incipiunt capitula libri Exodi; Incipiunt tituli libri Levitici; Incipiunt tituli libri Deuteronomii; Incipiunt capitula libri Josue, etc. Ita etiam in antiquioribus mss. libris Augustini de Civitate Dei ante ipsos libros praepositur Index variis dumtaxat numeris distinctus, quibus deinde capitum nomen inditum est, in quo summa habetur eorum quae quolibet libro continentur. Porro hic index in Corbeiensi codice a mille annis exarato canon nuncupatur. Inscriptus enim legitur in hunc modum: Aurelii Augustini episcopi contra Paganos de Civitate Dei incipit liber primus praelato Canone, quo indicatur quid liber quisque contineat: et ad calcem elenchi seu Indicis finit canon librorum decem.

Nevertheless, I do not know whether that reason ought not to have more weight, that that list should be adjudged to Hilary, rather than that it should be disadjudged from him. For he himself could have proposed certain things to himself at the beginning, on which he thereafter judged he should not dwell: another could not have collected from his writings anything except the arguments of the things which are treated. Hence a great suspicion arises in us that those titles were already prenoted in the copies of the gospels in Hilary's age, and that he selected from them those whose explanation he considered more useful. For although he runs through the entire Gospel of Matthew, he does not however expound individual words of it, but only selected titles from individual chapters. Which it is plain that Origen also did before him from his commentaries published by Huet, in which the Gospel of Matthew is illustrated under certain titles. That this was indeed customary in that age Jerome confirms On Illustrious Men, where he mentions that Fortunatianus, bishop of Aquileia, "wrote commentaries on the Gospels with titles ordered in a brief and rustic style." Since these things are so, one may opine that Hilary, even if not the author of the titles themselves, was at least the author of their collection or of the previous index. But certainly no one is permitted to think him more recent, whom most manuscripts, even the more ancient ones, exhibit under this inscription: Here begin the chapters of Saint Hilary on Matthew. Wherefore we have thought that the same index with its titles should be expressed entire according to their faith, and that nothing should be changed, even if...

XIII. Lists placed at the front of books by the ancients. Certainly, the ancient custom of proposing a list of titles of this kind at the front of books will be confirmed by the canon of Hebrew truth composed by Jerome himself, and finally to be published. For in it, one can see on the very threshold of each book an Index of titles distinguished into various numbers, which may exhibit summarily whatever is contained in the following book. These indices are inscribed promiscuously Chapters and Titles, for example: Here begin the chapters of the book of Exodus; Here begin the titles of the book of Leviticus; Here begin the titles of the book of Deuteronomy; Here begin the chapters of the book of Joshua, etc. Thus also in the more ancient manuscripts of Augustine's *On the City of God*, an Index distinguished only by various numbers is prepended before the books themselves, to which thereafter the name of chapters was given, in which the summary of those things which are contained in any book is held. Furthermore, this index in the Corbie codex written a thousand years ago is called a canon. For it is read inscribed in this manner: Aurelius Augustine bishop against the Pagans on the City of God begins the first book with a Canon prefaced, by which is indicated what each book contains: and at the end of the list or Index: the canon of the ten books finishes.

XIV. Non recte in canones hoc opus distributum. Unde hoc factum sit.

Ex his facile jam quisque animadvertit unde in his Hilarii commentariis canonis vocabulum obtinuerit, et num recte obtinuerit. Nullum quidem ms. codicem vidimus, in quo occurrat hoc canonis vocabulum. Fieri tamen posse concedimus, ut ubi in nostris mss. legere est, Incipiunt capitula libri sancti Hilarii, in nonnullis praeferatur, Incipit canon libri sancti Hilarii: atque ita exstitisse credimus in codice alias sancti Benigni Divionensis, ex quo primum vulgatus est hic commentarius. At cum Hieronymus canonem hebraicae veritatis hoc vocet, quod nos diceremus complexionem omnium librorum, quos in veras scripturas Hebraei recipiunt; cumque librorum Augustini canon id sit, quod nobis Index et elenchus eorum quae iis libris continentur: patet titulum initio indicis vulgatum, scilicet Elenchus canonum non probandum esse, multo minus canonis nomen ad singulas commentarii sectiones repeti debere. Quocirca canonis loco vocabulum capituli ut usitatius atque receptius substituemus, et unicuique capiti suos titulos, uti jam antea factum est, commoditatis ergo adscribemus, quamvis in mss. tantum in indice, qui operi praeponitur, locum habeant. In his enim commentarius totus una serie continuatur, nulla capitum aut titulorum adjectione interruptus. In quibusdam dumtaxat, eisque non potioribus, numeri annotantur iis fere in locis, in quibus antea canones, nunc capita praescribuntur.

XV. Tempus hujus operis.

De tempore hujus operis non videtur tacendum. At nulla subest nota, unde certo asseratur. Quantum tamen ex illius cum aliis Hilarii scriptis comparatione licet assequi, ante alia opera et ante exsilium ipsius, proindeque ante ann. 356, compositum opinamur. Non enim virum sapit multis adversus Arianos commissis jam praeliis exercitatum. Certe in psalmorum expositionibus nullam asserendae Christi divinitatis elabi sinit occasionem. At in hoc commentario, ut alia mittamus, cap. 2, n. 6, Patris de Filio suo testimonium, imo praeclaram Petri confessionem cap. 16, n. 6, sic attingit, quasi Arianos non cognovisset. Saltem de eorum argutiis nondum probe instructum eum fuisse manifeste apparet ex cap. 31, n. 3, ubi catholice quidem quantum ad sensum, quantum autem ad verba minus circumspecte scribit, Filium natum esse ex eo qui erat, et hoc in eo esse qui natus est, quod is ipse est penes quem erat antequam nasceretur; eandem scilicet aeternitatem esse et gignentis et geniti.

XIV. The work is not correctly distributed into canons. From where this happened.

From these things anyone now easily notices from where the word "canon" obtained its place in these commentaries of Hilary, and whether it correctly obtained it. Indeed, we have seen no manuscript codex in which this word "canon" occurs. We concede, however, that it can happen that where in our manuscripts one can read "The chapters of the book of saint Hilary begin," in some "The canon of the book of saint Hilary begins" is preferred; and we believe it existed thus in the codex otherwise of saint Benignus of Dijon, from which first this commentary was published. But since Jerome calls this the "canon of Hebrew truth," which we would call the collection of all the books which the Hebrews receive into the true scriptures; and since the "canon" of the books of Augustine is that which to us is the Index and list of those things which are contained in those books: it is clear that the title published at the beginning of the index, namely "List of Canons," is not to be approved, much less should the name of "canon" be repeated for the individual sections of the commentary. Therefore, in place of "canon" we shall substitute the word "chapter" as more common and more accepted, and for each chapter we shall assign its own titles, as has already been done before, for the sake of convenience, although in the manuscripts they only have a place in the index which is prefixed to the work. For in these the entire commentary is continued in one series, interrupted by no addition of chapters or titles. In some at least, and those not the better ones, numbers are noted in those places almost in which before "canons," now "chapters" are prescribed.

XV. The time of this work.

Concerning the time of this work, it does not seem right to keep silent. But no note underlies from where it may be certainly asserted. However much it is permitted to attain from a comparison of that work with other writings of Hilary, we are of the opinion that it was composed before other works and before his exile, and therefore before the year 356. For it does not savor of a man already practiced in many battles joined against the Arians. Certainly in the expositions of the psalms he allows no occasion of asserting the divinity of Christ to slip by. But in this commentary, to pass over other things, in chapter 2, number 6, the testimony of the Father concerning his Son, indeed the noble confession of Peter in chapter 16, number 6, he touches upon thus, as if he had not known the Arians. At least it appears clearly from chapter 31, number 3, that he was not yet properly instructed concerning their subtleties, where he writes catholically indeed as far as the sense, but less circumspectly as far as the words, that the Son "was born from him who was, and that this is in him who was born, that which he himself is in the presence of whom he was before he was born"; namely that the same eternity is of both the one begetting and the one begotten.

Hoc certe inficiabitur nemo scriptum esse ante libros de Trinitate, in quibus, sed maxime in duodecimo, magno studio multisargumentis disputatur, illud antequam nasceretur, in aeterna Filii generatione nullum omnino locum habere. Quanto magis concedendum est tractatus in psalmos, in quibus libri de Trinitate memorantur, hoc eodem commentario esse posteriores? Ignotos tamen ei tum non fuisse praedictos haereticos liquet non tantum ex postremis capitibus, sed etiam ex cap. 15, n. 12. Cum autem Arianorum haeresis in Gallorum notitiam tardius pervenerit, adeo ut Hilarius, quemadmodum ipse testatur lib. de Synodis, n. 91, fidem Nicaenam numquam nisi exsulaturus audisset; hinc colligi quodam modo potest non longe ante exsilium ipsius fuisse compositum. Si autem scripsit etiam antequam fidem Nicaenam audiret, cum in eo opere Filium unius substantiae cum Patre non semel affirmet: nec frustra loco laudato de synodis testificatur, sese illam fidem ex evangeliiis et apostolis didicisse. Regeneratus pridem, inquit, et in episcopatu aliquantisper manens, fidem Nicaenam numquam nisi exsulaturus audiui: sed mihi homousii et homoeusii intelligentiam evangelia et apostoli intimaverunt.

XVI. De Trinitatis unitate. --Siquidem ea sese offert occasio, ut in sanctissimae Trinitatis confessione haec nostra lucubratiuncula finiatur, hanc praeclaro illo cap. 13, n. 6, testimonio absolvimus, quod in Patre et Filio et Spiritu sancto, sine admixti extrinsecus fermenti necessitate in Christo, omnia unum sint. In quo etiam habet lector specimen eorum, quae in hoc commentario scriptorum codicum subsidio et auctoritate reddita sunt pristinae puritati. Sic enim illud omne antea perturbate et mendose obtinebat: In Patre et Filio et Spiritu sancto, in ea admixti extrinsecus fermenti necessitate in Christo omnia unum sunt. Qui autem apud Hilarium quaeritant disertam de Spiritu sancti divinitate sententiam, hanc interim teneant, donec ad libros de Trinitate plenius eis satisfiat.

CAPITULA COMMENTARII SANCTI HILARII IN EVANGELIUM MATTHAEI.

I. De nativitate Christi, et de Magis cum muneribus, ac de infantibus occisis.

II. De Jesu regresso ex Aegypto, et de praedicatione Joannis et baptismo ipsius, et de Domino baptizato.

III. De tentatore diabolo, et de jejuniis Jesu quadraginta diebus, de Petro et Andraea piscatoribus.

IV. De beatitudine et praeceptis, de reconciliatione fratrum, de adulterio, de oculo et manu eruenda, de juramentis et eleemosyna.

This certainly no one will deny was written before the books on the Trinity, in which, but especially in the twelfth, with great study and many arguments it is disputed that that "before he was born" has absolutely no place in the eternal generation of the Son. How much more is it to be conceded that the treatises on the psalms, in which the books on the Trinity are mentioned, are later than this same commentary? Yet it is clear from not only the last chapters but also from chapter 15, number 12, that the aforesaid heretics were not then unknown to him. Moreover, since the heresy of the Arians reached the knowledge of the Gauls later, so much so that Hilary, as he himself testifies in the book on Synods, number 91, had never heard the Nicene faith except when about to go into exile; from here it can be collected in some way that it was composed not long before his exile. But if he wrote even before he heard the Nicene faith, since in that work he affirms more than once that the Son is of "one substance" with the Father: not in vain in the place cited on synods he testifies that he himself learned that faith from the gospels and apostles. "Born again long ago," he says, "and remaining for some time in the episcopate, I never heard the Nicene faith except when about to go into exile: but the gospels and the apostles intimated to me the understanding of 'homouousios' and 'homoeousios'."

XVI. On the unity of the Trinity. Since indeed that occasion offers itself, that this little labor of ours may be finished in the confession of the most holy Trinity, we absolve it by that noble testimony of chapter 13, number 6, that "in the Father and the Son and the Holy Spirit, without the necessity of a ferment mixed in from the outside in Christ, all things are one." In which also the reader has a specimen of those things which, by the help and authority of written codices, have been restored to their pristine purity in this commentary. For so all that previously obtained confusedly and faultily: "In the Father and the Son and the Holy Spirit, in that necessity of a ferment mixed in from the outside in Christ all things are one." Those, however, who seek in Hilary a manifest opinion concerning the divinity of the Holy Spirit, let them hold this in the meantime, until they are more fully satisfied by the books On the Trinity.

CHAPTERS OF THE COMMENTARY OF SAINT HILARY ON THE GOSPEL OF MATTHEW.

- I. On the birth of Christ, and on the Magi with gifts, and on the infants killed.
- II. On Jesus having returned from Egypt, and on the preaching of John and his baptism, and on the Lord baptized.
- III. On the devil tempter, and on the fasting of Jesus for forty days, on Peter and Andrew fishermen.
- IV. On the beatitude and precepts, on the reconciliation of brothers, on adultery, on the eye and hand to be plucked out, on oaths and almsgiving.

V. De oratione et jejunio, de thesauro in coelo, de lucerna corporis, de duobus dominis, de cibo et vestitu, de volatilibus et liliis agri et foeno, de sollicitudine diei, de festuca et trabe in oculo.

VI. De margaritis ante porcos, de pseudo-propheta, de domo aedificata supra petram.

VII. De leproso quem curavit, de puero tribuni paralytico, de socru Petri, de plurimis et diversis curis.

VIII. De discipulis in navi excitantibus Jesum, de duobus daemoniacis in terra Gerasenorum, de paralytico curato et lectum auferente.

IX. De Matthaeo publicano, de pharisaeorum et discipulorum Joannis jejunio, de assuto panno rudi, de profluvio mulieris, de filia principis excitata a mortuis, de duobus caecis, de surdo et muto.

X. Ubi duodecim discipulos praemittit cum doctrina.

XI. Joannes de carcere ad Jesum mittit, et Jesus de Joanne ad turbas loquitur. Item confessio Jesu ad Patrem.

XII. Discipuli spicas vellunt. Manum aridam hominemque sabbato curavit Jesus. Caecum et daemoniacum curavit. De blasphemia spiritus, de fructu arboris bonae et malae, de omni verbo otioso, de Ninivitis et regina Austri, de septem spiritibus et octavo, de matre Jesu et fratribus.

XIII. Sedens in navicula Jesus turbis parabolas loquitur de seminante bonum semen, de zizania et tritico, de grano sinapis, de fermento absconso in farina, et expositio zizaniae, de thesauro in agro, de bona margarita, de reti misso in mare.

XIV. De scriba in regno coelorum, de fratribus et sororibus Domini, de Joannis capite in disco, de quinque panibus et duobus piscibus, ubi supra mare ambulat, et Petrum mersum erexit.

XV. De lavandis manibus, et non ea quae in os intrant, sed ea quae ex ore exeunt inquinare, de filia Chananae mulieris, de septem panibus et paucis piscibus.

XVI. De Jonae prophetae signo. De fermento pharisaeorum, de confessione Petri et benedictione Domini, et de se abnegando qui Christum sequi voluerit.

XVII. Ubi in monte cum Moyse et Elia videtur, et vox de coelo auditur, ubi puerum lunaticum solvit, de credentium fide, de didrachma postulata, et statere in ore piscis.

V. On prayer and fasting, on the treasure in heaven, on the lamp of the body, on two masters, on food and clothing, on the birds and the lilies of the field and the grass, on the solicitude of the day, on the speck and the beam in the eye.

VI. On pearls before swine, on the pseudo-prophet, on the house built upon a rock.

VII. On the leper whom he cured, on the boy of the tribune paralytic, on the mother-in-law of Peter, on very many and diverse cures.

VIII. On the disciples in the ship waking Jesus, on two demoniacs in the land of the Gerasenes, on the paralytic cured and taking away his bed.

IX. On Matthew the publican, on the fasting of the Pharisees and of the disciples of John, on the patch of unshrunk cloth, on the issue of the woman, on the daughter of the ruler raised from the dead, on two blind men, on the deaf and dumb.

X. Where he sends forward the twelve disciples with doctrine.

XI. John sends from prison to Jesus, and Jesus speaks concerning John to the crowds. Likewise the confession of Jesus to the Father.

XII. The disciples pluck ears of corn. Jesus cured the withered hand and the man on the sabbath. He cured the blind and demoniac. On the blasphemy of the spirit, on the fruit of the good and evil tree, on every idle word, on the Ninevites and the queen of the South, on the seven spirits and the eighth, on the mother of Jesus and his brothers.

XIII. Sitting in a boat Jesus speaks parables to the crowds on the one sowing good seed, on the tares and the wheat, on the grain of mustard seed, on the leaven hidden in the flour, and the exposition of the tares, on the treasure in the field, on the good pearl, on the net cast into the sea.

XIV. On the scribe in the kingdom of heaven, on the brothers and sisters of the Lord, on the head of John in a dish, on five loaves and two fishes, where he walks upon the sea, and raised the sunken Peter.

XV. On washing hands, and not those things which enter the mouth, but those which come out of the mouth defile, on the daughter of the Canaanite woman, on seven loaves and a few fishes.

XVI. On the sign of the prophet Jonah. On the leaven of the Pharisees, on the confession of Peter and the blessing of the Lord, and on denying oneself who wishes to follow Christ.

XVII. Where he is seen on the mountain with Moses and Elijah, and a voice is heard from heaven, where he releases the lunatic boy, on the faith of believers, on the didrachma demanded, and the stater in the mouth of the fish.

XVIII. De infantibus inhibitis, et de humilitate eorum assumenda, de manu et pede et oculo eruendo, et de ove perdita, de corripiendis fratribus secreto primum, tum duobus testibus, postremo ecclesia praesente. Semper ignoscendum. Qui conservum suum, remisso sibi a domino debito, suffocat.

XIX. Uxorem non debere dimittere, de eunuchis, de infantibus inhibitis. Divitem difficile introire in regnum coelorum.

XX. De spe apostolorum, de novissimis primis efficiendis. Ubi conducuntur operarii ad vineam. De filiis Zebedaei, de primo accubitu, de duodus caecis secus viam sedentibus.

XXI. De asina et pullo ejus, de ejectis a templo nummulariis, de ficu maledicta, de duobus filiis ad vineam missis, de publicanis et meretricibus.

XXII. De vinitoribus qui missos ad se ob repetendos fructus interficiunt, de invitatis promiscuis et veste nuptiali.

XXIII. De tributo et imagine Caesaris, de eadem septem fratrum uxore, de mandatis maximis, de David filio.

XXIV. De cathedra Moysi super quam sederunt scribae et pharisaei de clauso ab iisdem regno coelorum, et ab iisdem comedi domos viduarum, circumeuntibus mare et aridam, et dicentibus: Quicumque juraverit in templo, nihil est, et decimantibus mentam et anethum, et aedificantibus sepulcra prophetarum, et de Jerusalem quae interficit prophetas, et lapidat eos qui ad se missi sunt.

XXV. De structura templi interrogantibus discipulis, et de his qui in tecto sunt, ne descendant tollere aliquid de domo; et qui in agro sunt, ne revertantur tollere tunicam suam, et de praegnantibus et nutrientibus.

XXVI. De sole obscurato, luna et stellis.

XXVII. De servo fideli quem constituit dominus super familiam suam, de decem virginibus, de homine in peregre profecto, qui tradidit substantiam suam servis suis.

XXVIII. De adventu filii hominis venientis in majestate sua.

XXIX. De muliere, quae accessit ad Jesum in domum Simonis leprosi habens alabastrum unguenti pretiosi.

XXX. De die prima azymorum, in qua accesserunt discipuli ad Jesum, dicentes, Ubi vis paremus tibi comedere pascha?

XXXI. Cum venit Jesus in agrum qui dicitur Gethsemani, et dicit discipulis suis: Sedete donec eam illuc orare, et de tristi anima sua usque ad mortem, de calice si possibile est transire a se, de spiritu prompto et carne infirma, et rursum, Pater, non potest hic calix transire nisi illum bibam? fiat voluntas tua.

XVIII. On the children forbidden, and on assuming their humility, on the hand and foot and eye to be plucked out, and on the lost sheep, on rebuking brothers secretly first, then by two witnesses, finally with the church present. Always to be forgiven. He who chokes his fellow servant, the debt having been forgiven to him by the lord.

XIX. A wife ought not to be dismissed, on eunuchs, on children forbidden. A rich man enters with difficulty into the kingdom of heaven.

XX. On the hope of the apostles, on the last being made first. Where laborers are hired for the vineyard. On the sons of Zebedee, on the first seat, on two blind men sitting by the way.

XXI. On the donkey and its colt, on the money changers cast out from the temple, on the cursed fig tree, on two sons sent to the vineyard, on the publicans and harlots.

XXII. On the vine-dressers who kill those sent to them for the sake of claiming the fruits, on those invited promiscuously and the wedding garment.

XXIII. On the tribute and the image of Caesar, on the same wife of seven brothers, on the greatest commandments, on the son of David.

XXIV. On the seat of Moses upon which the scribes and Pharisees sat, on the kingdom of heaven closed by the same, and on the houses of widows devoured by the same, on those going around sea and dry land, and saying: "Whoever shall have sworn by the temple, it is nothing," and on those tithing mint and dill, and building the sepulchres of the prophets, and on Jerusalem which kills the prophets and stones those who are sent to her.

XXV. On the structure of the temple to the disciples questioning, and on those who are on the roof, lest they descend to take anything from the house; and those who are in the field, lest they return to take their tunic, and on those pregnant and nursing.

XXVI. On the darkened sun, moon, and stars.

XXVII. On the faithful servant whom the lord appointed over his family, on the ten virgins, on the man set out on a journey, who delivered his substance to his servants.

XXVIII. On the coming of the Son of Man coming in his majesty.

XXIX. On the woman who approached Jesus in the house of Simon the leper, having an alabaster jar of precious ointment.

XXX. On the first day of unleavened bread, in which the disciples approached Jesus, saying: "Where do you wish that we prepare for you to eat the Passover?"

XXXI. When Jesus came into the field which is called Gethsemane, and says to his disciples: "Sit here until I go there to pray," and on his soul sorrowful even unto death, on the cup if it is possible to pass from him, on the willing spirit and weak flesh, and again: "Father, can this cup not pass unless I drink it? thy will be done."

XXXII. De Juda, qui erat unus de duodecim discipulis, veniente ad Jesum cum plurima turba ut eum traderet; de gladio quem jussit Petro convertere in locum suum.

XXXIII. De Pilato: cum sederet pro tribunali, misit ad illum uxor sua, dicens: Nihil tibi sit et justo isti. De transeuntibus juxta crucem qui movebant capita sua, et dicebant: Hic est qui destruebat templum et in triduum illud reaedificabat.

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CAPUT PRIMUM. De nativitate Christi, et de Magis cum muneribus, ac de infantibus occisis.

1. Christi ex regio et sacerdotali genere ortus. Gradum, quem Matthaeus in ordine regiae successionis ediderat, Lucas in sacerdotali origine computat. Quem dum uterque dinumerat, cognationem in Domino utriusque tribus uterque significat. Recteque generationis gradus ponitur: quia sacerdotalis et regiae tribus societas per David ex conjugio inita, jam a Salathiel in Zorobabel confirmetur ex genere. Atque ita dum Matthaeus paternam originem, quae ex Juda proficiscebatur, recenset, Lucas vero acceptum per Natham ex tribu Levi genus edocet (Luc. III, 24); suis quibusque patribus Domino nostro Jesu Christo, qui est aeternus et rex et sacerdos, etiam in carnali ortu utriusque generis gloriam probaverunt. Quod vero Joseph potiusquam Mariae nativitas recensetur, nihil refert: eadem enim est totius tribus atque una cognatio. Exemplum autem etiam Matthaeus et Lucas dederunt, patres invicem appellantes, non tam genere quam gente: quia ab uno tribus coepta, sub unius successionis et originis familia continetur. Cum enim filius David atque Abrahae esset ostendendus, quia ita Matthaeus coepit; Liber generationis Jesu Christi, filii David, filii Abrahae (Matth. I, 1): non differt quis in originis numero atque ordine collocetur, dummodo universorum familia coepta esse intelligatur ab uno. Ita cum ejusdem tribus sit Joseph et Maria; dum profectus esse ex Abrahae genere Joseph ostenditur, profecta quoque docetur et Maria. Haec enim in lege ratio servata est, ut si mortuus sine filiis familiae princeps fuisset, defuncti uxorem posterior frater ejusdem cognationis acciperet, susceptosque filios in familiam ejus qui mortuus esset referret (Deut. XXV, 5): maneretque ita in primogenitis successionis ordo, cum patres eorum, qui post nati essent, aut nomine haberentur, aut genere.

XXXII. On Judas, who was one of the twelve disciples, coming to Jesus with a very great crowd to deliver him; on the sword which he ordered Peter to return into its place.

XXXIII. On Pilate: when he sat on the judgment seat, his wife sent to him, saying: "Have nothing to do with that just man." On those passing by near the cross who moved their heads and said: "This is he who destroyed the temple and in three days rebuilt it."

668 COMMENTARY OF SAINT HILARY ON THE GOSPEL OF MATTHEW.

CHAPTER ONE. On the birth of Christ, and on the Magi with gifts, and on the infants killed.

1. The birth of Christ from the royal and priestly race. The degree, which Matthew had set forth in the order of royal succession, Luke reckons in the priestly origin. While each counts them through, each signifies the relationship in the Lord of both tribes. And the degree of generation is rightly placed: because the association of the priestly and royal tribe entered into through David by marriage, is now confirmed by race from Salathiel in Zerubbabel. And so while Matthew reviews the paternal origin, which proceeded from Judah, Luke however teaches the race received through Nathan from the tribe of Levi; to each of their own fathers they proved for our Lord Jesus Christ, who is eternal both king and priest, also in the fleshly birth the glory of both races. But that the birth of Joseph rather than of Mary is reviewed, matters nothing: for the relationship of the entire tribe is the same and one. Moreover, Matthew and Luke also gave an example, calling each other fathers, not so much by race as by nation: because the tribe having been begun from one, is contained under the family of one succession and origin. For when the son of David and of Abraham was to be shown, because Matthew thus began: "The book of the generation of Jesus Christ, the son of David, the son of Abraham"; it does not differ who may be placed in the number and order of origin, provided that the family of all is understood to have been begun from one. Thus since Joseph and Mary are of the same tribe; while Joseph is shown to have proceeded from the race of Abraham, Mary is also taught to have proceeded. For this reason was observed in the law, that if the prince of a family had died without sons, the later brother of the same relationship should receive the wife of the deceased, and should refer the children received into the family of him who had died: and so the order of succession should remain in the firstborn, since their fathers, who had been born later, were held either by name or by race.

2. Cur generationes quaedam omissae. Cur quatuordecim ubi tantum tredecim recensentur. Sequens illud est, ut quia diximus, secundum rerum fidem, generationis istius ordinem nec numero sibi nec successione constare; hujus quoque rei ratio afferatur. Non enim levis causa est, ut aliud in narratione sit, aliud fuerit in gestis; et aliud referatur in summa, aliud vero teneatur in numero. Namque ab Abraham usque ad David quatuordecim generationes enumeratae sunt, et David usque ad transmigrationem Babylonis generationes quatuordecim, cum in Regnorum libris decem et septem deprehendantur. But in this there is no fault of lying or of negligence. For three have been passed over by reason. Nam Joras genuit Ochoziam, Ochozias vero genuit Joam, Joas deinde Amasiam, Amasias autem Oziam (IV Reg. VIII, 25). Et in Matthaeo Joras Oziam genuisse scribitur, cum quartus ab eo sit. Hoc ita (supple, factum est), quia ex gentili femina Joras Ochoziam genuit, ex Achab scilicet domo: dictumque erat per prophetam, non nisi quarta generatione in throno regni Israel quemquam de domo Achab esse sessurum. Purgata igitur Achab familia gentili, tribusque praeteritis, jam regalis in quarto generationum consequentium origo numeratur. Quod vero usque ad Mariam generationes quatuordecim esse scribuntur, cum in numero tredecim reperiantur; nullus error esse poterit scientibus non eam solum esse Domino nostro Jesu Christo originem, quae coepit ex Maria; sed in procreatione corporea, nativitatis aeternae significantiam comprehendere.

3. In eos qui nolunt Mariam virginem permansisse. Generationis autem ratio simplex est. Nam conceptum ex Spiritu sancto, natum ex Maria virgine, omnium opus prophetarum est. Sed plures irreligiosi, et a spiritali doctrina admodum alieni, occasionem ex eo occupant turpiter de Maria opinandi, quod dictum sit, Priusquam convenirent, inventa est in utero habens (Matth. I, 18): et illud, Noli timere accipere Mariam conjugem tuam (Ibid. 20): et illud, Non cognovit eam donec peperit (Ibid. 25); non recordantes desponsatam fuisse, et dictum hoc Joseph volenti eam abjicere; quia justus ipse nollet in eam lege decerni. Igitur ne qua de partu ejus ambiguitas existeret, ipse concepti ex Spiritu sancto Christi testis assumitur: dehinc quia desponsata esset, in conjugem recipitur. Cognoscitur itaque post partum id est, transit in conjugis nomen. Cognoscitur enim, non admiscetur. Denique cum transire Joseph ad Aegyptum admonetur, ita dicitur: Accipe puerum et matrem ejus; et, Revertere cum puero et matre ejus (Matth. II, 13 et 20); et rursum in Luca (Luc. II, 33, juxta graec.): Et erat Joseph et mater ejus.

2. Why certain generations were omitted. Why fourteen where only thirteen are reviewed. That which follows is, that because we have said that, according to the faith of things, the order of this generation consists neither in number nor in succession for itself; the reason of this thing also may be brought forward. For the cause is not light, so that one thing should be in the narration, another should have been in the deeds; and one thing should be referred to in the sum, but another should be held in the number. For from Abraham up to David fourteen generations were enumerated, and from David up to the transmigration of Babylon fourteen generations, although in the books of Kings seventeen are detected. But in this there is no fault of lying or of negligence. For three have been passed over by reason. For Joram begot Ahaziah, Ahaziah however begot Joash, Joash thereafter Amaziah, Amaziah moreover Uzziah. And in Matthew Joram is written to have begotten Uzziah, although he is the fourth from him. This thus (supply, happened), because from a gentile woman Joram begot Ahaziah, namely from the house of Ahab: and it had been said through the prophet, that not except in the fourth generation should anyone from the house of Ahab sit on the throne of the kingdom of Israel. Therefore, the gentile family of Ahab having been purged, and three generations having been passed over, now the royal origin in the fourth of the following generations is numbered. But that up to Mary fourteen generations are written to be, although in number thirteen are found; no error can be for those knowing that not that origin alone is for our Lord Jesus Christ, which began from Mary; but in the corporeal procreation, the significance of the eternal birth is comprehended.

3. Against those who do not wish Mary to have remained a virgin. Moreover, the reason of the generation is simple. For the conception from the Holy Spirit, born from the Virgin Mary, is the work of all the prophets. But many irreligious people, and those quite alienated from spiritual doctrine, basely occupy the occasion for thinking about Mary from this, because it was said: "Before they came together, she was found having in her womb" (Matt. 1:18); and that: "Do not fear to take Mary your wife" (ibid. 20); and that: "He did not know her until she brought forth" (ibid. 25); not remembering that she had been betrothed, and that this was said to Joseph wishing to cast her off, because he being just did not wish that it be decreed against her by the law. Therefore, lest any ambiguity should exist concerning her bringing forth, he himself is assumed as a witness of Christ conceived from the Holy Spirit; thereafter because she had been betrothed, she is received as a wife. And so she is known after the birth, that is, she passes into the name of a wife. For she is known, not mingled. Finally when Joseph is admonished to pass to Egypt, it is said thus: "Take the child and his mother"; and: "Return with the child and his mother" (Matt. 2:13 and 20); and again in Luke (Luke 2:33): "And Joseph and his mother were."

Et quotienscumque de utroque fit sermo, mater potius Christi, quia id erat; non uxor Joseph est nuncupata, quia non erat. Sed haec quoque ab angelo ratio servata est: ut cum desponsatam cum justo Joseph significabat, conjugem nuncuparet. Nam ita ait: Joseph fili David, noli timere accipere Mariam conjugem tuam. Ergo et conjugis nomen sponsa suscepit, et post partum in conjugem recognita tantum Jesu mater ostenditur: ut quemadmodum justo Joseph deputaretur ejusdem Mariae in virginitate conjugium, ita venerabilis ejus ostenderetur in Jesu matre virginitas.

4. Josepho ex prioro conjugio filii. Verum homines pravissimi hinc praesumunt opinionis suae auctoritatem, quod plures Dominum nostrum fratres habuisse sit traditum. Qui sit Mariae filii fuissent, et non potius Joseph ex prioro conjugio suscepti; numquam in tempore passionis Joanni apostolo transcripta esset in matrem, Domino ad utrumque dicente: Mulier, ecce filius tuus (Joan. XIX, 26 et 27); et Joanni: Ecce mater tuas nisi quod ad desolatae solatium, charitatem filii in discipulo relinquebat.

5. Magorum fides et munera quid indicent. Stellae autem ortus primum a Magis intellectus, indicat mox gentes in Christum credituras, et homines professionis longe a scientia divinae cognitionis aversae, lumen quod statim in ortu ejus exstitit cognituros. Denique oblatio munerum intelligentiam in eo totius qualitatis expressit: in auro regem, in thure Deum, in myrrha hominem confitendo. Atque ita per venerationem eorum, sacramenti omnis est consummata cognitio: in homine mortis, in Deo resurrectionis, in rege judicii. Quod vero repetere iter, atque ad Herodem in Judaeam redire prohibentur (Matth. II, 12): nihil a Judaea petere scientiae agnitionisque permittitur, sed in Christo salutem omnem et spem locantes, admonemur prioris vitae itinere abstinere.

6. Quid fuga Christi in Aegyptum. Innocentes, martyres. Parante autem Herode parvuli necem, Joseph per Angelum monetur, ut eum in Aegyptum transferat (Ibid. 13): Aegyptum idolis plenam, et omnigenum deum monstra venerantem. Jam post Judaeorum insectationem, et in exstinguendo eo profanae plebis assensum, Christus ad gentes inanissimis religionibus deditas transit: et Judaeam relinquens, ignoranti eum saeculo colendus infertur, Bethlehem, id est, Judaea, martyrum sanguine redundante. Herodis vero furor et infantium interfectio, populi Judaici in Christianos saevientis est forma: existimantis se beatorum Martyrum caede posse in omnium fide et professione Christi nomen exstinguere.

And as often as speech is made concerning both, the mother rather of Christ, because she was that, was named; not the wife of Joseph, because she was not. But this reason was also observed by the angel: that when he signified her betrothed with the just Joseph, he should name her wife. For thus he says: "Joseph son of David, do not fear to take Mary your wife." Therefore both the betrothed received the name of wife, and having been recognized as a wife after the birth she is shown only as the mother of Jesus: so that just as the marriage of the same Mary in virginity should be deputed to the just Joseph, so her venerable virginity should be shown in the mother of Jesus.

4. Sons to Joseph from a prior marriage. But most wicked men presume from here the authority of their opinion, because it has been handed down that our Lord had several brothers. Who, if they had been sons of Mary, and not rather received to Joseph from a prior marriage; she would never at the time of the passion have been transcribed as a mother to John the apostle, the Lord saying to both: "Woman, behold your son" (John 19:26 and 27); and to John: "Behold your mother"; unless because for the solace of the desolate one, he was leaving the charity of a son in the disciple.

5. What the faith and gifts of the Magi indicate. Moreover, the rising of the star first understood by the Magi, indicates that soon the gentiles would believe in Christ, and men of a profession far turned away from the science of divine knowledge, would know the light which immediately at his birth existed. Finally the offering of gifts expressed the understanding in him of the entire quality: in gold confessing a king, in incense a God, in myrrh a man. And so through their veneration, the knowledge of the entire sacrament was consummated: in the man of death, in God of resurrection, in the king of judgment. But that they are prohibited to repeat the journey, and to return to Herod in Judea (Matt. 2:12): we are permitted to seek nothing of science and acknowledgment from Judea, but placing all salvation and hope in Christ, we are admonished to abstain from the journey of our prior life.

6. What the flight of Christ into Egypt. Innocents, martyrs. Moreover, with Herod preparing the death of the little one, Joseph is admonished through the Angel, that he transfer him into Egypt (ibid. 13): Egypt full of idols, and venerating monsters as every kind of god. Now after the persecution of the Jews, and the assent of the profane people in extinguishing him, Christ passes to the gentiles given over to most empty religions: and leaving Judea, he is brought in to be worshipped by the world ignorant of him, Bethlehem, that is, Judea, overflowing with the blood of martyrs. Moreover, the fury of Herod and the killing of the infants, is the form of the Jewish people raging against Christians: thinking that they can extinguish the name of Christ in the faith and profession of all by the slaughter of the blessed Martyrs.

7. Ecclesia dolet Judaeorum perditionem. Sed gloriosus per prophetam neci eorum honor redditur, dicentem, Vox in Rama audita est, ploratus et ululatus multus, Rachel plorans filios suos: et noluit consolari, quia non sunt (Jerem. XXXI, 15: et Matth. II, 18). Rachel Jacob uxor fuit diu sterilis; sed nullum ex his quos genuit amisit. Verum haec in Genesi Ecclesiae typum praetulit. Non igitur illius vox et ploratus auditur, quae nullum habuit amissorum filiorum dolorem, sed hujus Ecclesiae diu sterilis, nunc vero fecundae. Hujus ploratus ex filiis, non idcirco quia peremptos dolebat, auditur; sed quia ab his perimebantur, quos primum genitos filios retinere voluisset. Denique consolari se noluit quae dolebat. Non enim non erant ii, qui mortui putabantur; in aeternitatis enim profectum per martyrii gloriam efferebantur. Consolatio autem rei amissae erat praestanda, non auctae.

CAPUT II.

De Jesu regresso ex Aegypto, et de praedicatione Joannis et baptismo ipsius, et de Domino baptizato.

1. Joseph apostolorum typus. Post quae, mortuo Herode, Joseph per Angelum monetur, ut in Judaeam cum puero et matre ipsius redeat (Matth. II, 20). Et revertens cum Archelaum Herodis filium regnare audisset, timuit eo venire (Ibid. 21): et per angelum monetur, ut in Galilaeam transeat, et in regionis ejus civitate Nazareth inhabitet. Reverti ergo ad Judaeam monetur: et reversus timet. Et rursus visu admonitus, transire ad regionem gentium jubetur. Sed aut timere eum qui admonitus sit non oportuit, aut per angelum deferri admonitio mox mutanda non debuit. Verum typica ratio servata est. Joseph enim apostolorum habet speciem, quibus Christus circumferendus est creditus. Hi tamquam Herode mortuo, id est, populo ejus in passione Domini deperdito, Judaeis praedicare sunt jussi; missi enim erant ad oves perditas domus Israel: sed manente haereditariae infidelitatis dominatu metuunt et recedunt. Admoniti per visum, sancti scilicet Spiritus donum in gentibus contemplantes, ad eas transferunt Christum, Judaeae missum, sed vitam et salutem gentium nuncupatum.

7. The Church grieves the perdition of the Jews. But glorious honor is returned by the prophet to their death, saying: "A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children: and she would not be comforted, because they are not" (Jer. 31:15: and Matt. 2:18). Rachel the wife of Jacob was for a long time sterile; but she lost none of these whom she begot. Truly she in Genesis bore the type of the Church. Therefore not her voice and weeping is heard, who had no grief of lost children, but of this Church for a long time sterile, but now fruitful. Her weeping from her children is heard, not for that reason because she was grieving for those who were killed; but because she was being killed by those whom she would have wished to retain as her firstborn children. Finally she who was grieving did not wish herself to be comforted. For they were not "not," those who were thought to be dead; for they were being carried away into the progress of eternity through the glory of martyrdom. Moreover, consolation was to be provided for a thing lost, not for one increased.

CHAPTER II.

On Jesus having returned from Egypt, and on the preaching of John and his baptism, and on the Lord baptized.

1. Joseph a type of the apostles. After these things, with Herod dead, Joseph is admonished through the Angel, that he return into Judea with the child and his mother (Matt. 2:20). And returning when he had heard that Archelaus the son of Herod reigned, he feared to come there (ibid. 21): and he is admonished through the angel, that he pass into Galilee, and inhabit Nazareth in a city of that region. Therefore he is admonished to return to Judea: and having returned he fears. And again having been admonished by a vision, he is ordered to pass to the region of the gentiles. But either it did not behoove him to fear who had been admonished, or the admonition delivered through the angel ought not to have been changed soon. Truly a typical reason was observed. For Joseph has the appearance of the apostles, to whom Christ was believed to be carried about. These as if with Herod dead, that is, his people having been destroyed in the passion of the Lord, were ordered to preach to the Jews; for they had been sent to the lost sheep of the house of Israel: but with the lordship of hereditary infidelity remaining they fear and withdraw. Admonished through a vision, namely contemplating the gift of the Holy Spirit in the gentiles, they transfer Christ to them, sent to Judea, but named the life and salvation of the gentiles.

2. Joannis locus, praedicatio, vestitus, cibus. In diebus illis venit Joannes praedicans in deserto Judaeae, dicens, Paenitentiam agite; appropinquavit enim regnum coelorum, etc. (Matth. III, 1). In Joanne locus, praedicatio, vestitus, cibus est contuendus: atque ita, ut meminerimus gestorum veritatem non idcirco corrumpi, si gerendis rebus interioris intelligentiae ratio subjecta sit. Fuerant enim praedicanti et locus opportunior, et vestitus utilior, et cibus aptior: sed subest gestis rebus exemplum, et in eo operatio ipsa meditatio est. Nam et ad desertam Judaeam venit, desertam Dei frequentatione, non populi; et vacuum sancti Spiritus habitatione, non hominum; ut praedicationis locus, eorum quibus praedicatio erat missa, solitudinem protestaretur. Poenitentiam quoque regno coelorum propinquante pronuntiat, per quam est reditus ab errore, et recursus a crimine, et post vitiorum pudorem professio desinendi: ut deserta Judaea meminisset eum se suscepturam, in quo coelorum est regnum; non vacuum deinceps futuram, si se a veteribus vitiis poenitentiae confessione purgasset. Pilis etiam camelorum vestis adtexta, peregrinum propheticae istius praedicationis habitum designat: cum exuviis immundarum pecudum, quibus pares existimamur, Christi praedicator induitur; fitque sanctificatum habitu prophetali, quidquid in nobis vel inutile fuerat ante, vel sordidum. Zonae autem praecinctio, efficax in omne opus bonum est apparatus: ut ad omne ministerium Christi voluntate simus accincti. In esum etiam eliguntur locustae, fugaces hominum, et ad omnem adventus nostri sensum evolantes: nos scilicet, qui ab omni sermone et congressu prophetarum ipsis quibusdam corporum saltibus efferebamur. Voluntate vagi, operibus inutiles, verbis queruli, fide peregrini, nunc sumus sanctorum alimonia et satietas prophetarum electi simul cum melle silvestri: dulcissimum ex nobis cibum, non ex alveariis legis, sed ex truncis silvestrium arborum praebituri.

3. Filios Abrahae vel diaboli facit fides aut infidelitas. Tali igitur Joannes habitu praedicans, venientes Phariseos et Sadducaeos ad baptismum, progenies nuncupat viperarum: fructum ut dignum poenitentiae faciant monet, neve Abraham patrem habere se glorientur, quia ex lapidibus Deus potens est Abrahae filios excitare (Matth. III, 7-9). Non enim successio carnis quaeritur, sed fidei haereditas. Dignitas igitur originis in operum consistit exemplis: et prosapiae gloria fidei imitatione retinetur. Diabolus infidelis, Abraham fidelis. Nam ille in hominis transgressione fuit perfidus, hic vero justificatus ex fide est.

2. The place, preaching, clothing, food of John. "In those days came John preaching in the desert of Judea, saying: Repent; for the kingdom of heaven has approached," etc. (Matt. 3:1). In John the place, preaching, clothing, food is to be contemplated: and so, that we may remember that the truth of deeds is not for that reason corrupted, if the reason of interior intelligence be subjected to the things to be done. For to the one preaching both the place was more opportune, and the clothing more useful, and the food more apt: but an example underlies the things done, and in it the operation itself is meditation. For he also came to the deserted Judea, deserted by the frequenting of God, not of the people; and empty of the habitation of the Holy Spirit, not of men; so that the place of preaching might protest the solitude of those to whom the preaching was sent. He also pronounces repentance with the kingdom of heaven approaching, through which there is a return from error, and a recourse from crime, and after the shame of vices a profession of ceasing: so that the deserted Judea might remember that she was about to receive him, in whom is the kingdom of heaven; not to be empty thereafter, if she had purged herself from old vices by the confession of repentance. Also the clothing woven from the hairs of camels designates the pilgrim habit of that prophetic preaching: since with the skins of unclean cattle, to which we are estimated equal, the preacher of Christ is clothed; and whatever in us had been either useless before or sordid, becomes sanctified by the prophetic habit. Moreover, the girding of the belt is a preparation effective for every good work: so that we may be girded by will to every ministry of Christ. Also locusts are chosen for food, fleeing from men, and flying away at every sense of our approach: namely us, who were being carried away from every word and meeting of the prophets by certain leaps of the bodies. Wandering by will, useless in works, complaining in words, pilgrims in faith, now we are the nourishment of the saints and the satiety of the prophets chosen together with wild honey: being about to provide the sweetest food from us, not from the hives of the law, but from the trunks of wild trees.

3. Faith or infidelity makes sons of Abraham or of the devil. John therefore preaching in such a habit, names the Pharisees and Sadducees coming to baptism a "brood of vipers": he warns that they make fruit worthy of repentance, nor let them boast that they have Abraham as father, because God is powerful to raise up sons of Abraham from stones (Matt. 3:7-9). For the succession of the flesh is not sought, but the inheritance of faith. Therefore the dignity of origin consists in the examples of works: and the glory of the lineage is retained by the imitation of faith. The devil is unfaithful, Abraham faithful. For that one was treacherous in the transgression of man, but this one was justified from faith.

Igitur uniuscujusque mores atque vita propinquitatem cognationis acquirit: ut qui fideles sunt, Abrahae propago per faith sint; qui autem infideles sunt, in diaboli progeniem infidelitate mutantur: quando et Pharisei viperarum natio nuncupantur, et gloriatio sanctificati parentis eis inhihetur, et ex saxis ac rupibus Abrahae filii excitantur, et ut operantes dignos fructus poenitentiae sint admonentur: ut qui diabolum patrem habere coeperant, cum eis, qui de lapidibus excitarentur, rursum Abrahae filii per fidem fiant.

4. Christus noster servator et iudex. Securis vero radicibus arborum apposita testatur (Matth. III, 10) jus praesentis in Christo potestatis, infructuosarum arborum caede et concrematione significans inutilis perfidiae excidium conflagrationi iudicii praeparari. Et quia Legis opus esset jam inefficax ad salutem, et Joannes baptizandis in poenitentiam nuntius exstitisset (prophetarum enim officium erat a peccatis revocare, Christi vero proprium, salvare credentes); se quidem baptizare in poenitentiam dicit, sed fortiorem esse venturum, cujus ferendorum calceamentorum sit indignus officio (Ibid. 11): apostolis circumferendae praedicationis gloriam derelinquens, quibus speciosis pedibus pacem Dei erat debitum nuntiare (Esa. LII, 7). Salutis igitur nostrae et iudicii tempus designat in Domino, dicens, Ille baptizabit vos in Spiritu sancto et igni: quia baptizatis in Spiritu sancto, reliquum sit consummari igne iudicii. Habens ventilabrum in manu, et purgabit aream suam, et congregabit triticum suum in horreum; paleas autem comburet igni inextinguibili (Matth. III, 12). Ventilabri opus est, ab infructuosis fructuosa discernere. Quod in manu Domini sit, arbitrium indicat potestatis, triticum suum, perfectos scilicet credentium fructus, horreis recondentis; paleas vero, id est, inutilium atque infructuosorum hominum inanitatem, igni iudicii concremantis.

5. Hominem assumptione, aquas lavacro sanctificavit. Tunc venit Jesus a Galilaea in Jordanem ad Joannem, ut baptizaretur ab eo (Ibid. 13); et reliqua. Erat in Christo Jesu homo totus; atque ideo in famulatum spiritus corpus assumptum, omne in se sacramentum nostrae salutis explevit. Ad Joannem igitur venit ex muliere natus, constitutus sub lege, et per Verbum caro factus. Ipse quidem lavacri egens non erat, quia de eo dictum est, Peccatum non fecit (I Pet. II, 22); et ubi peccatum non est, remissio quoque ejus est otiosa.

Therefore the morals and life of each one acquires the proximity of relationship: so that those who are faithful, are the offspring of Abraham through faith; but those who are unfaithful, are changed into the brood of the devil by infidelity: when also the Pharisees are named a nation of vipers, and the boasting of a sanctified parent is inhibited for them, and sons of Abraham are raised up from rocks and crags, and they are admonished so that they may be producing worthy fruits of repentance: so that those who had begun to have the devil as father, may again become sons of Abraham through faith together with those who would be raised up from stones.

4. Christ our savior and judge. Moreover, the axe placed at the roots of the trees testifies (Matt. 3:10) to the right of the present power in Christ, signifying by the cutting and burning of the unfruitful trees that the destruction of useless perfidy is prepared for the conflagration of judgment. And because the work of the Law would be now ineffective for salvation, and John had stood forth as a messenger for those to be baptized into repentance (for it was the office of the prophets to recall from sins, but the property of Christ to save those believing); he indeed says that he baptizes into repentance, but that a stronger one is about to come, of whose carrying of shoes he is unworthy of the office (*ibid.* 11): leaving the glory of the preaching to be carried about to the apostles, for whom it was due to announce the peace of God with beautiful feet (Isa. 52:7). Therefore he designates the time of our salvation and judgment in the Lord, saying: "He will baptize you in the Holy Spirit and fire": because for those baptized in the Holy Spirit, it remains to be consummated by the fire of judgment. "Having a winnowing fan in his hand, and he will purge his floor, and he will gather his wheat into the barn; but the chaff he will burn with unquenchable fire" (Matt. 3:12). The work of the winnowing fan is to discern the fruitful from the unfruitful. That it is in the hand of the Lord indicates the judgment of power, of him storing his wheat, namely the perfect fruits of the believers, in the barns; but the chaff, that is, the emptiness of useless and unfruitful men, burning with the fire of judgment.

5. He sanctified man by assumption, the waters by the washing. "Then Jesus came from Galilee into the Jordan to John, that he might be baptized by him" (*ibid.* 13); and the rest. There was in Christ Jesus a whole man; and therefore the body assumed into the service of the spirit fulfilled in itself every sacrament of our salvation. Therefore he came to John born from a woman, constituted under the law, and through the Word made flesh. He indeed was not in need of the washing, because it was said of him: "He did not commit sin" (1 Pet. 2:22); and where sin is not, the remission also of it is idle.

Sed assumptum ab eo creationis nostrae fuerat et corpus et nomen: atque ita non ille necessitatem habuit abluendi, sed per illum in aquis ablutionis nostrae erat sanctificanda purgatio. Denique et a Joanne baptizari prohibetur, ut Deus (Matth. III, 14): et ita in se fieri oportere, ut homo edocet (Ibid. 15). Erat enim per eum omnis implenda justitia, per quem solum lex poterat impleri. Atque ita et prophetae testimonio lavacro non eget, et exempli sui auctoritate humanae salutis sacramenta consummat, hominem et assumptione sanctificans et lavacro.

6. Baptismi nostri effectus in Christi baptismo adumbrati. Ordo etiam in eo arcani coelestis exprimitur. Nam baptizato eo, reseratis coelorum aditibus, Spiritus sanctus emittitur, et specie columbae visibilis agnoscitur, et istius modi paternae pietatis unctione perfunditur. Vox deinde de coelis ita loquitur: Filius meus es tu, ego hodie genui te (Ibid. 17). Filius Dei auditu conspectuque monstratur, plebique infidae et prophetis inobedienti testimonium de Domino suo mittitur et contemplationis et vocis: ac simul ut ex eis quae consummabantur in Christo cognosceremus, post aquae lavacrum, et de coelestibus portis sanctum in nos Spiritum involare, et coelestis nos gloriae unctione perfundi, et paternae vocis adoptione Dei filios fieri; cum ita dispositi in nos sacramenti imaginem ipsis rerum effectibus veritas praefiguraverit.

CAPUT III.

De tentatore diabolo, et de jejuniis Jesu quadraginta diebus, de Petro et Andraea piscatoribus.

1. Tunc Jesus ductus est in desertum ab Spiritu, ut tentaretur a diabolo (Matth. IV, 1), et reliqua. Et in desertum traductio, et quadraginta dierum jejunium, et post jejunium fames, et satanae tentatio, et responsio Domini, magni coelestisque consilii effectibus plena sunt. Nam quod in desertum ductus est, significatur libertas Spiritus sancti, hominem suum jam diabolo offerentis, et permittentis tentandi et assumendi occasionem, quam non nisi datam tentator habuisset. Erat igitur in diabolo de metu suspicio, non de suspicione cognitio: movebatur enim quadraginta dierum jejunio.

But both the body and name of our creation had been assumed by him: and so he did not have the necessity of washing, but through him in the waters the purgation of our washing was to be sanctified. Finally he is prohibited by John to be baptized, as God (Matt. 3:14): and he teaches that it behooves to be done thus in himself, as man (ibid. 15). For all justice was to be fulfilled through him, through whom alone the law could be fulfilled. And so he does not need the washing by the testimony of the prophet, and by the authority of his example he consummates the sacraments of human salvation, sanctifying man both by assumption and by the washing.

6. The effects of our baptism shadowed in the baptism of Christ. The order also in it of the heavenly mystery is expressed. For with him baptized, the entrances of the heavens having been unlocked, the Holy Spirit is sent forth, and is recognized in the visible form of a dove, and is poured over with the unction of paternal piety of this kind. Then a voice from the heavens speaks thus: "You are my Son, today I have begotten you" (ibid. 17). The Son of God is shown by hearing and sight, and to the unfaithful people and disobedient to the prophets the testimony concerning their Lord is sent both of contemplation and of voice: and at the same time so that we might know from those things which were being consummated in Christ, that after the washing of water both the Holy Spirit flies into us from the heavenly gates, and we are poured over with the unction of heavenly glory, and by the adoption of the paternal voice we become sons of God; since the truth prefigured the image of the sacrament thus disposed in us by the very effects of things.

CHAPTER III.

On the tempter devil, and on the fasting of Jesus for forty days, on Peter and Andrew fishermen.

"Then Jesus was led into the desert by the Spirit, that he might be tempted by the devil" (Matt. 4:1), and the rest. Both the leading into the desert, and the fasting of forty days, and the hunger after the fasting, and the temptation of Satan, and the response of the Lord, are full of the effects of great and heavenly counsel. For that he was led into the desert, the liberty of the Holy Spirit is signified, already offering his man to the devil, and permitting the occasion of tempting and assuming, which the tempter would not have had unless given. There was therefore in the devil a suspicion from fear, not a knowledge from suspicion: for he was moved by the forty days' fast.

Sciebat totidem diebus aquas abyssi effusas (Gen. VII, 17), exploratam repromissionis terram, Moysi legem a Deo scriptam, annorum quoque, quibus plebs in eremo vita angelorum habituque mansit, hunc numerum fuisse expletum. Igitur istius temporis metu, in tentando eo, quem hominem contuebatur, sumpsit temeritatem. Adam enim pellexerat, et in mortem fallendo traduxerat. Sed ita dignum nequitia ejus et scelere erat, ut in eo, cujus morte et calamitatibus gloriabatur homine vinceretur; et qui Dei beneficia homini invidisset, ante tentationem Deum in homine intelligere non posset. Tentatur igitur statim post baptismum Dominus, tentatione sua indicans in sanctificatis nobis maxime diaboli tentamenta grassari: quia victoria ei est magis exoptata de sanctis.

2. Fames Christi qualis.

Non cibum etiam hominum esuriit, sed salutem: nam post quadraginta dies, non in quadraginta diebus esuriit (Matth. IV, 2), Moyse et Elia in eodem jejunii tempore non esurientibus. Igitur cum esuriit Dominus, non inediae subrepsit operatio: sed virtus illa, quadraginta dierum non mota jejunio, naturae suae hominem dereliquit. Non enim erat a Deo diabolus, sed a carne vincendus: quam utique tentare ausus non fuisset, nisi in ea per esuritionis infirmitatem quae sunt hominis recognovisset. Quam utique in eo sentiens ita orsus est: Si filius Dei es (Matth. IV. 3). Anceps sermo est, si filius Dei es. Licet esurientem videret, quadraginta tamen dierum in eo jejunium pertimescebat. Qua rerum ratione indicat, post quadraginta dierum conversationem, quibus post passionem in saeculo erat commoraturus, esuritionem se humanae salutis habiturum. Quo in tempore, expectatum Deo patri munus, hominem quem assumpserat reportavit.

3. Quid diabolus Christi deitatem explorare, vel patientiam tentet frangere. Christus Deus et homo.

Contuendum itaque nunc illud est, quibus tandem interrogationibus usus sit. Ait: Si filius Dei es, dic ut lapides isti panes fiant. Fallax diabolus, et ad traducendum artifex callidissimus, posse omnia Christum sciebat, et esuritionem in homine ex ipso jejunii tempore sentiebat, ignarus quidnam esuriretur. Eam ergo in tentando conditionem operis proposuit, per quam et in Deo, ex demutatione lapidum in panes, virtutem potestatis agnosceret; et in homine, oblectamento cibi, patientiam esuritionis illuderet.

He knew that for as many days the waters of the abyss were poured forth (Gen. 7:17), the land of promise explored, the law of Moses written by God, and also of the years in which the people remained in the desert with the life and habit of angels, this number had been fulfilled. Therefore from the fear of that time, in tempting him whom he contemplated as man, he took audacity. For he had enticed Adam, and had led him into death by deceiving. But it was thus worthy of his wickedness and crime, that he should be conquered in that man in whose death and calamities he was glorying; and he who had envied the benefits of God to man, could not understand God in man before the temptation. Therefore the Lord is tempted immediately after baptism, indicating by his temptation that the temptations of the devil especially rage in those of us who are sanctified: because victory is more desired by him over the saints.

2. What kind of hunger of Christ.

He did not even hunger for the food of men, but for salvation: for after forty days, not in forty days he hungered (Matt. 4:2), Moses and Elijah not hungering in the same time of fasting. Therefore when the Lord hungered, the operation of lack did not creep in: but that virtue, not moved by the forty days' fast, left the man to his own nature. For the devil was not to be conquered by God, but by the flesh: which certainly he would not have dared to tempt, unless he had recognized those things which are of man in it through the infirmity of hungering. Feeling which certainly in him he thus began: "If you are the son of God" (Matt. 4:3). The speech is ambiguous, "if you are the son of God." Although he saw him hungering, he nevertheless feared in him the forty days' fast. By which reason of things he indicates, that after the conversation of forty days, in which he was to remain in the world after the passion, he would have the hungering for human salvation. In which time, he reported to God the Father the expected gift, the man whom he had assumed.

3. That the devil explores to find out the deity of Christ, or tempts to break his patience. Christ God and man.

Therefore that is now to be contemplated, what interrogations finally he used. He says: "If you are the son of God, say that these stones become loaves of bread." The deceitful devil, and most skillful artisan for leading astray, knew that Christ could do all things, and felt the hungering in the man from the time of the fast itself, ignorant what finally was hungered for. He therefore proposed in tempting a condition of work, through which both in God, from the change of stones into loaves, he might recognize the power of authority; and in man, by the delight of food, he might mock the patience of hungering.

Sed Dominus non panem potius, quam salutem hominum esuriens, ait: Non in pane solo vivit homo (Ibid. 4): quia ipse non solum homo, sed et Deus, licet usque in tentationis diem cibo hominis abstineret, Dei tamen Spiritu alebatur: ostendens non in pane hoc solitario, sed in Verbo Dei alimoniam aeternitatis esse sperandam.

4. Diabolus silet quae contra se: jactantia cavenda. Sequens etiam interrogatio talis est, cum eum in summum templi sustulisset: Si filius Dei es, mitte te deorsum, et reliqua (Ibid. 6). Laborat tentatione Dominum de excelsis ad inferiora deducere: et positum in templi summo, id est, super leges et prophetas eminentem, in humilibus continere. Sciebat quidem et ministeria angelorum prompta esse Dei filio, neque in lapidem posse offensionis incidere (Psal. XC, 12 et 13): quippe super aspidem et basiliscum ambulaturum, et calcaturum leonem et draconem. De his enim quae in se dicta sunt tacuit; sed superiora memorando, vult quoquo modo obedientiam elicere tentato; relaturus hinc gloriam, si sibi Dominus majestatis, licet per confidentiam, paruisset. Sed nulla diabolo contigit tantae fraudis occasio, idipsum Domino tempore posteriore testante, cum dicit: Venit princeps hujus saeculi, et non invenit in me quidquam (Joan. XIV, 30). Digna igitur hanc ejus petulantiam Domini est secuta responsio: Non tentabis Deum et Dominum tuum (Matth. IV, 7). Diaboli conatus et tentamenta contundens, et Deum se protestatur et Dominum: docens a fidelibus abesse oportere jactantiam, quia cum omnia possibilia Deo sint, nihil tamen in tentationem ejus audendum sit.

5. Tentationum Christi idem ordo, qui Adae. Honor saeculi, opus diaboli. Sed jam tertio tota diabolicae potestatis commovetur ambitio. Constituto igitur Domino in monte excelso, universa orbis terrarum regna, eorumque gloriam obtulit, si modo adoraretur ipse (Ibid. 8 et 9). Jam gemina responsione opinionem suspicionis excesserat. Cibo Adam pellexerat, et de paradisi gloria in peccati locum, id est, in regionem vetitae arboris deduxerat: tertio divini nominis ambitione corruerat, diis futurum similem pollicendo.

But the Lord, hungering not for bread rather than the salvation of men, says: "Not in bread alone does man live" (ibid. 4): because he himself not only man, but also God, although up to the day of temptation he abstained from the food of man, he was nevertheless nourished by the Spirit of God: showing that the nourishment of eternity is to be hoped for not in this solitary bread, but in the Word of God.

4. The devil is silent about those things which are against him: boasting is to be avoided. The following interrogation also is such, when he had raised him to the summit of the temple: "If you are the son of God, cast yourself down," and the rest (ibid. 6). He labors by temptation to lead the Lord from the high things to the lower: and him placed in the summit of the temple, that is, eminent above the laws and prophets, to contain in humble things. He knew indeed that also the ministries of angels were prompt for the son of God, nor could he fall into a stone of offense (Ps. 90:12 and 13): since he was about to walk upon the asp and the basilisk, and to trample the lion and the dragon. Concerning these things indeed which were said against him he was silent; but by remembering higher things, he wishes in any way to elicit obedience from the one tempted; about to report glory from here, if the Lord of majesty had obeyed him, although through confidence. But no occasion of so great a fraud happened to the devil, the Lord himself testifying that same thing at a later time, when he says: "The prince of this world comes, and he finds nothing in me" (John 14:30). Therefore a response of the Lord worthy of this petulance of his followed: "You shall not tempt the Lord your God" (Matt. 4:7). Crushing the attempts and temptations of the devil, he protests that he is both God and Lord: teaching that boasting ought to be absent from the faithful, because since all things are possible to God, yet nothing is to be dared in temptation of him.

5. The same order of the temptations of Christ, which of Adam. The honor of the world, the work of the devil. But now for the third time the whole ambition of the diabolical power is moved. Therefore with the Lord constituted on a high mountain, he offered the kingdoms of the whole orb of the lands, and their glory, if only he himself were adored (ibid. 8 and 9). Now by a twin response he had exceeded the opinion of suspicion. He had enticed Adam with food, and had led him from the glory of paradise into the place of sin, that is, into the region of the forbidden tree: for the third time he had corrupted him with the ambition of the divine name, by promising that he would be like the gods.

Igitur adversus Dominum tota jam saeculi potestate pugnatur, et Creatori suo possessio hujus universitatis offertur: ut tenens ordinem fraudis antiquae, quem neque cibo pellegerat, nec loco moverat, nunc vel ambitione corrumperet. Sed responsio Domini dignum de superioribus gradum fecit. Ait enim: Vade satana. Scriptum est enim, Dominum Deum tuum adorabis, et illi soli servies (Ibid. 10). Temeritatis tantae congruum exitum tulit, cum et criminum suorum in satana nomen audivit, et Dominum Deum suum adorandum in homine cognovit. Praebuit etiam hujus responsionis effectum magnum nobis Dominus exemplum: ut contempta humanae potestatis gloria, et saeculi ambitione postposita, solum meminissemus Deum et Dominum adorandum; quia omnis saeculi honor diaboli sit negotium. Post hanc ergo diaboli fugam, Angeli Christo ministrant (Matth. IV, 11); ostendentes, a nobis victo calcatoque diaboli capite, et Angelorum ministeria, et Virtutum in nos coelestium officia non defutura.

6. Apostolorum priorum vocatio quid designet. Cum audisset autem Jesus, quod Joannes traditus esset, secessit in Galilaeam (Ibid. 12). Transitus in Capharnaum, et prophetia Esaiae, rei gestae ordo est. In piscatorum vero electione, ex hominum arte futuri eorum officii opus proditur; ut piscibus e mari, ita hominibus deinceps e saeculo in locum superiorem, id est, in lumen coelestis habitaculi protrahendis. Quibus et artem et patrias et domos relinquentibus, docemur Christum secuturi, et saecularis vitae sollicitudine, et paternae domus consuetudine non teneri. In quatuor vero primum Apostolis eligendis, praeter rerum, fidem, quia et ita gestum est, futurorum Evangelistarum numerus praefiguratur. Galilaeam igitur circuit, et in synagogis praedicat regni Evangelium: et omnium aegritudinum infirmitates medendo, factis ipse se profert: ut quem in prophetarum voluminibus legere erant soliti, praesentem operibus contuerentur.

CAPUT IV. De beatitudine et praeceptis, de reconciliatione fratrum, de adulterio, de oculo et manu eruenda, de juramentis et eleemosyna. 1. Christus in monte, quid. Congregatis igitur pluribus turbis, montem conscendit, et docet (Matth. V, 1): in paternae scilicet majestatis positus celsitudine, coelestis vitae praecepta constituit. Non enim aeternitatis instituta, nisi in aeternitate positus, tradidisset. Denique ita scriptum est: Aperuit os suum, et docebat eos (Ibid. 2). Locutum eum fuisse, promptius erat dicere.

Therefore against the Lord now battle is joined with the whole power of the world, and to his Creator the possession of this universe is offered: so that holding the order of the ancient fraud, whom he had neither enticed with food, nor moved by place, now at least he might corrupt by ambition. But the response of the Lord made a worthy step from the higher things. For he says: "Go away Satan. For it is written, You shall adore the Lord your God, and him alone shall you serve" (ibid. 10). He bore a congruous exit of so great audacity, when he both heard the name of his crimes in "Satan," and recognized in the man that the Lord his God was to be adored. The Lord also provided a great example for us by the effect of this response: so that with the glory of human power despised, and the ambition of the world postponed, we should remember that God and the Lord alone is to be adored; because every honor of the world is the business of the devil. After this flight of the devil therefore, the Angels minister to Christ (Matt. 4:11); showing, with the head of the devil conquered and trampled by us, that both the ministries of Angels, and the offices of heavenly Virtues towards us will not be lacking.

6. What the calling of the first Apostles designates. Moreover, when Jesus had heard that John had been delivered up, he withdrew into Galilee (ibid. 12). The passage into Capernaum, and the prophecy of Isaiah, is the order of the thing done. Moreover, in the election of the fishermen, from the art of the men the work of their future office is brought forth; as fishes from the sea, so men thereafter from the world were to be drawn forth into a higher place, that is, into the light of the heavenly habitation. For whom both leaving art and fatherlands and houses, we are taught about to follow Christ, and not to be held by the solicitude of secular life, and the custom of the paternal house. Moreover, in the four first Apostles to be chosen, besides the faith of things, because it was also thus done, the number of the future Evangelists is prefigured. Therefore he goes around Galilee, and preaches in the synagogues the Gospel of the kingdom: and by healing the infirmities of all sicknesses, he brings himself forward by deeds: so that him whom they were accustomed to read in the volumes of the prophets, they might contemplate present by works.

CHAPTER IV. On beatitudes and precepts, on the reconciliation of brothers, on adultery, on plucking out the eye and hand, on oaths and alms. 1. What Christ on the mountain [designates]. Therefore, with many crowds gathered together, he ascended the mountain and teaches (Matt. 5:1): placed, of course, in the height of the paternal majesty, he established the precepts of the heavenly life. For he would not have handed down the institutes of eternity, unless placed in eternity. Finally, it is thus written: "He opened his mouth and taught them" (ibid. 2). It was more prompt to say that he had spoken.

Sed quia in gloria paternae majestatis institerat, et aeternitatem docebat, idcirco ad motum Spiritus eloquentis obedisse ostenditur humani oris officium.

2. Humilitatis causae et praemium. Beati pauperes spiritu; quoniam ipsorum est regnum coelorum (Ibid. 3). Exemplo Dominus docuerat humanae ambitionis gloriam relinquendam, dicens: Dominum Deum tuum adorabis, et illi soli servies (Matth. IV, 10). Et cum se per prophetas populum humilem et ad verba sua trementem praemonuisset esse electurum (Esai. LXVI, 2); in spiritus humilitate perfectae beatitudinis posuit exordium. Igitur humilia spirantes, id est, esse se homines recordantes, in coelestis regni possessione constituti, conscii sibi ex sordentibus ac tenuissimis se principiis coalitos in hanc formam perfecti corporis procreari, et in hunc sentiendi, contuendi, judicandi, agendi sensum, Deo profectum ministrante, procedere: nihil cuiquam suum esse, nihil proprium, sed cunctis dono parentis unius eadem et veniendi in vitam tribui primordia, et utendi ea substantiam ministrari: ac nos optimi illius, qui nobis sit ista largitus, exemplo, perfunctae in nos bonitatis ejus esse aemulos oportere; ut boni omnibus simus, communia omnia omnibus existimemus; nulla nos nec saecularis fastus insolentia, nec opum cupiditas, nec inanis gloriae ambitio corrumpat: sed subjecti Deo simus, et de communione vivendi in omnes communis vitae charitate teneamur, magnum etiam in eo, quod nati sumus, divinae bonitatis futurum profectum existimantes, cujus praemium atque honor praesentis vitae operibus sit merendus: atque ita per hanc spiritus humilitatem qua de Deo nobis meminerimus et indulta omnia, et deinceps potiora speranda, coelorum regnum erit nostrum.

3. Beati mites; quoniam ipsi haereditabunt terram. (Matth. V, 4). Mitibus terrae haereditatem pollicetur, id est, ejus corporis, quod ipse Dominus assumpsit habitaculum. Quia per mansuetudinem mentis nostrae habitaverit Christus in nobis, nos quoque gloria clarificati ejus corporis vestiemur.

4. Cujus luctus erit consolatio. Beati lugentes; quoniam ipsi consolabuntur (Ibid. 5). Lugentibus aeternae consolationis solatia repromittit. Non orbitates aut contumelias aut damna moerentibus, sed peccata vetera flentibus, et criminum quibus obsordescimus conscientia aerumnosis, haec sedula in coelo consolatio praeparatur.

5. Beati qui esuriunt et sitiunt justitiam; quoniam ipsi saturabuntur (Ibid. 6). Sitientibus et esurientibus justitiam, beatitudinem tribuit: significans extensam in Dei doctrinam sanctorum aviditatem bonis perfectae in coelo satientatis expleri.

But because he had insisted in the glory of the paternal majesty and was teaching eternity, therefore the office of the human mouth is shown to have obeyed the movement of the eloquent Spirit.

2. Causes and reward of humility. "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (ibid. 3). By example the Lord had taught that the glory of human ambition is to be abandoned, saying: "You shall adore the Lord your God, and him alone shall you serve" (Matt. 4:10). And since he had pre-announced through the prophets that he would choose a humble people and one trembling at his words (Isa. 66:2); he placed the beginning of perfect beatitude in the humility of the spirit. Therefore, those breathing humble things, that is, remembering that they are men, constituted in the possession of the heavenly kingdom, conscious to themselves that they were formed from sordid and most thin beginnings into this form of a perfect body, and proceed into this sense of feeling, beholding, judging, and acting, with God ministering the progress: that nothing is anyone's own, nothing proper, but to all by the gift of one parent the same beginnings of coming into life are attributed, and the substance for using it is ministered: and that we, by the example of that best one who has bestowed those things on us, ought to be emulators of his goodness performed towards us; so that we may be good to all, and consider all things common to all; that no insolence of secular pride, nor greed for wealth, nor ambition of vain glory may corrupt us: but that we may be subject to God, and by the communion of living be held in the charity of the common life towards all, estimating even in that which we were born that there will be a great progress of divine goodness, whose reward and honor is to be earned by the works of the present life: and thus through this humility of spirit by which we remember God and all things granted, and henceforth better things to be hoped for, the kingdom of heaven will be ours.

3. "Blessed are the meek, for they shall inherit the earth" (Matt. 5:4). To the meek he promises the inheritance of the earth, that is, of that body which the Lord himself assumed as a habitation. Because through the meekness of our mind Christ will have inhabited in us, we also shall be clothed with the glory of his clarified body.

4. Whose mourning will be consolation. "Blessed are those who mourn, for they shall be comforted" (ibid. 5). He repromises the solaces of eternal consolation to those who mourn. Not to those grieving over bereavements or insults or losses, but to those weeping for old sins, and to those distressed by the consciousness of the crimes by which we are defiled, this assiduous consolation is prepared in heaven.

5. "Blessed are those who hunger and thirst for justice, for they shall be satisfied" (ibid. 6). He attributes beatitude to those thirsting and hungering for justice: signifying that the greed of the saints extended towards the doctrine of God is filled with the goods of perfect satiety in heaven.

6. Beati misericordes; quoniam ipsis miserebitur Deus (Matth. V, 7). Misericordibus misericordiae munera praeparat. In tantum enim Deus benevolentiae nostrae in omnes delectatur affectu, ut misericordiam suam sit solis misericordibus praestiturus.

7. Dei conspectum ferre nequit immundus. Beati mundo corde; quoniam Deum ipsi videbunt (Ibid. 8). Mundis corde conspectum Dei spondet. Nihil enim pollutum et sordidum ad occursum divinae claritatis insistit, et ad conspectum Dei acies obsoletae mentis hebetatur: eos scilicet et visui et occurrui Dei esse patentes, quibus per animi nitorem ac vitae puritatem potestas sit contuendi. Non enim nisi spiritu perfecti, et immortalitate immutati, quod solis mundis corde dispositum est, hoc quod in Deo est immortale cernemus.

8. Beati pacifici; quoniam filii Dei vocabuntur (Ibid. 9). Pacificorum beatitudo adoptionis est merces, ut filii Dei maneant; parens enim omnium Deus unus est. Neque aliter transire in nuncupationem familiae ejus licebit, nisi oblivione earum rerum assumpta, quibus possemus offendi, fraternae invicem charitatis pace vivamus.

9. Beati qui persecutionem patiuntur propter justitiam, et reliqua (Ibid. 10). Perfecta ad postremum eos beatitudine muneratur, quibus omnia pro Christo pati pronus affectus est: quia ipse justitia est. His igitur et regnum reservatur, et merces in coelo copiosa promittitur, qui in contemptu saeculi pauperes spiritu, et damnis rerum praesentium jacturisque probrosi, et adversus maledicta hominum coelestis justitiae confessores, ac deinceps gloriosi promissorum Dei martyres, omnem vitae usum testimonio aeternitatis ejus impenderint.

10. Sal terrae apostoli. Vos estis sal terrae. Quod si sal infatuatum fuerit: ad nihilum valet id quod salietur (Matth. V, 12). Sal, ut arbitror, terrae nullum est: quomodo ergo apostolos sal terrae nuncupavit? Sed proprietas est quaerenda dictorum, quam et apostolorum officium, et ipsius salis natura monstrabit. Sal est in se uno continens aquae et ignis elementum; et hoc ex duobus est unum. Hic igitur in unum usum humani generis effectus, incorruptionem corporibus quibus fuerit adpersus impertit, et ad omnem sensum conditi saporis aptissimus est. Apostoli autem sunt rerum coelestium praedicatores, et aeternitatis velut satores: immortalitatem omnibus corporibus, quibus eorum sermo adpersus fuerit, conserentes, atque, ut Joannes superius testis est, sacramento aquae ignisque perfecti. Merito igitur sal terrae nuncupati sunt, per virtutem doctrinae saliendi modo aeternitati corpora reservantes. Sed natura salis semper eadem est, nec immutari umquam potest.

6. "Blessed are the merciful, for God will have mercy on them" (Matt. 5:7). He prepares the gifts of mercy for the merciful. For God is so delighted with the affection of our benevolence towards all, that he is about to provide his mercy only to the merciful.

7. The unclean is unable to bear the sight of God. "Blessed are the clean of heart, for they shall see God" (ibid. 8). He promises the sight of God to the clean of heart. For nothing polluted and sordid stands at the encounter of divine clarity, and at the sight of God the sharpness of an obsolete mind is dulled: namely, that those are patent both to the sight and encounter of God, to whom through the brightness of the soul and the purity of life there is the power of beholding. For unless we are perfect in spirit, and changed by immortality, which is disposed only for the clean of heart, we shall not discern this which in God is immortal.

8. "Blessed are the peacemakers, for they shall be called sons of God" (ibid. 9). The beatitude of the peacemakers is the reward of adoption, so that they may remain as sons of God; for God alone is the parent of all. Nor will it be permitted otherwise to pass into the naming of his family, unless with the forgetting of those things by which we could be offended assumed, we live in the peace of mutual fraternal charity.

9. "Blessed are those who suffer persecution for the sake of justice," and the rest (ibid. 10). Finally he remunerates those with perfect beatitude, for whom the affection is prone to suffer all things for Christ: because he himself is justice. For these therefore both the kingdom is reserved, and a copious reward in heaven is promised, who in contempt of the world are poor in spirit, and shameful by the losses and forfeitures of present things, and confessors of heavenly justice against the maledictions of men, and thereafter glorious martyrs of the promises of God, have expended the whole use of life in the testimony of his eternity.

10. The apostles are the salt of the earth. "You are the salt of the earth. But if the salt has become tasteless, that which is salted is worth nothing" (Matt. 5:13 [Hilary cites as V, 12]). Salt of the earth, as I judge, there is none: how then did he call the apostles the salt of the earth? But the property of the sayings must be sought, which both the office of the apostles and the nature of the salt itself will show. Salt is in its one self containing the element of water and fire; and this is one from two. This effect therefore for the one use of the human race imparts incorruption to the bodies upon which it has been sprinkled, and is most apt for every sense of seasoned flavor. Moreover, the apostles are preachers of heavenly things, and as if sowers of eternity: conferring immortality on all bodies upon which their speech has been sprinkled, and, as John is witness above, perfected by the sacrament of water and fire. Deservedly therefore they were called the salt of the earth, by the virtue of doctrine reserving bodies for eternity in the manner of salting. But the nature of salt is always the same, nor can it ever be changed.

Verum quia conversioni homo subjacet, et solus beatus, qui (supple, est) usque ad finem in omnibus Dei operibus permanserit; ideo eos, sal terrae nuncupatos, monet in traditae sibi potestatis virtute persistere, ne infatuati nihil saliant, et ipsi sensu accepti saporis amisso vivificare corrupta non possint, et projecti de Ecclesiae promptuariis, cum his quos salierint, pedibus incedentium proterantur.

11. Mundi fugant tenebras. Vos estis lumen mundi (Matth. V, 14). Natura luminis est, ut lucem quocumque circumferatur emittat, illatumque aedibus tenebras interimat, luce dominante. Igitur mundus extra cognitionem Dei positus obscurabatur ignorantiae tenebris: cui per apostolos scientiae lumen invehitur, et cognitio Dei claret, et de parvis eorum corpusculis, quocumque incesserint, lux tenebris ministratur.

12. Civitas caro a Christo assumpta, cives homines. Non potest civitas abscondi supra montem aedificata, neque accendunt lucernam, et ponunt eam sub modio, et reliqua (Ibid. 15). Civitatem carnem quam assumpserat nuncupat: quia ut civitas ex varietate ac multitudine consistit habitantium; ita in eo, per naturam suscepti corporis, quaedam universi generis humani congregatio continetur. Atque ita et ille ex nostra in se congregatione fit civitas, et nos per consortium carnis suae sumus civitatis habitatio. Abscondi ergo jam non potest: quia in altitudine positus celsitudinis Dei, admiratione operum suorum et contemplandus et intelligendus omnibus efferatur.

13. Synagoga, modium occultans lumen. Christus lucerna. Sed nec lucerna accenditur, recondenda sub modio. Qui enim fructus est, clauso impensam luminis continere? Verum Synagoram digne Dominus modio comparavit: quae susceptos fructus intra se tantum receptans, certum modum dimensae observantiae continebat; nunc tamen fructu omni, adveniente se, vacua sit, non tamen adhuc potens luminis occulendi. Atque ideo jam lucerna Christi non recondenda sub modio est, neque operimento occultanda Synagogae: sed in ligni passione suspensa, lumen aeternum est in Ecclesia habitantibus praebitura. Pari etiam fulgere apostolos monet lumine (Matth. V, 16); ut admiratione operis eorum Deo laus impertiatur: non quod ab hominibus oporteat gloriam quaerere, quia omnia in honorem Dei sunt agenda; sed ut, dissimulantibus licet nobis, opus nostrum his inter quos vivimus eluceat.

But because man is subject to conversion, and only he is blessed who has remained until the end in all the works of God; therefore he warns them, called the salt of the earth, to persist in the virtue of the power handed down to them, lest having become tasteless they salt nothing, and having themselves lost the sense of the received flavor they cannot vivify the corrupted things, and cast out from the storehouses of the Church, with those whom they salted, they be trampled by the feet of those walking in.

11. They put the darkness of the world to flight. "You are the light of the world" (Matt. 5:14). The nature of light is that it emits light wherever it is carried around, and introduced into buildings it destroys the darkness, with light dominating. Therefore the world placed outside the knowledge of God was obscured by the darkness of ignorance: to which through the apostles the light of science is brought in, and the knowledge of God shines, and from their small bodies, wherever they have walked, light is ministered to the darkness.

12. The city is the flesh assumed by Christ, the citizens are men. "A city built upon a mountain cannot be hidden, nor do they light a lamp and put it under a bushel," and the rest (ibid. 15). He calls the city the flesh which he had assumed: because as a city consists of a variety and multitude of inhabitants; so in him, through the nature of the body undertaken, a certain congregation of the whole human race is contained. And thus both he from our congregation into himself becomes a city, and we through the fellowship of his flesh are the habitation of the city. Therefore it can no longer be hidden: because placed in the height of the loftiness of God, he is brought forward by the admiration of his works both to be contemplated and to be understood by all.

13. The Synagogue is a bushel hiding the light. Christ is the lamp. But neither is a lamp lit to be hidden under a bushel. For what fruit is there to contain the expenditure of light under lock? Truly the Lord worthily compared the Synagogue to a bushel: which, receiving the gathered fruits only within itself, contained a certain measure of measured observance; yet now, at his coming, it is empty of all fruit, although not yet capable of hiding the light. And therefore now the lamp of Christ is not to be hidden under a bushel, nor to be concealed by the covering of the Synagogue: but suspended in the passion of the wood, it is about to provide eternal light to those dwelling in the Church. He warns the apostles to shine with equal light (Matt. 5:16); so that by the admiration of their work praise may be imparted to God: not because it is necessary to seek glory from men, because all things are to be done for the honor of God; but so that, although we may dissimulate, our work may shine forth to those among whom we live.

14. Lex Christi praeunntia. Nolite putare quoniam veni dissolvere legem aut prophetas: non veni dissolvere, sed adimplere (Ibid. 17). Virtus et potestas verborum coelestium grandia in se momenta complexa sunt. Lex enim operum posita est, et omnia in fidem eorum, quae in Christo erant revelanda, conclusit: cuius et doctrina et passio grande et profundum est paternae voluntatis arbitrium. Lex autem sub velamento verborum spiritualium nativitatem Domini nostri Jesu Christi, et corporalitatem, et passionem, et resurrectionem locuta est: atque id ita jam ante tempora saecularia in aetatis nostrae tempus esse dispositum, frequens et prophetica et apostolica auctoritas est. Igitur post jejunium dierum quadraginta, satanas tantis suspicionibus anxius, usque ad tentandi erupit audaciam: ingens in Jesu pertimescens coelestis molitionis arcanum. Jesus enim Domino nostro nomen ex corpore est. Itaque et corporalitas ejus et passio, voluntas Dei et salus saeculi est: et ultra humani sermonis eloquium est, Deum ex Deo, Filium ex Patris substantia atque intra Patris substantiam consistentem, primum in hominem corporatum, dehinc morti hominis conditione subjectum, postremo post triduum in vitam ex morte redeuntem, consociatam Spiritus et substantiae suae aeternitati materiem ad coelum assumpti corporis retulisse.

15. Qui a Christo impleta. Crux Christi non erubescenda. Ne igitur aliud existimaremus in operibus suis esse, quam contineretur in lege; non solvere se legem professus est, sed implere: coelum quidem et terram, maxime, ut arbitramur, elementa esse solvenda: caeterum ne minimum quidem posse esse de mandatis legis infectum; in ipso enim lex et prophetia omnis impletur. Sub passione et jamjam spiritum traditurus, magni hujus in se certus arcani, potus aceto consummata omnia est professus: fidem enim gestorum, omnia tum prophetarum dicta sumebant. Itaque ne minima quidem mandatorum Dei, nisi cum piaculo Dei constituit esse solvenda (Ibid. 19): futuros minimos, id est, novissimos ac poene nullos denuntians, minima solventes. Nulla autem his minora possunt esse, quae minima sunt. Minimum autem est omnium, Domini passio et crucis mors: quam si quis tamquam erubescendam non confitebitur, erit minimus; confitenti vero magnae in coelo vocationis gloriam pollicetur.

14. The law is the pre-announcement of Christ. "Do not think that I have come to dissolve the law or the prophets: I have not come to dissolve, but to fulfill" (ibid. 17). The virtue and power of the heavenly words have embraced great moments in themselves. For the law of works was placed, and it concluded all things in the faith of those things which were to be revealed in Christ: whose doctrine and passion is the great and profound judgment of the paternal will. Moreover, the law under the veil of spiritual words spoke of the nativity of our Lord Jesus Christ, and his corporeality, and passion, and resurrection: and that it was thus already disposed before the secular times for the time of our age, is frequent both prophetic and apostolic authority. Therefore after a fast of forty days, Satan anxious with so great suspicions, broke forth even to the audacity of tempting: greatly fearing in Jesus the secret of the heavenly construction. For Jesus is the name from the body for our Lord. And so both his corporeality and passion is the will of God and the salvation of the world: and it is beyond the eloquence of human speech, that God from God, the Son from the substance of the Father and subsisting within the substance of the Father, first incarnate into man, then subject to death by the condition of man, finally after three days returning into life from death, has brought back to heaven the matter of the assumed body associated with the eternity of his Spirit and substance.

15. What things were fulfilled by Christ. The cross of Christ is not to be ashamed of. Lest therefore we should estimate that there was something else in his works than was contained in the law; he professed that he was not dissolving the law, but fulfilling it: heaven indeed and earth, especially, as we judge, the elements are to be dissolved: but not even the least of the mandates of the law can be unfulfilled; for in him every law and prophecy is fulfilled. Under the passion and now about to hand over the spirit, certain of this great secret in himself, having drunk the vinegar he professed that all things were consummated: for all the sayings of the prophets then took the faith of the deeds. And so he established that not even the least of the mandates of God are to be dissolved except with sin against God (ibid. 19): denouncing those dissolving the least things as about to be the least, that is, the last and almost null. Moreover, no things can be smaller than these, which are the least. But the least of all is the Lord's passion and the death of the cross: which if anyone will not confess it as something to be ashamed of, he will be the least; but to the one confessing it he promises the glory of a great vocation in heaven.

16. Evangelium qui legem excedat. Dico autem vobis, quia nisi abundaverit iustitia vestra plus quam Scribarum et Phariseorum, non intrabitis in regnum coelorum (Ibid. 20). Pulcherrimo ingressu opus legis coepit excedere, ut non dissolveret eam, sed profectu potiore praecederet: aditum apostolis in coelum, nisi iustitiam Phariseorum aequitate anteissent, denuntians non futurum. Propositis igitur his quae in lege praescripta sunt, profectu ea non abolitione transgreditur.

17. Ira sine causa homicidii rea. Lex vetuit occidere, reatum homicidii severitate iudicii expiatura (Ibid. 21). Sed male in alterum commotae mentis affectio idem in Evangeliiis habet poenae; et ex praecepto fidei non minus rea ira est sine ratione suscepta, quam in operibus legis homicidium. Et qui dixerit fratri suo racha, reus erit concilio (Ibid. 22). Racha vacuitatis opprobrium est: et qui sancto Spiritu plenum convicio vacuitatis insimulat, fit reus concilio sanctorum; contumeliam Spiritus sancti sanctorum iudicium animadversione luiturus: Qui autem fatuum dixerit, reus erit gehennae ignis. Piaculi magni periculum est, quem salem Deus nuncupaverit, eum contumelia infatuati sensus lacescere: et stultorum intelligentiam salientem (eum qui salit), stultae intelligentiae exasperare maledicto. Istiusmodi igitur aeterni ignis erit pabulum. Ita quidquid lex ne in ipsis quidem operibus damnavit, evangeliorum fides pro contumeliosa tantum verborum facilitate condemnat.

18. Pax cum fratribus paci Dei praemittenda. Mutua igitur universos charitate devinciens, nullam impaeificae orationis fieri precem patitur: sed altario munera offerentes, si recordentur habere se cum fratribus aliquid simultatum, reconciliatos humana pace reverti in divinam pacem jubet, in Dei charitatem de charitate hominum transituros (Ibid. 23 et 24).

19. Cito ineunda est. Et quia nullum tempus vacuum affectu placabilitatis esse permittit, cito in omni vitae nostrae via reconciliari nos adversario benignitate praecepit: ne in reditu gratiae morosi, in mortis tempus non inita pace veniamus, nosque adversarius iudici tradat, et iudex ministro, et in carcerem mittamur, et non exeamus inde, donec reddamus novissimum quadrantem (Ibid. 25 et 26). In praeceptis dominicae orationis remitti nobis peccata nostra oramus exemplo, et data adversariis conditione veniae, ipsius veniam deprecamur (Matth. VI, 12).

16. How the Gospel exceeds the law. "But I say to you, that unless your justice abounds more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven" (ibid. 20). By a most beautiful entry he began to exceed the work of the law, so that he would not dissolve it, but precede it by a better progress: announcing that there would be no access into heaven for the apostles, unless they preceded the justice of the Pharisees with equity. Therefore, with those things which are prescribed in the law proposed, he transgresses them by progress, not by abolition.

17. Anger without cause is guilty of homicide. The law forbade to kill, about to expiate the guilt of homicide by the severity of judgment (ibid. 21). But the affection of a mind badly moved against another has the same penalty in the Gospels; and by the precept of faith, anger undertaken without reason is no less guilty than homicide in the works of the law. "And whoever shall say to his brother 'Raca', shall be guilty before the council" (ibid. 22). 'Raca' is the reproach of emptiness: and he who accuses one full of the Holy Spirit with the insult of emptiness, becomes guilty before the council of the saints; about to pay for the insult to the Holy Spirit by the animadversion of the judgment of the saints: "But whoever shall say 'Fool', shall be guilty of the fire of Gehenna." It is a danger of great sin to provoke with the insult of a senseless mind him whom God has named salt: and to exasperate with the curse of foolish intelligence the intelligence that salts (him who salts) of the foolish. Therefore of this kind will be the fuel of eternal fire. Thus whatever the law did not condemn even in the works themselves, the faith of the gospels condemns for the contumelious ease of words alone.

18. Peace with brothers is to be preferred to the peace of God. Therefore, binding everyone in mutual charity, he allows no prayer of unpeaceful speech to be made: but to those offering gifts at the altar, if they remember that they have some enmity with brothers, he orders them to return reconciled in human peace into divine peace, about to pass into the charity of God from the charity of men (ibid. 23 and 24).

19. It must be entered into quickly. And because he permits no time to be empty of the affection of placability, he has commanded us to be reconciled to the adversary by benignity quickly in every way of our life: lest being morose in the return of grace, we come to the time of death with peace not entered into, and the adversary hand us over to the judge, and the judge to the officer, and we be cast into prison, and not come out from there until we pay the last farthing (ibid. 25 and 26). In the precepts of the Lord's prayer we pray that our sins be remitted to us by the example, and with the condition of pardon given to adversaries, we deprecate his own pardon (Matt. 6:12).

Haec itaque negabitur nobis, si aliis negetura nobis: nostroque ipsi iudicio rei sumus, si in iudicii tempus non remissis simultatibus transeamus; adversario tradente nos iudici, quia manens in eum simultatis nostrae ira nos arguit. Et quia charitas plurimum peccatorum tegit (I Petr. IV, 8), et errorum nostrorum ambitiosa ad Deum patrona est; novissimum poenae quadrantem solvemus, nisi pretio ipsius aliquantum criminum culpa redimatur. Quid autem a pluribus in hoc capite sensum sit, non putavi esse tractandum. Hoc enim, quod adversario reconciliari benevolentia jubemur, ad corporis et spiritus adversantium sibi concordiam retulerunt; sed nos ordinem doctrinae tenentes, et opus legis evangelicis profectibus excedentes, non putavimus intelligentiae continuationem oportere convelli.

20. Audistis quia dictum est antiquis, non moechaberis, etc. (Matt. V, 27). Fertur suo cursu ordo praecepti, et praetermissis legis operibus, jam in Evangeliiis adulterio motus tantum oculi incidentis aequatur: et cum fornicationis opere punitur illecebrosa visus transcurrentis affectio.

21. Membra abscidenda, propinqui scandalizantes. Frustra corpus, et non cor, exsecatur. Quod si oculus tuus dexter scandalizat te, erue eum, et projice abs te, etc. (Ibid. 29). Fit innocentiae gradus celsior, et profectum fides sumit. Carere enim non solum propriis vitiis, sed et extrinsecus incidentibus admonemur. Non enim ex causis peccantium membrorum, corporis damna praecepta sunt: dextro enim oculo non minus sinister erraret. Certe pes sensu concupiscentiae carens damno inutilis est, in quem poenae causa non incidet. Sed quia diversa invicem membra, corpus tamen omnes unum sumus; abjicere a nobis, vel potius eruere, propinquitates carissimorum nominum admonemur, si in illis aliquid tale cernamus, ne in consortium criminis eorum de familiaritate veniamus: rectius utilibus et maxime necessariis, tamquam oculi et pedis membris carentes, quam usque in societatem gehennae, vitiosae propinquitatis teneamur affectu. Esset autem abscisio membrorum utilis, si et cordis esse posset exsectio. Cum enim concupiscentia efficientiae comparetur, damnum corporis otiosum est, relicto voluntatis instinctu.

This therefore will be denied to us, if it is denied to others by us: and we are guilty by our own judgment, if we pass into the time of judgment with enmities not remitted; with the adversary handing us over to the judge, because the anger of our enmity remaining against him convicts us. And because charity covers a multitude of sins (1 Pet. 4:8), and is an ambitious patroness of our errors before God; we shall pay the last farthing of punishment, unless the guilt of some crimes is redeemed by the price of it itself. But what has been sensed by many in this chapter, I have not thought should be treated. For this, that we are ordered to be reconciled to the adversary by benevolence, they referred to the concord of the body and spirit opposing themselves; but we, holding the order of doctrine and exceeding the work of the law by evangelical progresses, have not thought that the continuation of the understanding ought to be torn away.

20. "You have heard that it was said to the ancients, you shall not commit adultery," etc. (Matt. 5:27). The order of the precept is carried in its course, and with the works of the law passed over, already in the Gospels adultery is equated to the movement alone of the eye falling upon; and with the work of fornication is punished the enticing affection of the vision passing across.

21. Members to be cut off, relatives who cause scandal. In vain is the body, and not the heart, cut out. "But if your right eye causes you to stumble, pluck it out and cast it from you," etc. (ibid. 29). The degree of innocence becomes loftier, and faith takes an advance. For we are warned to be without not only our own vices, but also those incident from without. For damages to the body were not commanded for reasons of sinning members: for with the right eye the left would err no less. Certainly the foot, lacking the sense of concupiscence, is useless by damage, upon which the cause of punishment will not fall. But because we are all one body although diverse members in turn; we are warned to cast from us, or rather to pluck out, the kinships of the dearest names, if we discern anything such in them, lest from familiarity we come into the fellowship of their crime: more rightly lacking useful and most necessary things, as if the members of eye and foot, than to be held by the affection of a vicious kinship even into the society of Gehenna. Moreover, the cutting off of members would be useful, if the cutting out of the heart could also be. For when concupiscence is compared to efficiency, the damage to the body is idle, with the instinct of the will left behind.

22. Dictum est autem: Quicumque dimiserit uxorem suam, det illi repudium, etc. (Ibid. 31). Aequitatem in omnes concilians, manere eam maxime in conjugiorum pace praecepit: legi addens plura, nihil demens. Nec sane profectus argui potest. Nam cum lex libertatem dandi repudii ex libelli auctoritate tribuisset, nunc marito fides evangelica non solum voluntatem pacis indixit, verum etiam reatum coactae in adulterium uxoris imposuit, si alii ex discessionis necessitate nubenda sit: nullam aliam causam desinendi a conjugio praescribens, quam quae virum prostitutae uxoris societate pollueret.

23. Jurandi consuetudo ac necessitas Christianis sublata. Iterum audistis quia dictum est antiquis: Non perjurabis, etc. (Ib. 33). Lex poenam posuerat perjurio, ut fraudulentiam mentientium sacramenti religio contineret; simulque plebs rudis atque insolens frequentem de Deo suo mentionem haberet familiaritate jurandi. Fides vero sacramenti consuetudinem removet, vitae nostrae negotia in veritate constituens, abjecto fallendi affectu, simplicitatem loquendi audiendique praescribens; ut quod erat esset, non esset vero quod non erat: quia inter est et non, patens esset materia fallendi, et quod ultra est, id omne de malo est (Ibid. 37). Quod enim est, suum est ut semper sit: quod vero non est, naturae est ut non sit. Ergo in simplicitate viventibus jurandi religione opus non est, cum quibus semper quod est, est: quod non, non: et per haec eorum et opus et sermo omnis in vero est.

24. Judaeorum superstitio damnatur. Neque per coelum jurabis, quia sedes Dei est, et reliqua (Ibid. 34). Non solum nos reddere Deo sacramenta non patitur, quia omnis Dei veritas dicti factique nostri simplicitate retinenda est: sed superstitionem contumaciae veteris condemnat. His enim elementorum nominibus Judaeis erat religio jurare, et coeli, et terrae, et Jerusalem, sed et capitis sui, quibus in contumeliam Dei sacramento venerationem deferebant. Quid enim momenti erat jurare per coelum Dei sedem, jurare per terram scabellum pedum ejus, jurare per Jerusalem urbem brevi ob insolentiam et peccata inhabitantium destruendam: cum praesertim in praeformationem Ecclesiae, id est, corporis Christi, quae magni regis est civitas, esset constituta? Per caput autem jurare cur vellent? Numquid vel capilli unius mutandi facultas esse poterat juranti, cum omnibus colorem natura a Deo profecta suggereret? Atque ita haec sacramentorum pignora plena apud eos piaculi fuisse demonstrat: cum ignorato aut neglecto opifice suo, religionem operibus impertirentur.

22. "Moreover it was said: Whoever shall dismiss his wife, let him give her a bill of divorce," etc. (ibid. 31). Reconciling equity among all, he commanded that it remain especially in the peace of marriages: adding more things to the law, taking away nothing. Nor indeed can the progress be argued against. For when the law had granted the liberty of giving a divorce by the authority of the bill, now evangelical faith has not only enjoined the will for peace upon the husband, but even imposed the guilt of a wife forced into adultery, if she must marry another out of the necessity of the separation: prescribing no other cause for ceasing from marriage than that which would pollute the man by the society of a prostituted wife.

23. The custom and necessity of swearing taken away from Christians. "Again you have heard that it was said to the ancients: You shall not forswear yourself," etc. (ibid. 33). The law had placed a penalty on perjury, so that the religion of the oath might contain the fraudulence of those lying; and at the same time that the rude and insolent people might have frequent mention of their God by the familiarity of swearing. But faith removes the custom of the oath, constituting the affairs of our life in truth, with the affection for deceiving cast away, prescribing simplicity in speaking and hearing; so that what was, might be, and what was not, truly might not be: because between is and is not, the material for deceiving would be patent, and whatever is beyond that, is all from evil (ibid. 37). For that which is, is its own that it always be: but that which is not, is of nature that it be not. Therefore for those living in simplicity there is no need for the religion of swearing, with whom always what is, is; what is not, is not: and through these both their work and every speech is in the truth.

24. The superstition of the Jews is condemned. "Nor shall you swear by heaven, because it is the throne of God," and the rest (ibid. 34). Not only does he not allow us to return oaths to God, because all the truth of God is to be retained by the simplicity of our speech and deed: but he condemns the superstition of the old contumacy. For by these names of elements it was religion for the Jews to swear: both by heaven, and earth, and Jerusalem, but also by their own head, by which they deferred veneration to the oath in insult to God. For what importance was it to swear by heaven, the seat of God; to swear by the earth, the footstool of his feet; to swear by Jerusalem, a city shortly to be destroyed on account of the insolence and sins of the inhabitants: especially since it had been constituted for the pre-formation of the Church, that is, the body of Christ, which is the city of the great king? But why would they want to swear by the head? Was there the ability to change even one hair for the one swearing, when nature proceeding from God suggested the color to all? And thus he demonstrates that these pledges of oaths were full of sin among them: when with their maker unknown or neglected, they imparted religion to the works.

25. Ulciscendi libido coercetur. Audistis, quia dictum est, oculum pro oculo, dentem pro dente, et reliqua (Ibid. 38). Extensam fidei nostrae in aeternum spem rebus ipsis Dominus vult probari: ut ipsa dissimulandae injuriae tolerantia testis iudicii sit futuri. Lex infidelem Israel intra metum metu continebat, et injuriae voluntatem injuriae vicissitudine coercibat. Fides autem nullius tam gravem dolorem esse patitur injuriae, ut ultionem expetat, et illatae sibi quisquam vindex sit contumeliae: quia in iudicio Dei, et perpeccis injuriam plus est consolationis, et poena severior injuriosis. Atque ita non solum ab iniquitatibus nos abesse Evangelia praecipunt, verum etiam ulciscendae injuriae exigunt dissimulationem. Nam accepta alapa maxillam alteram jubemur offerre (Ibid. 39), et mille passus onus vehentes, progredi in spatium passuum duum millium, injuriae augmento profectum ultionis habituri, ipso virtutum coelestium Domino ad incrementum gloriae et maxillas palmis, et flagris scapulas offerente.

26. Litium causae amputantur. Munificentia jubetur. Gratiae Dei gratuita sit dispensatio. Non solum autem iudicii humani refugienda esse arbitria praecipit, verum etiam cum damni voluntate vitanda; ut tunicam nobis volenti iudicio exuere, remittamus et pallium (Ibid. 40): et per spem bonorum futurorum saecularem supellectilem contemnentes, inanem gentium cupiditatem et vanitatem infructuosae avaritiae arguamus. Omnibus etiam dari quae poposcerint jubet, et a precibus volentium mutuari os atque animum non referre; ut his, quibus indigent, per nostram munificentiam expleantur, et eorum vel sitim potu, vel famem cibo, vel nuditatem vestitu indulto arceamus: ac sic bonorum eorum, quibus a Deo indigemus, digni reperiamur; cum obtinendi meritum indulgendi consuetudo conciliet. In officio quoque dispensandae ejus quam accepimus gratiae, pronos esse oportere demonstrat; ut boni gratuiti sit dispensatio gratuita, et mutuari volentibus non negemus quod mutuamur a Deo, semper sine habendi damno impertiendi ministerio functuri.

27. Inimicorum dilectio. Audistis quia dictum est, Diliges proximum tuum, et odies inimicum tuum, et reliqua (Ibid. 43). Conclisit omnia bonitate perfecta. Amari enim lex proximum exigebat, et in inimicum licentiam odii dabat. Diligi vero inimicos fides praecipit, et petulantes humanarum mentium motus, publicae charitatis frangit affectu (Ibid. 44); non solum iram ab ultione depellens, sed etiam in amorem mitigans injuriosi: quia gentium sit amantes amare, et commune sit diligere diligentes.

25. The desire for avenging is coerced. "You have heard that it was said, an eye for an eye, a tooth for a tooth," and the rest (ibid. 38). The Lord wants the hope of our faith extended into eternity to be proved by the things themselves: so that the tolerance itself of dissimulating an injury may be a witness of the future judgment. The law contained faithless Israel within fear by fear, and coerced the will for injury by the alternation of injury. But faith allows the pain of no injury to be so grave that it seeks revenge, and that anyone should be the avenger of an insult brought upon himself: because in the judgment of God, there is more of consolation for those having suffered injury, and more severe punishment for the injurious. And thus the Gospels not only command us to be away from iniquities, but even require the dissimulation of the injury to be avenged. For with a slap received we are ordered to offer the other cheek (ibid. 39), and carrying a burden for a thousand paces, to proceed into a space of two thousand paces, about to have the progress of revenge by the increase of injury, with the Lord of heavenly virtues himself offering both his cheeks to palms and his shoulders to scourges for the increase of glory.

26. The causes of lawsuits are cut off. Munificence is commanded. Let the dispensation of the grace of God be free. Moreover, he not only commands that the judgments of human judgment are to be fled from, but even to be avoided with the willingness for loss; so that to one wanting to strip us of our tunic by judgment, we should give up also the cloak (ibid. 40): and despising secular furniture through the hope of future goods, we may convict the vain greed of the nations and the vanity of fruitless avarice. He even orders that to all should be given what they have requested, and not to turn back the face and soul from the prayers of those wanting to borrow; so that they may be filled through our munificence in those things which they need, and we may ward off either their thirst with drink, or their hunger with food, or their nakedness with a garment granted: and thus we may be found worthy of those goods which we need from God; since the custom of granting reconciles the merit of obtaining. Also in the office of dispensing that grace which we have received, he demonstrates that we ought to be prone; so that the dispensation of a free good may be free, and we should not deny to those wanting to borrow what we borrow from God, about to perform always the ministry of imparting without loss of having.

27. Love of enemies. "You have heard that it was said, You shall love your neighbor and hate your enemy," and the rest (ibid. 43). He concluded all things with perfect goodness. For the law required the neighbor to be loved, and gave license for hatred against the enemy. But faith commands enemies to be loved, and it breaks the petulant movements of human minds by the affection of public charity (ibid. 44); not only driving away anger from revenge, but even mitigating it into love for the injurious: because it is for the nations to love those loving them, and it is common to love those loving.

Vocat igitur nos in Dei ut haereditatem, ita et imitationem: bonis et injustis, Christi sui adventu, in baptismi et Spiritus sacramentis et solem tribuentis et pluviam (Ibid. 45). Ita nos ad perfectam vitam, per hanc publicae bonitatis concordiam, quia nobis in coelo pater sit perfectus imitandus, instituit.

28. Jactantia fugienda. Attendite, justitiam vestram ne faciatis coram hominibus, etc. (Matth. VI, 1). Omnem curam rerum praesentium amovet, et attentos tantum esse in spem futuri jubet, neque sectari vel hominum favorem ostentatione bonitatis, vel jactantiam religionis orationis publicae copia, sed intra conscientiam fidei fructum boni operis continendum: quia humanae laudis consecratio eam tantum, quam ab hominibus expetit, mercedem sit receptura; caeterum promerendi Dei expectatio, praemium sit longae patientiae consecutura. Sinistra quoque manus ut ignoret opus dexterae (subaud. jubet) (Ibid. 3). Sed numquid istud natura corporis sinit? aut intelligentiae sensum manuum ministeria sortiuntur? Verum (subaud. hoc vult) ut in Dei scientia opera nostra consistant: cum sub nuncupatione membrorum, in his quae geramus, eorum quae nostra sunt atque nobiscum sunt conscientia arceatur.

CAPUT V. De oratione et jejunio, de thesauro in coelo, de lucerna corporis, de duobus dominis, de cibo et vestitu, de volatilibus et liliis agri et foeno, de sollicitudine diei, de festuca et trabe in oculo. 1. Orationis locus, cor. Clauso quoque cubiculi ostio jubemur orare, atque in omni loco precem fundere edocemur (Matth. VI, 6): et sanctorum oratio inter feras, carceres, flammam, et de profundo maris ac bestiae ventre suscepta est (Jonae II, 2). Ergo non occulta domus, sed cordis nostri cubiculum ingredi, et clauso mentis nostrae secreto orare ad Deum, non multiloquio, sed conscientia admonemur, quia dictorum verbis opus omne praecellat. De orationis autem sacramento necessitate nos commentandi Cyprianus vir sanctae memoriae liberavit. Quamquam et Tertullianus hinc volumen aptissimum scripserit: sed consequens error hominis, detraxit scriptis probabilibus auctoritatem.

2. Jejunantis sit conscientia pura, et bona opera. Cum autem jejunatis, nolite fieri sicut hypocritae tristes: exterminant enim facies suas, ut pareant hominibus jejunantes, etc. (Ibid. 16 et 17). Jejuniorum profectum docet extra jactantiam confecti corporis esse oportere, neque de injuriae ostentatione favorem gentium consecrandum; sed omne jejunium in sanctae operationis decore ponendum. Oleum enim fructum misericordiae esse, coelestis et propheticus sermo est.

He calls us therefore into both the inheritance and imitation of God: to the good and the unjust, by the coming of his Christ, in the sacraments of baptism and the Spirit both bestowing the sun and the rain (*ibid.* 45). Thus he instituted us for the perfect life, through this concord of public goodness, because for us there is a perfect father in heaven to be imitated.

28. Boasting is to be avoided. "Attend, do not do your justice before men," etc. (*Matt.* 6:1). He removes all care for present things, and commands us to be attentive only to the hope of the future, nor to follow either the favor of men by the ostentation of goodness, or the boasting of religion by a wealth of public prayer, but that the fruit of the good work is to be contained within the consciousness of faith: because the pursuit of human praise will receive only that reward which it seeks from men; but the expectation of earning God's favor will follow the reward of long patience. Also (he orders) that the left hand should not know the work of the right (*ibid.* 3). But does the nature of the body allow that? Or do the ministries of the hands share the sense of intelligence? Truly (he wants this) that our works should consist in the knowledge of God: when under the naming of members, in those things which we carry out, the consciousness of those things which are ours and are with us is warded off.

CHAPTER V. On prayer and fasting, on treasure in heaven, on the lamp of the body, on two masters, on food and clothing, on birds and the lilies of the field and hay, on the solicitude of the day, on the mote and the beam in the eye. 1. The locus of prayer is the heart. Also with the door of the chamber closed we are ordered to pray, and we are taught to pour out prayer in every place (*Matt.* 6:6): and the prayer of the saints was accepted among wild beasts, prisons, flames, and from the deep of the sea and the belly of the beast (*Jonah* 2:2). Therefore we are warned not to enter the hidden part of the house, but the chamber of our heart, and with the secret of our mind closed to pray to God, not with much speaking, but with conscience, because every work excels the words of what is said. Moreover, Cyprian, a man of holy memory, has freed us from the necessity of commenting on the sacrament of prayer. Although Tertullian also wrote a most apt volume on this: but the consequent error of the man withdrew authority from his probable writings.

2. Let the conscience of the fasting person be pure, and the works good. "But when you fast, do not become sad like the hypocrites: for they disfigure their faces, so that they may appear to men to be fasting," etc. (*ibid.* 16 and 17). He teaches that the progress of fasts ought to be outside the boasting of a worn-out body, nor should the favor of the nations be followed from the ostentation of injury; but every fast is to be placed in the decorum of holy operation. For that oil is the fruit of mercy, is a heavenly and prophetic speech.

Ergo bonitatis operibus caput nostrum, id est, vitae nostrae sensus ornandus est; quia intelligentia omnis in capite est: sordesque in facie abluendae, ne quid sit horroris ex vitiis, sed magis gratia candoris sit in occursu: atque ita nos in splendorem bonae conscientiae elutos, et in gratiam misericordis operis delibutos, Deo jejunia nostra commendent. Caeterum fugientes in jejuniis hominum conscientiam unctis capitibus, et ridiculi magis erimus, et cogniti.

3. Ubi cor hic, ibi post hanc vitam erit. Nolite thesaurizare vobis thesauros in terra, et reliqua (Ibid. 19). Praetermissa igitur humanae gloriae et opulentiae sollicitudine, omnem placendi Deo curam sumi oportere demonstrat: quia humanam laudem vel corporum vitia, vel obtrectatio invidentium corrumpat; et hic thesaurus pecuniae, aut detrimento sit periculosus, aut furto. Caeterum laus coelestis aeterna est, nec subrepentis furto subtrahenda, nec tinea aut rubigine invidiae exedenda: corde nostro sedem thesauri utram sit secutum habituro, et intelligentiae nostrae lumine aut cum pecunia damnosa futuro, aut cum Deo sempiterno.

4. Corporum claritas aut tenebrae aeternae pro diversa ratione animorum. Lucerna corporis tui est oculus tuus (Ibid. 22). Continens sensus est. De oculi enim luminis officio lumen cordis expressit. Quod si simplex et lucidum manebit; claritatem aeterni luminis corpori tribuet, et splendorem originis suae corruptioni carnis infundet. Si autem obscurum peccatis, et voluntate erit nequam; vitiis mentis natura corporis subjacebit. Et si lumen, quod in nobis est, tenebrosum sit; quantas necesse est ipsarum tenebras esse tenebrarum (Ibid. 23)? quia jam periculose soleat animi generositati terrenae carnis vitiosa origo dominari, longeque magis peccata corporum ingravescere, si etiam cupiditatibus adjuventur animorum: ex eoque fieri praeter naturam suam corpora nostra tenebrosa, si in illis mentium lumen extinctum sit; quod si per simplicitatem spiritus retinuerimus, lumine suo necesse est et corpus illuminet.

5. Deo et saeculo servire nequit. Nemo potest duobus dominis servire, etc. (Ibid. 24). Duum dominorum infidele servitium est, nec par ejusdem potest esse ad saeculum atque ad Deum cura. In alterum enim necesse est odium sit, in alterum amor: quia idem opus diversae dominorum non conveniat voluntati, nec pauperes spiritu Deo placentes ambitiosae saeculi hujus possint apti esse jactantiae.

Therefore our head, that is, the sense of our life, is to be adorned with works of goodness; because all intelligence is in the head: and the filth in the face is to be washed away, lest there be anything of horror from vices, but rather let there be the grace of brightness in the encounter: and thus let our fasts recommend us to God, washed in the splendor of a good conscience, and anointed in the grace of merciful work. Otherwise, fleeing from the consciousness of men in fasts with anointed heads, we shall be both more ridiculous and known.

3. Where the heart is here, there it will be after this life. "Do not lay up for yourselves treasures on earth," and the rest (*ibid.* 19). Therefore, with the solicitude for human glory and opulence passed over, he demonstrates that all care for pleasing God ought to be taken: because either the vices of bodies or the detraction of the envious corrupts human praise; and this treasure of money is dangerous either by loss or by theft. But heavenly praise is eternal, nor to be withdrawn by the theft of one creeping in, nor to be eaten away by the moth or rust of envy: our heart being about to have the seat of the treasure which it has followed, and by the light of our intelligence being about to be either with damaging money, or with the eternal God.

4. The brightness of bodies or eternal darkness according to the diverse reason of souls. "The lamp of your body is your eye" (*ibid.* 22). The sense is comprehensive. For from the office of the eye's light he expressed the light of the heart. Which if it remains simple and lucid, it will attribute the clarity of eternal light to the body, and will infuse the splendor of its origin into the corruption of the flesh. But if it is obscure by sins, and wicked by will; the nature of the body will be subject to the vices of the mind. "And if the light which is in us be darkness, how great is it necessary that the darkness of the darkness itself be" (*ibid.* 23)? Because already the vicious origin of the earthly flesh is dangerously accustomed to dominate the nobility of the soul, and far more do the sins of bodies grow heavy, if they are also aided by the greeds of souls: and from that it happens that our bodies become dark against their nature, if in them the light of the minds has been extinguished; which if we have retained through the simplicity of the spirit, it is necessary that it also illuminate the body with its light.

5. One cannot serve God and the world. "No one can serve two masters," etc. (*ibid.* 24). The service of two masters is unfaithful, nor can the care for the world and for God be equal for the same person. For in one there must be hatred, in the other love: because the same work may not suit the diverse will of the masters, nor can the poor in spirit pleasing God be fit for the ambitious boasting of this world.

6. Saeculi contemptu coelum unum suspiret animus. Ideo dico vobis, ne cogitetis in corde vestro, quid manducetis; neque corpori vestro, quid vestiatis. Nonne anima vestra pluris est quam esca, et corpus pluris est quam vestimentum (Ibid. 25)? Contemptum saeculi, et fiduciam futurorum toto superiore sermone praeceperat. Nam cum ad injuriam pronos jubet esse, et ad damnum voluntarios, et ad ultionem negligentes, et ad diligendum promiscuos, et ad humanam gloriam incuriosos; confirmari nos in spem bonorum aeternorum laborat. Plures enim et amor praesentium, et desperatio futurorum incertos facit: et aut illecebris capit, aut infidelitate confundit: Ergo regnum coelorum, quod prophetae nuntiaverunt, Joannes praedicavit, Dominus noster in se esse positum est professus, vult sine aliqua incertae voluntatis ambiguitate sperari: alioquin justificatio ex fide nulla est, si fides ipsa fiat ambigua. Igitur curam nullam esse vestitus et cibi praecipit, dicens et escis animam, et cibo corpus esse pretiosius.

7. Altior sensus latet in praedictis. Et quidem pulchrum est, praesentium rerum contemptu, curam tantum divinis rebus impendere: sed altius sermo descendit, et in coelestis dicti intelligentiam verbis subjecta ratio extenditur. Thesaurum Dominus condi jussit in coelo, et ex oculi lumine corpori quoque splendorem spopondit, et dominis duobus neminem placere posse testatus est: et post haec ait: Ideo dico vobis, ne cogitetis in corde vestro, quid manducetis; neque corpori vestro, quid induatis. Quae consequuntur, non satis propositionibus congruunt. Numquid et unius domini servus non possit circa vestem esse cibumque sollicitus? Numquid per adversam valetudinem hebetato oculi lumine obscurabitur corpus? aut quod corporis lumen esse possit ex oculo? Numquid thesaurizare in coelis sola nuditas aut fames poterit?

8. De resurrectione quaedam dubia solvuntur. Sed quia corruptus circa futurorum curam infidelium sensus est, calumniantium quae in resurrectione corporum species sit futura, quae in substantiam aeternitatis alimonia; et cum ex difficultatibus quaestionum inutilium, quaedam utendarum praesentium voluptatum ratio quaesita est, inutili metu circa Dei reverentiam demorantes, in saeculi gaudia transeunt; atque ita est, ut duobus dominis unius infidele servitium sit: igitur ex summo pietatis affectu, gravissimo diffidentiae periculo ante praedicto, ita admonet: Nonne anima pluris est quam esca, et corpus pluris est quam vestimentum (Ibid. 25)?

6. By contempt of the world, let the soul sigh for heaven alone. "Therefore I say to you, do not think in your heart what you shall eat; nor for your body, what you shall wear. Is not your soul more than food, and the body more than clothing?" (ibid. 25). In the whole preceding speech he had commanded contempt of the world and confidence in future things. For since he orders us to be prone to injury, and willing for loss, and negligent of revenge, and indiscriminate in loving, and unconcerned for human glory; he labors that we be confirmed in the hope of eternal goods. For both the love of present things and the despair of future things makes many uncertain: and either it takes them captive with allurements, or confuses them with infidelity: Therefore the kingdom of heaven, which the prophets announced, John preached, and our Lord professed to be placed in himself, he wants to be hoped for without any ambiguity of an uncertain will: otherwise justification from faith is nothing, if faith itself becomes ambiguous. Therefore he commands that there be no care for clothing and food, saying that both the soul is more precious than foods, and the body than food.

7. A higher sense lies hidden in the predicted things. And indeed it is beautiful, through contempt of present things, to expend care only on divine things: but the speech descends deeper, and the reason subject to the words is extended into the understanding of the heavenly saying. The Lord ordered the treasure to be stored in heaven, and from the light of the eye he promised also splendor to the body, and he testified that no one can please two masters: and after these things he says: "Therefore I say to you, do not think in your heart what you shall eat; nor for your body, what you shall put on." The things which follow do not sufficiently agree with the propositions. Could not even the servant of one master be solicitous concerning clothing and food? Could the body be obscured through adverse health, with the light of the eye dulled? Or what light of the body could there be from the eye? Could nudity or hunger alone store up treasures in the heavens?

8. Certain doubts concerning the resurrection are solved. But because the sense of the unfaithful is corrupted concerning the care of future things, calumniating what appearance there will be in the resurrection of bodies, what nourishment into the substance of eternity; and since from the difficulties of useless questions, a certain reason for using present pleasures was sought, delaying through useless fear concerning the reverence of God, they pass into the joys of the world; and thus it is, that there is an unfaithful service of one to two masters: therefore from the highest affection of piety, with the gravest danger of diffidence previously predicted, he thus warns: "Is not the soul more than food, and the body more than clothing?" (ibid. 25).

In dictis Dei veritas est, et rerum creandarum efficientia omnis in verbo est. Ita nec quod spondit ambiguum est, nec inefficax quod locutus est. Nihil est quod non in substantia sua et creatione corporeum sit: et omnium, sive in coelo sive in terra, sive visibilium sive invisibilium, elementa formata sunt. Nam et animarum species, sive obtinentium corpora, sive corporibus exsulantium, corpoream tamen naturae suae substantiam sortiuntur; quia omne quod creatum est, in aliquo sit necesse est. Atque ideo ineptiam inutilissimae quaestionis Deus arguens, non patitur, anima et corpore in aeternitatis substantia collocandis, spem nostram futuri in resurrectione cibi et vestitus sollicitudine demorari: ne tanto pretiosa reddenti, corpus scilicet atque animam, contumelia in non efficiendis levioribus inferatur.

9. Non laborant daemones ut habeant unde vivant. Respicite volatilia coeli, quoniam non serunt, neque congregant in horrea: et pater vester coelestis pascit illa. Nonne vos magis pluri estis (Ibid. 26)? Sub nomine volucrum exemplo nos immun-dorum spirituum adhortatur: quibus sine aliquo negotio quaerendi et congregandi, vivendi tamen tribuitur de aeterni consilii potestate substantia. Atque ut ad immun-dos istud spiritus referri oportere monstraret, adjecit: Nonne vos magis pluri estis illis? de comparationis praestantia, discrimen nequitiae et sanctitatis ostendens.

10. Corpora in statura viri perfecti suscitandi. Quis autem vestrum potest adjicere ad staturam suam cubitum unum? Et de vestimento quid solliciti estis (Ib. 27, 28)? Fidem vitalis substantiae nostrae de documento spirituum firmavit: opinionem autem habitus futuri, iudicio communis intelligentiae dereliquit. Cum enim universorum corporum, quae vitam hauserint, diversitatem in unum consummatum virum perfectumque sit excitaturus, solusque potens sit ad uniuscujusque proceritatem cubitum unum et alterum tertiumve praestare, de vestitu, id est, de specie corporum, cum quanta ejus contumelia ambigimus (Ephes. IV, 13)! qui ut aequalem atque uniformem omnem hominem efficiat, tantum mensurae sit humanis corporibus additurus.

11. Lilia non laborantia angeli. Cur liliis comparati angeli. Considerate lilia agri quomodo crescunt; non laborant, neque nent. Dico autem vobis, quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis, etc. (Ibid. 29). Lilia non laborant, neque nent: et Salomon coopertus eorum gloria non fuit, propheta magnus, et merito dilectae sapientiae Deo carus. Sed lilia nascuntur potius, quam operiuntur. Coopertio autem velamentum est corporis, non corpus ipsum. Quod si ad sensum humanae intelligentiae refertur, colorem lili, velamenti candor potuerat aemulari.

In the sayings of God is truth, and all the efficiency of things to be created is in the word. Thus neither what he promised is ambiguous, nor what he spoke is ineffective. There is nothing which is not corporeal in its substance and creation: and of all things, whether in heaven or on earth, whether visible or invisible, the elements have been formed. For even the species of souls, whether those possessing bodies, or those exiled from bodies, nevertheless obtain a corporeal substance of their nature; because it is necessary that everything which has been created be in something. And therefore God, convicting the ineptitude of the most useless question, does not permit our hope of the future in the resurrection to be delayed by solicitude for food and clothing, with the soul and body about to be placed in the substance of eternity: lest an insult be brought against one returning such precious things, namely the body and the soul, in not effecting the lighter things.

9. Demons do not labor so that they may have whence to live. "Look at the birds of the heaven, for they do not sow, nor do they gather into barns: and your heavenly Father feeds them. Are you not much more than they?" (ibid. 26). Under the name of birds he exhorts us by the example of unclean spirits: to whom without any business of seeking and gathering, the substance of living is nevertheless granted from the power of the eternal counsel. And so that he might show that that ought to be referred to unclean spirits, he added: "Are you not much more than they?" showing from the excellence of the comparison the difference between wickedness and holiness.

10. Bodies to be raised in the stature of a perfect man. "But which of you can add one cubit to his stature? And why are you solicitous concerning clothing?" (ibid. 27, 28). He confirmed the faith of our vital substance from the evidence of spirits: but he left the opinion of the future habit to the judgment of common intelligence. For since he is about to excite the diversity of all bodies which have drawn life into one consummate and perfect man, and he alone is powerful to provide to each one's height one cubit and another or a third, with how much insult to him do we doubt concerning clothing, that is, concerning the species of bodies (Eph. 4:13)! who, that he may make every man equal and uniform, is about to add so much of measure to human bodies.

11. The lilies not laboring are angels. Why angels are compared to lilies. "Consider the lilies of the field, how they grow; they do not labor, nor do they spin. But I say to you, that not even Solomon in all his glory was covered like one of these," etc. (ibid. 29). The lilies do not labor, nor do they spin: and Solomon was not covered with their glory, a great prophet, and deservedly dear to God for his beloved wisdom. But lilies are born rather than covered. Moreover, covering is the veil of the body, not the body itself. Which if it is referred to the sense of human intelligence, the brightness of a veil could have emulated the color of the lily.

Sed lilia non laborantia neque nentia significari intelligenda sunt angelorum coelestium claritates, quibus extra humanae scientiae eruditionem, suique operis mercedem, a Deo gloriae candor indultus est: ne quid ex proprio labore aut arte existimarentur habuisse. Et cum in resurrectione similes homines Angelis erunt, sperare nos coelestis gloriae voluit operimentum, exemplo angelicae claritatis. Est autem in natura istius germinis, ut aptissime coelestibus Angelorum substantiis comparetur. Hoc enim efflorescens, cum a stirpe detentae humi radices avellitur, naturae suae virtutem licet aruisse putetur occultat, et redeunte tempore rursum lilii sui honore vestitur. Ex se enim efflorescit ac redditur; et quod est, nec radici potest debere nec terrae: cum ille qui se subeat succus, ex se sit. Atque ita annuae licet hujus viriditatis exemplo, virtutem suae coelestis substantiae aemulatur: cum ex eo tantum, quod intra se acceptum habeat, alatur in florem. Ideo ergo lilia non laborant, neque nent: quia Virtutes angelorum, ex ea quam adeptae sunt originis suae sorte, ut sint semper accipiant.

12. Foenum, gentes. Resurgent ad ignem aeternum. Justorum resurrectio longe minus ambigenda. Si enim foenum agri, quod hodie est, et cras in ignem mittitur, Deus sic vestit; quanto magis vos modicae fidei (Ibid. 30)? Fidei nostrae inviolabilem confidentiam exemplorum auctoritate confirmat: ut tanto majoris periculi res sit ambigere, quanto impensiore cura omnem occasionem infidelitatis abstulerit. Foenum non idcirco nascitur, ut detur igni; neque ideo vestiendi ejus peculiaris Deo cura est, ut cremetur: sed sub foeni nomine nuncupatas esse a Deo gentes, crebro invenimus. Germen autem illud est, quod virtutis suae flore dilapso, ad calorem solis arescit. Igitur requies nulla gentibus, neque mortis, ut volunt, compendio quies dabitur: sed corporalis et ipsis aeternitas destinabitur ut ignis aeterni in ipsis sit aeterna materies, et in universis sempiternis exerceatur ultio sempiterna. Si igitur gentibus idcirco tantum indulgetur aeternitas corporalis, ut mox igni judicii destinentur; quam profanum est, sanctos de gloria aeternitatis ambigere, cum iniquis aeternitatis opus praestetur ad poenam. Omnem igitur expectationem nostram in fide repromissionum et virtutis suae potestate exigit collocari: ut cura rerum quibus indigemus omissa, ab eo potius omnia, a quo ipsi vitale exordium sumpsimus, expectemus, regnumque Dei vitae nostrae stipendiis quaeramus. Et haec recte perfecteque viventium merces est, ut in novam coelestemque substantiam ex hac corruptibilis corporis materie transferantur, et corruptio terrena coelesti incorruptione mutetur.

But by the lilies not laboring nor spinning are to be understood as signified the brightnesses of the heavenly angels, to whom, outside the erudition of human science and the reward of their own work, the brightness of glory has been granted by God: lest they should be thought to have had anything from their own labor or art. And since in the resurrection men will be like the angels, he wanted us to hope for the covering of heavenly glory, by the example of angelic brightness. Moreover, it is in the nature of that germ that it is most aptly compared to the heavenly substances of the angels. For this blossoming thing, when it is torn from the stalk of the root held in the ground, although it is thought to have withered it hides the virtue of its nature, and with the returning time it is clothed again with the honor of its lily. For from itself it blossoms and is returned; and what it is, it can owe neither to the root nor to the earth: since that sap which goes up through it is from itself. And thus, although by the example of this annual greenness, it emulates the virtue of its heavenly substance: when from that only which it has received within itself, it is nourished into a flower. Therefore, then, the lilies do not labor, nor spin: because the Virtues of the angels, from that lot of their origin which they have obtained, receive that they be always.

12. The hay is the nations. They shall rise to eternal fire. The resurrection of the just is far less to be doubted. "For if God so clothes the grass of the field, which is today, and tomorrow is cast into the fire; how much more you, O you of little faith?" (ibid. 30). He confirms the inviolable confidence of our faith by the authority of examples: so that it is a matter of so much greater danger to doubt, as with more intense care he has taken away every occasion of infidelity. The grass is not born for that reason, to be given to the fire; nor therefore is there a peculiar care of God for clothing it, so that it may be burned: but under the name of hay we frequently find that the nations have been called by God. But that germ is that which, with the flower of its virtue fallen away, withers at the heat of the sun. Therefore no rest will be given to the nations, nor rest by the shortcut of death, as they wish: but a corporeal eternity will be destined also for them, so that there may be eternal matter for the eternal fire in them, and in all the eternal ones eternal vengeance may be exercised. If therefore corporeal eternity is granted to the nations only for this reason, that they may soon be destined for the fire of judgment; how profane it is for the saints to doubt concerning the glory of eternity, when the work of eternity is provided to the wicked for punishment. Therefore he requires all our expectation to be placed in the faith of the repromises and in the power of his virtue: so that with the care for things which we need omitted, we should rather expect all things from him from whom we ourselves have taken our vital beginning, and seek the kingdom of God with the wages of our life. And this is the reward of those living rightly and perfectly, that they should be transferred into a new and heavenly substance from this matter of the corruptible body, and earthly corruption be changed by heavenly incorruption.

Gentium igitur est, infidelitatis istius cura angi: quibus saeculi amore detentis, et corporis gaudiis occupatis, nullum per fidem et confessionem Dei in coeleste regnum iter quaeritur et optatur.

13. Dies quid. Sollicitudo in diem non cadit. Circa quae tota versari debeat hominis cura. Nolite ergo solliciti esse de crastino. Crastinus enim dies sollicitus erit sibi ipse. Sufficit diei malitia sua (Ibid. 34). Commune iudicium est, diem esse labentium temporum cursum luce solis illuminatum, quem nox interjecta discriminat, et interventu suo diei diem subrogat: futuri autem temporis significantia continetur in crastino. Ergo de futuro sollicitos nos esse Deus vetuit. Incuria autem sollicitudinis relaxatae, non negligentiae. sed fidei est. Cur enim solliciti simus in crastino; cum crastinus dies sibi ipse sollicitus sit? Ergo anxietatem nostram ipsa pro nobis dies sollicita depellit. Sed sollicitudo, ut arbitror, proprius est hominis affectus: hanc enim excitat aut curae, aut metus, aut doloris anxietas, Dies vero cursus est temporis: et sola providentiam consecuta sollicitudinis recipiunt affectum. Constituatur ergo dies esse animal, quod et caveat, et prospiciat, et curet; cui et malitia propria sufficiat, neque extrinsecus accidenti sit cumulanda peccato. Sed natura rei non capit, diei deputare mentis affectum: ergo et quod sibi ipsa sollicita est, et quod ei malitia sua sufficit, et quod inhibemur solliciti esse de crastino; totum sub dictis coelestis significantiae continetur. Jubemur igitur non ambigere de futuris; satis enim vitae nostrae malitia, et dierum quibus vivimus peccata sufficiunt, ut circa haec purganda et promerenda omnis vitae nostrae meditatio laborque versetur, ne etiam de futurorum diffidentia inexplabilis irreligiositas contrahatur: cum cessante cura nostra, ipsa in officio suo, quae sunt futura, sollicita sint, et nobis aeternae claritatis profectus, Dei procurante bonitate, jam non sollicitis praeparetur.

14. Judicare de Dei sponsonibus nefas est. Cur. Nolite judicare, ne judicemini. Quo enim iudicio judicaveritis, iudicabitur de vobis (Matth. VII, 1, 2). Omne iudicii officium penitus Deus submovet, nec ullum omnino suscipi patitur. Sed compugnare propositis subsequencia existimantur, cum dicit: Quo iudicio judicaveritis, iudicabitur de vobis. Sed superius ait: Nolite judicare, ne judicemini. Numquid boni iudicii arbitrium suscipi non oportebit? Atquin profitetur pro conditione iudicii iudicandos, et universis genere quo mensi sunt metiendum.

It is for the nations, therefore, to be distressed by the care of that infidelity: for whom, held back by the love of the world and occupied in the joys of the body, no way into the heavenly kingdom is sought and desired through faith and confession of God.

13. What the day is. Solitude does not fall on the day. On what things the whole care of man ought to be turned. "Therefore do not be solicitous concerning tomorrow. For the tomorrow will be solicitous for itself. To the day its own malice is sufficient" (ibid. 34). The common judgment is that a day is the course of gliding times illuminated by the light of the sun, which an intervening night distinguishes, and by its intervention substitutes day for day: moreover, the significance of future time is contained in the tomorrow. Therefore God forbade us to be solicitous concerning the future. Moreover, the unconcern of relaxed solitude is not of negligence, but of faith. For why should we be solicitous in the tomorrow; since the tomorrow is solicitous for itself? Therefore the solicitous day itself dispels our anxiety for us. But solitude, as I judge, is an affection proper to man: for the anxiety either of care, or of fear, or of pain excites this. But a day is a course of time: and only things having obtained providence receive the affection of solitude. A day will therefore be constituted to be an animal, which should both beware, and look forward, and care; for which also its own malice should suffice, nor should it be increased by a sin happening from without. But the nature of the thing does not admit of deputing an affection of the mind to a day: therefore both that it is solicitous for itself, and that its malice suffices for it, and that we are inhibited from being solicitous concerning the tomorrow; all is contained under the sayings of heavenly significance. We are therefore ordered not to doubt concerning future things; for sufficient are the malice of our life and the sins of the days in which we live, so that all the meditation and labor of our life may be turned about purging and earning these things, lest also from the diffidence of future things an inexpiable irreligiosity be contracted: since with our care ceasing, those things themselves which are future in their office are solicitous, and for us the progress of eternal brightness, with the goodness of God procuring it, is already prepared for those not solicitous.

14. It is a crime to judge concerning God's promises. Why. "Do not judge, that you may not be judged. For with what judgment you have judged, it shall be judged concerning you" (Matt. 7:1, 2). God entirely removes every office of judgment, nor does He allow any to be undertaken at all. But the things that follow are thought to conflict with these propositions, when He says: "With what judgment you have judged, it shall be judged concerning you." But He said above: "Do not judge, that you may not be judged." Should the decision of a good judgment not be undertaken? On the contrary, He professes that they are to be judged according to the condition of their judgment, and that it must be measured to all by the kind of measure with which they have measured.

Ergo numquam bene judicabitur, si omnino non erit judicandum. Sed jam dudum, ut superius cognoscitur, nihil in verbis Dei leve aut inane tractatur: omnisque hic ultra sensum gentilium aurium sermo est. Judicari enim de sponsionibus suis vetuit: quia ut judicia ex incertis rebus inter homines sumuntur, ita et hoc iudicium adversum Deum ex sentiendi atque opinandi ambiguitate suscipitur, quod penitus repellit a nobis, ut constans potius fides retineatur; quia non sicut in rebus caeteris, peccatum sit perperam iudicasse; sed in his rebus tantummodo de Deo iudicium, initium esse sit criminis.

15. Infidelitas quale et quantum peccatum. Frustra alios corrigit non correctus. Quid autem vides festucam in oculo fratris tui, et trabem in oculo tuo non vides, et reliqua (Ibid. 3)? In consequentibus docuit, solam in Spiritum blasphemiam extra veniam futuram, caeteris omnibus Deo indulgentiam largiente. Peccatum autem in Spiritum est, Deo virtutis potestatem negare, et Christo substantiam adimere aeternitatis: per quem, quia in hominem Deus venit, homo rursum fiet in Deum. Ergo quantum inter festucam et trabem discriminis est, tantum ostendit peccatum in Spiritum conditionem caeterorum criminum excedere: ut cum infideles delicta corporis aliis exprobrent, onus peccati quo de promissis Dei ambigant, in se ante non videant, infidelitatis trabe in oculo tamquam in mentis acie insidente. Fit enim saepe, ut assumamus nobis arguendi alios auctoritatem, sine ullo propriae emendationis exemplo; et medendae caecitatis alienae jactantiam praeferamus, ipsi in tenebris corrupti luminis constituti: cum difficile quemquam sit praestare quod egeat, et optimum sit exemplo potius docere quam dictis. Cura erga propriae abhibenda est caecitati: quia ex natura rerum est, non prius aliquem purgandae de oculo fratris festucae idoneum effici posse doctorem, quam de mentis suae lumine trabem perfidiae gravantes ejecerit.

CAPUT VI.

De margaritis ante porcos, de pseudopropheta, de domo aedificata supra petram.

Therefore, there will never be a good judgment if there is to be no judging at all. But for a long time now, as is known from above, nothing light or empty is treated in the words of God: and all this speech is beyond the sense of the ears of the Gentiles. For He forbade judging concerning His promises: because as judgments among men are taken from uncertain things, so also this judgment against God is undertaken from the ambiguity of feeling and opining, which He entirely repels from us, so that a constant faith may rather be retained; because it is not as in other matters, where it may be a sin to have judged wrongly; but in these matters concerning God alone, judgment is the beginning of a crime.

15. What kind and how great a sin infidelity is. He who is not corrected corrects others in vain. "But why do you see the mote in your brother's eye, and do not see the beam in your own eye," and the rest (ibid. 3)? In what follows He taught that only blasphemy against the Spirit would be without pardon, with God granting indulgence to all others. Moreover, sin against the Spirit is to deny the power of God's virtue, and to take away from Christ the substance of eternity: through whom, because God came into man, man in turn will be made into God. Therefore, as much difference as there is between a mote and a beam, so much did He show that the sin against the Spirit exceeds the condition of other crimes: so that when the unfaithful reproach others for the faults of the body, they do not first see in themselves the burden of sin by which they doubt the promises of God, the beam of infidelity sitting in the eye as if in the sharpness of the mind. For it often happens that we take upon ourselves the authority of rebuking others without any example of our own amendment; and we display the boastfulness of healing the blindness of another, while we ourselves are established in the darkness of a corrupted light: since it is difficult for anyone to provide what he lacks, and it is best to teach by example rather than by words. Care must therefore be applied toward one's own blindness: because it is from the nature of things that no one can be made a fit teacher for purging the mote from a brother's eye before he has cast out the beam of perfidy weighing down the light of his own mind.

CHAPTER VI.

Concerning the pearls before swine, the false prophet, and the house built upon the rock.

1. *Mysteria Christi caute gentibus et haereticis aperienda. Nolite dare sanctum canibus, neque miseritis margaritas vestras ante porcos, et reliqua* (Matth. VII, 6). Praeceptis et promissis Dei nihil pretiosius sanctiusque est, quae sanctificatis nobis immortalitatis thesaurum largiuntur. Horum igitur sacramenta atque virtutes neque in gentes efferre, neque cum haereticis conferre permittimur. Canes enim, de oblatrandi adversus Deum rabie, gentes sunt nuncupatae. Porcorum vero haereticis est nomen: quia quamvis ungulae bifidae sint, acceptam tamen Dei cognitionem non ruminando disponunt. Ergo et concorporationem Verbi Dei, et passionis mysterium, et virtutem resurrectionis non promiscue tractare nos convenit, neque imperite incurioseque proferre: ne ignorantiam nostram, si perfectae scientiae desit instructio, proterant atque conculcent, et infirmitatem in Deo passionis irrideant; conversique in nos, contradictionum aculeis imperitiam nostram fidemque disrumpant.

2. *Orationis vis contra imperitiam. Lex caritatis. Sed in his, quae ignorabimus, via nobis consequendae veritatis aperitur: quam obtinere in sola precum mora est. Ut igitur sentiamus credamusque omnia, et nullo ambiguae voluntatis differamur incerto; orandum est, quaerendum est, pulsandum est* (Ibid., 7): oratione misericordiam, inquisitione profectum, tentamento aditum reperturi. Quin etiam ad spem obtinendi, exemplo humani affectus docemur. Nam cum nos filiis piscem panemve poscentibus, non serpentem simus aut lapidem reddituri; quanto magis nobis optimus ac praestantissimus pater Deus orantibus perfectae fidei munera largietur (Ibid., 9 et seq.); neque sit pro vitae cibo lapidem duritiae gentilis, aut pro baptismi conservatione serpentem veneni haeretici praestiturus? Consummavit deinde omnia bonitatis exemplo, universos amoris mutui pace conjungens: in eo legis et prophetarum mandata constituens, ut universorum in nos bonitatem optantes, ipsi omnibus boni simus.

3. *Via coeli a paucis trita, et e contra. Intrate per angustam portam. Quam lata et spatiosa via, quae ducit ad perditionem! Arduum in coelum iter hominis est, et aditus angustus ac tenuis: caeterum perditionis via lata est. Hanc plures obtinent, illam porro pauci inveniunt. Paucis enim damna rerum praesentium cara sunt: quibus cupiditates et animi vincere et corporis frangere, et exposita totis saeculi viribus illecebrarum omnium lenocinia praeterire, maximum coelestis spei lucrum est. Illis autem quibus solum bonum est scortari, comessari, ambire, inolescere, fastidire, odisse, diripere, plurimus est frequentatum iter tale comitatus.*

1. The mysteries of Christ are to be cautiously opened to the nations and to heretics. "Do not give what is holy to dogs, nor cast your pearls before swine," and the rest (Matt. 7:6). Nothing is more precious or more holy than the precepts and promises of God, which bestow upon us, who have been sanctified, the treasure of immortality. Therefore, we are permitted neither to bring out the sacraments and virtues of these things to the nations, nor to confer them with heretics. For the nations have been called dogs, because of the madness of barking against God. But the name of swine belongs to heretics: because although their hooves are cloven, they do not dispose of the knowledge of God they have received by ruminating. Therefore, it is fitting that we do not treat the incorporation of the Word of God, the mystery of the Passion, and the power of the Resurrection indiscriminately, nor bring them forth unskilfully and carelessly: lest they trample and tread underfoot our ignorance, if the instruction of perfect knowledge be lacking, and mock the weakness of the Passion in God; and turning upon us, they may tear apart our lack of skill and our faith with the stings of contradictions.

2. The power of prayer against lack of skill. The law of charity. But in those things which we shall not know, the way of attaining the truth is opened to us: which is to be obtained in the delay of prayers alone. Therefore, that we may feel and believe all things, and be deferred by no uncertainty of an ambiguous will; we must pray, we must seek, we must knock (*ibid.* 7): we shall find mercy through prayer, progress through inquiry, and an entrance through testing. Moreover, we are taught by the example of human affection toward the hope of obtaining. For since we, when our sons ask for a fish or bread, are not going to return a serpent or a stone; how much more will God, the best and most excellent Father, bestow the gifts of perfect faith upon us when we pray (*ibid.* 9 *et seq.*); nor is He going to provide the stone of Gentile hardness for the food of life, or the serpent of heretical poison for the preservation of baptism? He then consummated all things by the example of goodness, joining all together in the peace of mutual love: establishing the mandates of the law and the prophets in this, that we, desiring the goodness of all toward us, should ourselves be good to all.

3. The way of heaven trodden by few, and the contrary. "Enter through the narrow gate. How wide and spacious is the way that leads to perdition!" The journey of man into heaven is arduous, and the entrance narrow and thin: but the way of perdition is wide. More obtain this one; few, on the other hand, find that one. For to few are the losses of present things dear: for whom to conquer desires and break both mind and body, and to pass by the allurements of all charms exposed with all the forces of the world, is the greatest gain of heavenly hope. But for those to whom the only good is to commit fornication, to feast, to solicit, to be insolent, to be fastidious, to hate, to plunder, such a journey is frequented by a very great company.

4. Dei servus non verbis, sed factis dignoscitur. Et quia paucorum esset viam angustam invenire, fraudulentiam eorum qui eam se quaerere mentirentur exponit, dicens: Attendite a pseudoprophetis, qui veniunt ad vos in vestimentis ovium, etc. (Ibid., 15). Blandimenta verborum et mansuetudinis simulationem admonet fructu operationis expendi oportere: ut non qualem quis se verbis referat, sed qualem se rebus efficiat spectemus; quia in multis vestitu ovium rabies lupina contegitur. Ergo, ut spinae uvas, ut tribuli ficus non generant, et ut iniquae arbores utilia poma non afferunt (Ibid., 16): ita ne in istis quidem consistere docet boni operis effectum; et idcirco omnes cognoscendos esse de fructibus. Regnum enim coelorum sola verborum officia non obtinent: neque qui dixerit: Domine, Domine, haeres illius erit (Ib., 21). Quid enim meriti est Domino dicere Domine, Domine? Numquid Dominus non erit, nisi fuerit dictus a nobis? Et quae officii sanctitas est nominis nuncupatio; cum coelestis regni iter obedientia potius voluntatis, non Dei nuncupatio repertura sit?

5. Coelum non mirabilibus sed bonis operibus redditur. Multi mihi dicent in illa die, Domine Domine, nonne in tuo nomine prophetavimus? et reliqua (Ib. 22). Etiam nunc pseudoprophetarum fraudulentiam et hypocritarum simulamenta condemnat, qui gloriam sibi ex verbi virtute praesumunt, in doctrinae prophetia, et daemoniorum fuga, et istiusmodi operum virtutibus: atque hinc sibi regnum coelorum pollicentur. Quasi vero eorum aliquid proprium sit, quae loquuntur aut faciunt, et non omnia virtus Dei invocata perficiat: cum doctrinae scientiam lectio afferat, daemoniorum fugam Christi nomen exagitet. De nostro igitur est beata illa aeternitas promerenda: praestandumque est aliquid ex proprio, ut bonum velimus, malum omne vitemus, totoque affectu praeceptis coelestibus obtemperemus: ac talibus officiis cogniti Deo simus, agamusque potius quod vult, quam quod potest gloriemur: repudians eos ac repellens, quos a cognitione sua opera iniquitatis averterint.

6. Tentationum progressus. Omnis ergo qui audit verba mea, et facit, similem eum aestimabo viro sapienti, qui aedificavit domum suam super petram, et reliqua (Ibid., 24). Sensus est superioribus junctus. Objurgans enim pseudoprophetarum jactantiam et hypocritarum figmenta, per comparisonis exemplum perfectae in se fidei hominem exponit, quod is, qui verba sua et audiat et faciat, super petram sit aedificatus, et fundamento stabili firmoque consistat, eumque incidentium tempestatum impetu non posse dissolvi; in petra se ipsum Dominus significans, validum aedificii fundamentum.

4. The servant of God is distinguished not by words, but by deeds. And because it would be for few to find the narrow way, He exposes the fraudulence of those who would lie that they were seeking it, saying: "Beware of false prophets, who come to you in the clothing of sheep," etc. (ibid. 15). He warns that the flatteries of words and the simulation of mildness ought to be weighed by the fruit of operation: so that we should look not at what kind of person one reports himself to be in words, but what kind of person he makes himself in deeds; because in many, lupine madness is covered by the clothing of sheep. Therefore, as thorns do not produce grapes, nor thistles figs, and as wicked trees do not bring forth useful fruits (ibid. 16): so He teaches that even in those people the effect of a good work does not consist; and therefore all are to be known from their fruits. For the services of words alone do not obtain the kingdom of heaven: nor will he who has said: "Lord, Lord," be His heir (ibid. 21). For what merit is there in saying to the Lord: "Lord, Lord?" Will He not be Lord unless He is spoken of by us? And what holiness of office is the naming of the name; since the journey of the heavenly kingdom will be found by the obedience of the will rather than by the naming of God?

5. Heaven is returned not for wonders but for good works. "Many will say to me on that day, Lord, Lord, have we not prophesied in your name?" and the rest (ibid. 22). Even now He condemns the fraudulence of false prophets and the simulations of hypocrites, who presume glory for themselves from the power of the word, in the prophecy of doctrine, and the flight of demons, and the virtues of such works: and from this they promise the kingdom of heaven to themselves. As if indeed any of those things which they speak or do were their own, and the invoked power of God did not perform all things: since reading brings the knowledge of doctrine, and the name of Christ drives away the flight of demons. Therefore, that blessed eternity is to be earned from what is ours: and something must be provided from our own, that we should will what is good, avoid all evil, and with all affection obey the heavenly precepts: and by such services may we be known to God, and let us rather do what He wills than boast of what He can do: repudiating and repelling those whom the works of iniquity have turned away from His knowledge.

6. The progress of temptations. "Therefore every one who hears my words and does them, I will compare him to a wise man, who built his house upon a rock," and the rest (ibid. 24). The sense is joined to the preceding things. For rebuking the boastfulness of false prophets and the figments of hypocrites, through the example of comparison He sets forth the man of perfect faith in himself, because he who both hears and does His words is built upon a rock, and stands in a stable and firm foundation, and that he cannot be dissolved by the force of falling storms; the Lord signifying Himself in the rock, the strong foundation of the building.

Cum autem qui ex se in sublime opus excreverit, moveri non possit vel pluviis, vel fluminibus, vel vento; in pluviis, blandarum et sensim illabentium voluptatum illecebras significat, quibus primum fides rimis patentibus immadescit: post quas torrentium procursus, id est, graviorum cupiditatum motus incurrit: atque exinde tota ventorum vis circumflantium desaevit, universus scilicet diabolicae potestatis spiritus infertur. Sed fundamento petrae homo aedificatus insistet, nec moveri loco suo poterit. Stultus vero haec audita dissimulans, tamquam super arenam opus aedificationis impenderit, infideliter stat, cito pluviis illabentibus subluendus, et fluminibus propellendus, et ventis differendus, secundum naturam super quas aedificatus est arenarum, cum gravi ruinae suae strage solvendus (Ibid., 25).

7. Scopus praedictorum. Atque ita superiorum comparisonum exemplo Dominus nos voluit, et efficere quae jussit, et credere quae spopondit. Consummatis igitur omnibus, turbae mirabantur doctrinam ejus, qua se non Scribarum et Pharisaeorum more docuisset (Ibid., 28 et 29). In verborum enim virtutibus effectus potestatum metiebantur.

CAPUT VII.

De leproso quem curavit, de puero tribuni paralytico, de socru Petri, de plurimis et diversis curis.

1. Sensus allegoricus nil detrahit litterae veritati. Lex jam inutilis. Et descendente eo de monte, secutae sunt eum turbae multae. Et ecce leprosus quidam veniens adorabat eum dicens, Domine, si vis, potes me mundare, et reliqua (Matth. VIII, 1 et 2). In exordio sermonis admonuimus, ne quis forte existimaret aliquid rerum gestarum fidei detrahendum, si res ipsas profectus rerum consequentium continere in se doceremus. Nihil enim veritati detrahit, imitationem veritas consecuta. Toto igitur superiore sermone Dominus fidei praecepta tradiderat, legem excesserat, jam inutilem atque inefficacem excedendo significans. Mandatorum observantiam exegerat, ante promissorum suorum spem fidissimam imperaverat: quod igitur post haec primum gesserit, contuendum est.

2. Legis infirmitas a Christo suppletur. Adest leprosus, emundari se rogat, purgatur verbi potestate cum tactu, jubetur silere (Ibid., 3 et 4), sed tamen ostendere se sacerdoti et munus quod Moyses in testimonium fieri praecepit offerre.

But when he who has grown out of himself into a sublime work cannot be moved either by rains, or by rivers, or by wind; in the rains He signifies the allurements of charming and gradually gliding pleasures, with which first faith becomes damp with gaping cracks: after which the rush of torrents, that is, the movement of heavier desires, runs in: and from then on the whole force of the winds blowing around rages, namely, the whole spirit of diabolical power is brought in. But the man built on the foundation of the rock will stand firm, nor will he be able to be moved from his place. But the fool, disregarding these things heard, as if he has expended the work of building upon sand, stands unfaithfully, soon to be washed away by the gliding rains, and to be propelled by the rivers, and to be scattered by the winds, according to the nature of the sands upon which he was built, to be dissolved with the heavy slaughter of his own ruin (ibid. 25).

7. The scope of the aforesaid. And so by the example of the preceding comparisons the Lord wished us both to perform what He ordered and to believe what He promised. Therefore, when all things were consummated, the crowds wondered at His doctrine, by which He had taught not in the manner of the Scribes and Pharisees (ibid. 28 and 29). For in the virtues of the words they measured the effect of powers.

CHAPTER VII.

Concerning the leper whom He cured, the centurion's paralytic boy, Peter's mother-in-law, and many and diverse cures.

1. The allegorical sense detracts nothing from the truth of the letter. The law is now useless. "And when he had come down from the mountain, great crowds followed him. And behold, a certain leper coming adored him, saying: Lord, if you will, you can make me clean," and the rest (Matt. 8:1 and 2). In the beginning of the discourse we warned lest anyone should perhaps think that anything is to be taken away from the faith of the things done, if we taught that the things themselves contained in themselves the progress of subsequent things. For truth detracts nothing from truth having followed an imitation. In all the preceding discourse, therefore, the Lord had handed down the precepts of faith, He had exceeded the law, signifying that it was now useless and ineffective by exceeding it. He had required the observance of mandates, He had commanded the most faithful hope of His promises before: what He did first after these things, therefore, must be considered.

2. The weakness of the law is supplied by Christ. A leper is present, he asks that he be cleansed, he is purged by the power of the word with a touch, he is ordered to be silent (ibid. 3 and 4), but nevertheless to show himself to the priest and offer the gift which Moses commanded to be made for a testimony.

Curatio igitur audientis et credentis turbae et cum Domino de monte venientis in leproso ostenditur: quae vitiosa labe corporis contaminata, auditaque regni coelorum praedicatione curari se rogat; cum tactu corporis visitatur, Verbi virtute curatur, et ut salus haec non offerretur potius, quam quaereretur, silentium imperatur, et ostendere se sacerdotibus jubetur: ut praenuntiatus in lege factis et operibus cernatur; et in quo lex infirmabatur, in eo verbi virtus intelligeretur: praemium quoque receptae salutis, qui purgatus est, Deo offerat; sed ut donum illud non sit ex avibus, sed ut homo ipse a sordibus peccati corporis emundatus, in sacrificium Dei transeat (Levit. XIV, 4); quia quod Moyses in lege praeceperit, testimonium sit, non effectus.

3. Tribunus, princeps gentium crediturarum. Post haec autem cum introisset Capharnaum, accessit ad eum quidam tribunus rogans eum, et dicens: Puer meus jacet in domo paralyticus, etc. (Matth. VII, 5 et 6). Sequitur emundationem leprosi, paralytici pueri curatio. Sed quid istud est, quod non dignum se tribunus pueri dominus profitetur esse, ut Christus domum ejus introeat, puerum videat, et praesens praesenti opem afferat; seque habere milites, jubere quod velit, et in potestate posito parere sibi plurimos, similiter et Dominum curationem verbo posse praestare? De tribuno posuisse me satis sit, principem esse gentium crediturarum. Quis hic princeps sit cui subjecti sunt plures, qui volet scire, Moysi in Deuteronomio canticum (Deut. XXXII), et Salomonis librum Ecclesiasticum, ubi de portentis gentium quaedam locuti sunt, legat: nobis tantum de puero tractatus sit.

4. Gentium salus ex fide. Succedit deinde in hoc puero post paralysis sanitatem curationi populi de monte descendentis, salus gentium. Jacebat enim puer dissolutus in domo humili, corruptibili, et ingressu ejus, cujus tamen egens erat, Salvatoris indigna. Et tribunus scit puerum verbo posse sanari: quia salus gentium omnis ex fide est, et in praeceptis Domini vita est universorum. Igitur jacentes in saeculo, et peccatorum morbis dissolutae gentes existimandae sunt: omnibus undique artibus fluidis, et ad consistendi officium ingrediendique corruptis. Quarum salutis sacramentum in tribuni puero expletur, non tamen ingressuro domum Christo. Licet enim in saeculo demoratus sit, vitia tamen saeculi et peccata non adiit.

Therefore, the cure of the crowd hearing and believing and coming from the mountain with the Lord is shown in the leper: who, contaminated by the vicious stain of the body, and having heard the preaching of the kingdom of heaven, asks that he be cured; he is visited with the touch of the body, he is cured by the power of the Word, and so that this health should not be offered rather than sought, silence is commanded, and he is ordered to show himself to the priests: so that He who was foretold in the law may be discerned in deeds and works; and in that in which the law was weak, in it the power of the word might be understood: let him who has been purged also offer to God the reward of received health; but so that that gift may not be from birds, but so that the man himself, cleansed from the filth of the sin of the body, may pass into the sacrifice of God (Lev. 14:4); because what Moses commanded in the law may be a testimony, not an effect.

3. The centurion is believed to be the prince of the nations about to believe. But after these things, when He had entered Capernaum, a certain centurion approached Him, beseeching Him, and saying: "My boy lies in the house paralyzed," etc. (Matt. 8:5 and 6). After the cleansing of the leper follows the cure of the paralyzed boy. But what is this, that the centurion, the lord of the boy, professes that he is not worthy that Christ should enter his house, see the boy, and present provide help to the one present; and that he himself has soldiers, orders what he wills, and many obey him placed in power, and similarly that the Lord can provide the cure by a word? Let it be sufficient that I have placed concerning the centurion, that he is the prince of the nations about to believe. Who this prince might be to whom many are subject, he who wishes to know, let him read the song of Moses in Deuteronomy (Deut. 32), and the book of Ecclesiasticus of Solomon, where they spoke certain things concerning the dispersion of the nations: let there be a treatment for us only concerning the boy.

4. The health of the nations is from faith. There then succeeds in this boy, after the health of the paralysis, the health of the nations, following the cure of the people coming down from the mountain. For the boy lay dissolved in a humble, corruptible house, and unworthy of the entrance of Him, the Savior, for whom nevertheless he was in need. And the centurion knows that the boy can be healed by a word: because all the health of the nations is from faith, and in the precepts of the Lord is the life of all. Therefore, the nations are to be considered as lying in the world and dissolved by the diseases of sins: with all their limbs fluid on every side, and corrupted for the office of standing and entering. The sacrament of whose health is fulfilled in the centurion's boy, with Christ nevertheless not about to enter the house. For although He delayed in the world, yet He did not approach the vices and sins of the world.

5. Tribunus non erat de gentibus Miratus deinde fidem ait, Non inveni tantam fidem in Israel (Ibid. 10). Non erat tribunus iste de gentibus: et quomodo in Israel fides talis non est reperta; cum qui crederet esset Israelita? Sed ut similitudinem futuri haec ipsa veritas aemularetur; idcirco verbi ratio subjecta est, tantam fidem, quanta gentium est, in Israel non reperiendam, et cum Abraham et Isaac et Jacob in regno coelorum ex ultimis gentibus quieturos (Ibid. 11). Perfecta quidem est in puero secundum credentis fidem veritas sanitatis: sed praesentium efficientia etiam futurorum imagini proficere monstratur, quando et tribuno credente, et puero salvato, nec talis in Israel fides reperta est, et regni coelorum consortium cum Abraham gentibus destinatur.

6. Petri socrus infidelitatis affection. Petrus fidei et apostolatus princeps. Cum venisset Jesus in domum Petri, vidit socrum ejus jacentem et febricitantem, et reliqua (Ibid. 14). In socru Petri, vitiosa infidelitatis aestimatur affectio, cui adjacet libertas voluntatis, quae nos quadam sibi conjugii societate conjungit. Ergo ingressu Domini, in Petri domu, id est, in corpore curatur infidelitas peccatorum calore exaestuans, et vitiorum aegra dominatu. Mox deinde sanata, officii famulatu ministrat. Nam primus credidit, et apostolatus est princeps: et quod in eo ante languebat, Dei verbo invalescens ministerio tamquam publicae salutis operatum est. Recte autem hanc ex socru Petri similitudinem ad affectionem infidelitatis aptari, loco qui de nuru et socru consequitur tractabimus (Cap. 10, n. 18). Nunc autem ideo infidelitatis socrus Petri nuncupabitur, quia usque dum credidit, voluntatis suae servitio detinebatur.

7. Christus passione sua infirmitates nostras sanavit. Vespere autem facto obtulerunt ei multos daemones habentes: et ejiciebat spiritus immundos, etc. (Ibid. 16). Curationem promiscuam horis vespertinis, concursu eorum quos post passionem docuit recognoscimus: omnium peccata dimittens, omnium infirmitates auferens, et malarum voluptatum insidentium incentiva depellens, passione corporis sui, secundum prophetarum dicta, infirmitates humanae imbecillitatis absorbens (Ibid. 17).

5. The centurion was not from the nations. Then wondering at his faith He said: "I have not found so much faith in Israel" (ibid. 10). This centurion was not from the nations: and how was such faith not found in Israel, since he who believed was an Israelite? But so that this truth itself might emulate a likeness of the future; therefore the reason of the word was added, that so much faith as that of the nations is not to be found in Israel, and with Abraham and Isaac and Jacob those from the furthest nations would rest in the kingdom of heaven (ibid. 11). Perfect indeed is the truth of health in the boy according to the faith of the believer: but the efficacy of present things is shown also to profit the image of future things, when with the centurion believing and the boy saved, neither was such faith found in Israel, and the fellowship of the kingdom of heaven with Abraham is destined for the nations.

6. Peter's mother-in-law is the affection of infidelity. Peter is the prince of faith and the apostolate. "When Jesus had come into Peter's house, he saw his mother-in-law lying and feverish," and the rest (ibid. 14). In Peter's mother-in-law, the vicious affection of infidelity is estimated, to which the freedom of the will is adjacent, which joins us to itself by a certain society of marriage. Therefore, by the entrance of the Lord, in Peter's house, that is, in the body, infidelity is cured, glowing with the heat of sins and sick with the dominion of vices. Then soon, having been healed, she serves with the ministry of her office. For he first believed, and is the prince of the apostolate: and that which before languished in him, growing strong by the word of God, was worked for a ministry as if of public health. But that this likeness from Peter's mother-in-law is rightly adapted to the affection of infidelity, we shall treat in the place which follows concerning the daughter-in-law and the mother-in-law (Chapter 10, no. 18). But now Peter's mother-in-law will be named for infidelity for this reason, because until she believed, she was detained by the service of her own will.

7. Christ by His passion healed our infirmities. "When evening was come, they offered to him many having demons: and he cast out the unclean spirits," etc. (ibid. 16). We recognize the promiscuous cure in the evening hours by the concourse of those whom He taught after the Passion: dismissing the sins of all, taking away the infirmities of all, and repelling the incentives of the indwelling evil pleasures, absorbing the infirmities of human imbecility by the passion of His body, according to the sayings of the prophets (ibid. 17).

8. Qua ratione haec explicanda. Videns autem Jesus turbas multas circum se, iussit discipulos suos ire trans fretum. Et accedens ad eum quidam Scriba ait, Magister, sequar te quocumque ieris, et reliqua (Ibid. 18 et 19). Multa incurrunt, quae sensum communem movere possunt. Atque non nos intelligentiam fingimus, sed gesta ipsa intelligentiam nobis impertiuntur. Neque enim res intelligentiae, sed rei intelligentia subsecundat. Turbae plures sunt, et ire trans fretum Dominus discipulis praecipit. Non existimo cadere in Salvatoris bonitatem, ut circumcursantes relinquere voluerit, et secretum quoddam impertiendae salutis eligere. Deinde consequitur Scriba, dicens magistrum se quocumque ierit secuturum: sed nihil a Scriba dictum factumve legitur, quod posset offendere. Dominus respondit, vulpibus esse foveas, et coeli volucris nidos quiescendi, filio autem hominis, quo reclinet caput suum, locum esse nullum (Ibid. 20). Et discipulum postulasse, dari sibi tempus patris sepeliendi: hoc negatum, et pii atque humani officii vetitam religionem (Ibid. 21 et 22). Ergo rerum tantarum, et tam diversarum ratio promenda est: atque ita, ut secundum continentem rerum ordinem, et gravissimas veritatis ipsius causas, interioris significantiae intelligentia explicetur.

9. Fidelium electionis typus. Ecclesiae navis. Discipulorum nomen non in duodecim tantum Apostolis versari existimandum est. Nam praeter Apostolos, plures fuisse discipulos legimus. Ex omni igitur turba quaedam fieri jubetur electio: eorum scilicet, qui Dominum per multa saeculi hujus pericula et jactationes essent secuturi. Ecclesia enim instar est navis, et plurimis locis ita nuncupata est: quae diversissimi generis et gentis vectore suscepto, subjecta est omnibus et ventorum flatibus et maris motibus. Atque ita illa et saeculi et immundorum spirituum vexatur incursibus. Propositis enim periculorum omnium motibus, Christi navem, id est, Ecclesiam introimus: scientes nos mari ventoque jactandos. Ut igitur ordo typicae significantiae cohaereret, possetque intelligi fidelium portio conscendentium navem, et infidelium turba residentium; Scribae et discipuli persona subjungitur.

10. Scriba doctor legis, infideles adumbrat. Vulpes, pseudoprophetae. Volucres coeli, daemones. Caput Christi Deus. Omnes in Ecclesiam invitati. Et quidem Scriba, qui est unus ex doctoribus legis, an sit secuturus interrogat. Quasi vero lege non hunc esse Christum, quem sequi esset utile, contineretur. Igitur infidelitatis affectum sub diffidentia interrogationis expressit: quia fidei assumptio non interroganda est, sed sequenda.

8. By what reason these things are to be explained. "But Jesus seeing many crowds around him, ordered his disciples to go across the strait. And a certain Scribe approaching said to him: Master, I will follow you wherever you go," and the rest (*ibid.* 18 and 19). Many things occur which can move the common sense. And we do not fashion an understanding, but the deeds themselves impart understanding to us. For understanding does not follow upon the things, but the understanding of the thing follows. There are many crowds, and the Lord commands the disciples to go across the strait. I do not judge it to fall upon the goodness of the Savior, that He wished to leave those running around, and to choose a certain secret of imparting health. Then follows the Scribe, saying that he would follow the master wherever he went: but nothing is read said or done by the Scribe that could offend. The Lord replied that foxes have holes, and the birds of heaven have nests for resting, but for the son of man there is no place where he may recline his head (*ibid.* 20). And that a disciple had asked that time be given to him for burying his father: this was denied, and the religion of a pious and human office was forbidden (*ibid.* 21 and 22). Therefore, the reason for so great and so diverse things must be brought forth: and so that according to the continuous order of things, and the most grave causes of the truth itself, the understanding of the interior significance may be explained.

9. A type of the election of the faithful. The ship of the Church. The name of disciples is not to be thought to consist in the twelve Apostles only. For besides the Apostles, we read that there were many disciples. From the whole crowd, therefore, a certain election is ordered to be made: namely of those who would follow the Lord through the many dangers and tossings of this world. For the Church is like a ship, and in many places it is so called: which, having received a carrier of the most diverse kind and nation, is subject to all the blasts of the winds and the movements of the sea. And thus it is vexed by the incursions both of the world and of unclean spirits. For with the movements of all dangers proposed, we enter the ship of Christ, that is, the Church: knowing that we are to be tossed by the sea and the wind. Therefore, so that the order of the typical significance might cohere, and the portion of the faithful embarking on the ship might be understood, and the crowd of the unfaithful remaining; the person of the Scribe and the disciple is subjoined.

10. The Scribe, a doctor of the law, shadows forth the unfaithful. Foxes, false prophets. Birds of heaven, demons. The head of Christ is God. All are invited into the Church. And indeed the Scribe, who is one of the doctors of the law, asks whether he should follow. As if indeed it were not contained in the law that this is the Christ, whom it was useful to follow. Therefore he expressed the affection of infidelity under the diffidence of an interrogation: because the assumption of faith is not to be interrogated, but to be followed.

Ut autem eadem interrogatio infidelitatis esset punita iudicio; Dominus respondit, vulpes habere foveas, et volucres coeli nidos quibus requiescant, hominis autem filium non habere ubi caput suum reclinet. Vulpes est animal insidiosum, circa domorum se occultans foveas, et domesticis avibus insidians: atque hoc nomine pseudoprophetas nuncupari aliquot locis legimus. Volucres autem coeli saepe numero immundos spiritus cognominari didicimus. Dei ergo filius paucitatem sequentium contuens, et doctore legis diffidente an sequeretur ipsum, exprobrat pseudoprophetis esse foveas, et immundis spiritibus nidos quiescendi; quod extra navem relictis, id est, extra Ecclesiam positi, effecti sint incolatus pseudoprophetarum, et habitatio daemonum: filium autem hominis, se scilicet cui caput Deus sit, non reperire in quos collocata Dei cognitione requiescat: invitatis omnibus ut in navem, ita in Ecclesiam; paucis metu maris, id est saeculi, secuturis.

11. Patri infideli an jus in filium fidelem. Adest post haec discipulus, non interrogans an sequatur (jam enim sequi oportere se credit), sed permitti sibi orans sepelire patrem. Accepimus in dominicae orationis exordio, ita primum precandum: Pater noster qui es in coelis (Matth. VI, 9). Ergo quia credentis in discipulo populi persona est, admonetur ut meminerit quod pater sibi vivus in coelis est. Sequi autem Dominum jubetur, quia et volebat, ita ut mortui mortuum sepeliant. Sed nullum arbitror officium exspectari a mortuis posse. Quomodo ergo mortui mortuos humabunt? Primum igitur ostendit, perfectam in se fidem nulla saecularis in alterum officii religione esse devinctam: deinde inter fidelem filium patremque infidelem jus paterni nominis non relinqui. Non igitur obsequium humandi patris negavit: sed addendo, Dimitte mortuos sepelire mortuos suos, admonuit non admisceri memoriis sanctorum mortuos infideles: mortuos autem etiam eos esse, qui extra Deum vivant. Et idcirco mutua mortuis officia relinquenda, ut mortui sepeliantur a mortuis: quia per Dei fidem vivos vivo oporteat adhaerere.

CAPUT VIII. De discipulis in navi excitantibus Jesum, de duobus daemoniacis in terra Gerasenorum, de paralytico curato et lectum auferente. 1. Christus quando et quanto periculo dormiat in nobis. Et ascendente eo in naviculam, secuti sunt eum discipuli. Et ecce tempestas magna facta est in mari, et reliqua (Matth. VIII, 23 et seqq.). Navem discipulis introgressis tempestas oritur, mare commovetur, navigantes turbantur. Ipse vero somno consopitus timentium metu excitatur, oratur ut opem afferat.

But so that the same interrogation might be punished by the judgment of infidelity; the Lord replied that foxes have holes, and the birds of heaven have nests in which they may rest, but the son of man does not have where he may recline his head. The fox is an insidious animal, hiding itself around the holes of houses, and lying in wait for domestic birds: and we read that false prophets are called by this name in some places. Moreover, we have learned that the birds of heaven are frequently surnamed unclean spirits. Therefore the son of God, considering the fewness of those following, and with the doctor of the law doubting whether he should follow Him, reproaches that for the false prophets there are holes, and for the unclean spirits nests for resting; because those left outside the ship, that is, placed outside the Church, have been made the dwelling of false prophets and the habitation of demons: but the son of man, namely Himself to whom God is the head, does not find those in whom, with the knowledge of God placed, He may rest: with all invited just as into the ship, so into the Church; with few about to follow for fear of the sea, that is, of the world.

11. Whether an unfaithful father has a right over a faithful son. After these things a disciple is present, not asking whether he should follow (for he already believed that he ought to follow), but praying that he be permitted to bury his father. We received in the beginning of the Lord's prayer, that we must first pray thus: "Our Father who are in heaven" (Matt. 6:9). Therefore, because in the disciple is the person of the believing people, he is warned that he should remember that he has a living Father in heaven. But he is ordered to follow the Lord, because he also wished, so that the dead may bury the dead. But I judge no office can be expected from the dead. How therefore will the dead bury the dead? First, therefore, He shows that perfect faith in Himself is bound by no religion of a worldly office toward another: then that between a faithful son and an unfaithful father the right of the paternal name is not left. Therefore He did not deny the service of burying the father: but by adding, "Let the dead bury their dead," He warned that the unfaithful dead are not to be mixed with the memories of the saints: and that those also are dead who live outside of God. And for that reason mutual offices are to be left to the dead, so that the dead may be buried by the dead: because through faith in God it is fitting for the living to adhere to the living.

CHAPTER VIII. Concerning the disciples in the ship awakening Jesus, the two demoniacs in the land of the Gerasenes, and the paralytic cured and carrying away his bed. 1. When and with how much danger Christ may sleep in us. "And when he had entered into the ship, his disciples followed him. And behold, a great storm arose in the sea," and the rest (Matt. 8:23 et seqq.). The disciples having entered the ship, a storm arises, the sea is moved, those sailing are troubled. But He, lulled by sleep, is awakened by the fear of those fearing, and is prayed that He should bring help.

Et increpitis iis quod modicae essent fidei, vento et mari tranquillitatem imperavit, cum admiratione hominum praeceptis ejus ventum et mare obedisse. Igitur secundum haec ecclesiae, intra quas verbum Dei non vigilaverit, naufragae sunt: non quod Christus in somnum relaxetur, sed quod somno nostro consopiat in nobis. Maxime autem illud accidit, ut a Deo praecipue in periculi metu et vexatione speremus. Atque utinam vel spes sera confidat sese periculum posse evadere, Christi intra se virtute vigilante. Perpetuam autem nobis objurgationis suae recordationem reliquit, dicens: Modicae fidei, quid timidi estis (Ibid. 26)? metum scilicet motuum saecularium, cum quibus Christi fides vigilet, nullum esse oportere.

2. Discipuli cur jam homines, non discipuli dicantur. Consequitur deinde hominum admiratio dicentium: Qualis hic homo est, quod venti et mare obediunt ei (Ibid. 27)? Non discipulorum hic sermo, sed gentium est. Nam cum superius et discipulos tantum navem introisse, et a discipulis tantum excitatum esse dixisset; nunc admiratos esse homines significat, hominibus hominem in ipsa admiratione dicentibus. Qua nominum conversione intelligitur, omnia opera Christi, omnesque ejus virtutes ut Dei esse laudandas: quia piaculi gentilis miserrimique erroris stultitiam demonstrat, quod eum ex humilitate passionis hominem potius nuncupent, quam ex virtutibus Deum.

3. Et cum venisset trans fretum in regionem Gerasenorum, occurrerunt ei duo homines daemonia habentes de monumentis exeuntes, periculosi nimis, et reliqua (Ibid. 28). Duum hominum occursus, daemonum in duos homines longa possessio, et periculosa transeuntibus via, et transfugiendi in porcos deprecatio, et purgatis hominibus gregis ipsius per praeceptum in mare casus, dehinc pastorum in oppidum fuga, populi de civitate progressus, et ne urbem Dominus adiret legatio, et reditus ejus in patriam, et illic paralytici in lecto jacentis oblatio, et pro fidei merito in tempore ipso peccatorum remissio, et murmur Scribarum, et virtutis confessio, et paralytici etiam sub onere lectuli in domum reditus, et hominum admiratio, hanc habent causam.

And having rebuked them because they were of little faith, He commanded tranquility to the wind and the sea, with the admiration of the men that the wind and the sea obeyed His commands. Therefore, according to these things, churches in which the word of God has not kept watch are shipwrecked: not that Christ is relaxed into sleep, but that He is lulled in us by our sleep. But that happens especially, so that we may hope from God chiefly in the fear of danger and in vexation. And would that even late hope should trust itself to be able to escape danger, with the virtue of Christ keeping watch within itself. But He left us a perpetual record of His rebuke, saying: "O you of little faith, why are you timid?" (ibid. 26); meaning that there ought to be no fear of worldly movements, with whom the faith of Christ keeps watch.

2. Why the disciples are now called men, not disciples. There then follows the admiration of the men saying: "What kind of man is this, that the winds and the sea obey him?" (ibid. 27). This speech is not of the disciples, but of the nations. For when He had said above both that only the disciples had entered the ship, and that He was awakened only by the disciples; now He signifies that the men wondered, with men saying to men in that very admiration. By which conversion of names it is understood that all the works of Christ, and all His virtues, are to be praised as of God: because it demonstrates the folly of Gentile and most wretched error, that they should rather name Him a man from the humility of the Passion, than God from His virtues.

3. "And when he had come across the strait into the region of the Gerasenes, two men having demons met him coming out from the monuments, exceeding dangerous," and the rest (ibid. 28). The meeting of two men, the long possession of demons in the two men, and the dangerous way for those passing through, and the prayer for fleeing into the swine, and the fall of the flock itself headlong into the sea after the men were purged, then the flight of the herdsmen into the town, the progress of the people from the city, and the legation lest the Lord should approach the city, and His return into His own country, and there the offering of the paralytic in a bed, and the remission of sins at that very time for the merit of faith, and the murmur of the Scribes, and the confession of virtue, and the return of the paralytic into his house even under the burden of the little bed, and the admiration of the men, have this cause.

4. Daemones e gentibus expulsi haereticos obtinent. Christus a Judaeis repudiatus ABIT AD GENTES. In exordio generis humani in tres fuit humani generis divisio, Noe scilicet filios, ex quibus secundum prophetiam Genesis, Sem in possessionem Dei delectus est. Extra urbem autem, id est, extra legis et prophetarum synagogam, duos homines in monumentis daemones detinebant: duarum scilicet gentium origines intra defunctorum sedes et mortuorum reliquias obsederant, efficientes praetereuntibus viam vitae praesentis infestam. Igitur ut esset in rebus gerendis futuri plena meditatio, venienti Domino duo homines occurrunt: ut occursu eorum, concurrentium ad salutem voluntas indicaretur. Sed in hominibus daemones proclamant, cur sedem invidet, cur ante iudicii tempus infestet. Adjacebat etiam eis duobus gentium populis plebs ex Sem genere Sadducaeorum, quorum haeresis ex Judaeis negatae resurrectionis piaculum est. Videntes igitur daemones, non sibi jam locum in gentibus derelinqui, ut patiatur habitare se in haereticis deprecantur: quibus occupatis, totus in mare impetu rapido per praeceps grex coactus est: in cupiditatem scilicet saecularem daemonum praecipitantur instinctu, in aquis multis, id est, cum reliquiarum gentium infidelitate morituri. Atque etiam in hoc typica ratio servata est, ut non satis esset dixisse praecipitatos in mare, nisi etiam adderetur, Et mortui sunt in aquis multis. Quorum principes atque pastores rerum talium admiratione turbati ad urbem veniunt, et quae gesta sunt nuntiant (Ibid. 32, 33). Urbs illa Judaici populi habet speciem, quae Christi operibus auditis, Domino suo obviam pergit, prohibens ne fines suos urbemque contingeret; neque enim Evangelia lex recipit: a qua repudiatus, in civitatem suam revertitur (Matth. IX, 1). Deo civitas fidelium plebs est. In hanc igitur navi, id est Ecclesia, vectus introiit.

5. Adam obtinuit veniam. Jamque in paralytico gentium universitas offertur medenda. Sed et curationis ipsius verba sunt contuenda. Non dicitur paralytico, Sanus esto; non dicitur, Surge et ambula; sed dicitur, Constans esto fili, remissa sunt tibi peccata tua (Ibid. 2). In Adam uno peccata universis gentibus remittuntur. Hic itaque Angelis ministrantibus curandus offertur, hic filius nuncupatur, quia primum Dei opus est: huic remittuntur animae peccata, et indulgentia primae transgressionis ex venia est.

4. Demons expelled from the nations obtain the heretics. Christ repudiated by the Jews GOES AWAY TO THE NATIONS. In the beginning of the human race there was a division of the human race into three, namely the sons of Noah, from whom according to the prophecy of Genesis, Shem was chosen for the possession of God. But outside the city, that is, outside the synagogue of the law and the prophets, demons detained two men in the monuments: namely the origins of two nations they had besieged within the seats of the deceased and the remains of the dead, making the way of the present life dangerous for those passing through. Therefore, so that in the things being done there might be a full meditation of the future, two men meet the coming Lord: so that by their meeting, the will of those running together to health might be indicated. But in the men the demons proclaim, why He envies their seat, why He infests them before the time of judgment. There was also adjacent to those two peoples of the nations the common people from the race of Shem of the Sadducees, whose heresy is the crime of the denied resurrection from the Jews. Seeing therefore that a place was no longer left to them in the nations, the demons beseech that He allow them to dwell in heretics: whom having been occupied, the whole flock was forced headlong into the sea with a rapid impulse: namely, they are precipitated into worldly desire by the instinct of demons, to die in many waters, that is, with the infidelity of the remaining nations. And also in this a typical reason was preserved, so that it was not enough to have said they were precipitated into the sea, unless it were also added, And they died in many waters. Whose princes and herdsman, troubled by the admiration of such things, come to the city, and report what was done (ibid. 32, 33). That city has the appearance of the Jewish people, which having heard the works of Christ, proceeds to meet its Lord, prohibiting Him from touching its borders and city; for the law does not receive the Gospels: repudiated by which, He returns into His own city (Matt. 9:1). The city of God is the faithful people. Into this, therefore, having been carried in a ship, that is, the Church, He entered.

5. Adam obtained pardon. And now in the paralytic the totality of the nations is offered to be healed. But the words of the cure itself are to be considered. It is not said to the paralytic, "Be healthy;" it is not said, "Rise and walk;" but it is said, "Be of good heart, son, your sins are forgiven you" (ibid. 2). In one Adam sins are remitted to all nations. This one, therefore, with angels ministering, is offered to be cured, this one is named son, because he is the first work of God: to this one the sins of the soul are remitted, and the indulgence of the first transgression is from pardon.

Non enim paralyticum peccasse aliquid accepimus: cum praesertim alio in loco idem Dominus dixerit, caecitatem a nativitate non ex peccato aut proprio aut paterno fuisse contractam (Joan. IX, 3). 6. Christum esse Deum. Veritatis deinde ordo succedit in gestis, quamvis futuri species expleatur in dictis. Movet Scribas remissum ab homine peccatum (Matth. IX, 3): hominem enim tantum in Jesu Christo contuebantur. Et remissum est ab eo, quod lex laxare non poterat; fides enim sola justificat. Deinde murmurationem eorum Dominus intropicit, dicitque facile esse filio hominis in terra peccata dimittere (Ibid. 4 et 5). Verum enim nemo potest dimittere peccata, nisi solus Deus: ergo qui remittit Deus est. Quia nemo remittit nisi Deus, Deus in homine manens curationem homini praestabat: et nulla ei agendi et loquendi erat difficultas, cui subest totum posse quod loquitur.

7. Paralytici curatione quam multa doceantur. Porro autem ut ipse esse in corpore positus intelligi posset, qui et animis peccata dimitteret, et resurrectionem corporibus praestaret; ait, Ut sciatis quoniam filius hominis habet potestatem in terra dimittere peccata, ait paralytico, Surge, et tolle lectum tuum (Ibid. 6). Satis fuerat dixisse, Surge: sed quia omnis erat perficiendi operis ratio explicanda; adjecit, Tolle lectum tuum, et vade in domum tuam. Primum remissionem tribuit peccati, dehinc virtutem resurrectionis ostendit, tum sublatione lectuli infirmitatem ac dolorem corporibus docuit afuturum, postremo reditu in domum propriam iter in paradysum credentibus esse redhibendum, ex quo Adam parens universorum peccati labe dissolutus excesserat.

8. Venia omnes egent. Non miranda in Christo potestas dimittendi peccata. Videntes autem turbae timuerunt (Ibid. 8). Opus istud admiratio potius consequi, non metus debuit; sed manet etiam nunc ordo mysterii; ut veritati praesentium, futurorum species adjecta sit dictorum et factorum Domini virtutem turbae timent. Magni enim timoris res est, non dimissis a Christo peccatis in mortem resolvi: quia nullus sit in domum aeternam reditus, si cui indulta non fuerit venia delictorum. Et honorificaverunt Deum, qui tantam dedit potestatem hominibus.

For we have not received that the paralytic had sinned anything: since especially in another place the same Lord said that blindness from birth was not contracted from sin, either one's own or one's father's (John 9:3). 6. That Christ is God. The order of truth then succeeds in the deeds, although the appearance of the future is fulfilled in the words. The sin remitted by a man moves the Scribes (Matt. 9:3): for they considered only a man in Jesus Christ. And that was remitted by Him, which the law could not release; for faith alone justifies. Then the Lord looks into their murmuring, and says that it is easy for the son of man on earth to forgive sins (*ibid.* 4 and 5). For indeed no one can forgive sins except God alone: therefore He who remits is God. Because no one remits except God, God remaining in man was providing the cure for man: and there was no difficulty for Him in acting and speaking, to whom is subject the whole power of what He speaks.

7. How many things are taught by the cure of the paralytic. Moreover, that He might be understood to be established in the body, who both remitted sins to souls and provided resurrection for bodies; He said: "That you may know that the son of man has power on earth to forgive sins, he said to the paralytic: Arise, and take up your bed" (*ibid.* 6). It had been enough to have said, "Arise:" but because the whole reason of the work to be performed was to be explained, He added: "Take up your bed, and go into your house." First He granted remission of sin, then He showed the power of the resurrection, then by the taking up of the bed He taught that infirmity and pain would be absent from bodies, finally by the return into his own house that the way into paradise is to be restored to believers, from which Adam, the parent of all, had departed dissolved by the stain of sin.

8. All need pardon. The power of forgiving sins in Christ is not to be wondered at. "Seeing this the crowds feared" (*ibid.* 8). Admiration rather than fear ought to have followed this work; but the order of the mystery remains even now; so that to the truth of the present things, the appearance of the future may be added: the crowds fear the power of the words and deeds of the Lord. For it is a matter of great fear, not to be resolved into death with sins not forgiven by Christ: because there would be no return into the eternal house, if pardon of sins were not granted to someone. "And they honored God, who gave such power to men."

Conclusa sunt omnia suo ordine, et cessante jam desperationis timore honor Deo redditur, quod tantam dederit hominibus potestatem: sed soli hoc Christo erat debitum, soli de communione paternae substantiae haec agere erat familiare. Non ergo hoc venit in admirationem, quod posset ista (quid enim non posse Deus credetur?); alioquin laus de uno homine, non de pluribus exstisset: sed delati Deo honoris hinc causa est, quod potestas hominibus ac via data sit per verbum ejus, et peccatorum remissionis, et corporum resurrectionis, et reversionis in coelum.

CAPUT IX. De Matthaeo publicano, de Phariseorum et discipulorum Joannis jejunio, de assuto panno rudi, de profluvio mulieris, de filia principis excitata a mortuis, de duobus caecis, de surdo et muto. 1. Et cum transiret inde Jesus, vidit hominem sedentem in teloneo Matthaeum nomine, et ait illi, Sequere me, et reliqua (Matth. IX, 9). Matthaeum publicanum sedentem in teloneo sequi se jubet. Et concedens in domum convivium instruit, et cum eo publicanorum et peccatorum turba discumbit: Pharisaeis discipulos objurgantibus, cur magistro cum publicanis cibus esset. Quibus respondet, Sanis medico opus non esse, sed curatione aegrotos indigere: euntesque jubet discere quid sit, Misericordiam volo quam sacrificium.

2. Publicani. Matthaei vocatio. Salus omnibus necessaria, nulli a lege praestatur. Publicanorum nomen ex vita, est, qui relictis legis operibus, gerere se usu communi et publico maluerunt. Ergo ex domo, id est, ex peccatis corporis, Matthaeum Dominus evocavit, in cujus mentem ingressus recumbit. Hic enim idem Evangelii istius scriptor est, et de peccati sui domo exiens, Dominum ipse suscepit, interiore ejus habitatione illuminatus, intra quem evangelicis cibis peccatoribus et publicanis convivium divite copia praeparatur. AEmulatio deinde agitat Judaeos, Dominum publicanis et peccatoribus communicare (Ibid. 11). Quibus ille operata infidelitatis velamine verba legis exprompsit, se quidem aegrotis opem ferre et medicinam egentibus praestare; eis autem, qui se sanos existimarent, necessariam curationem nullam esse. Sed ut intelligerent, neminem suorum sanum esse; admonuit ut discerent quid est, Misericordiam volo, non sacrificium (Ibid. 13): legem scilicet, sacrificiorum observatione devinctam, opem ferre non posse; sed salutem universis in misericordiae indulgentia reservari.

All things were concluded in their order, and with the fear of desperation already ceasing, honor is returned to God, because He gave such power to men: but this was due to Christ alone, to do these things was familiar to Him alone from the communion of the paternal substance. Therefore this did not come into admiration, that He could do these things (for what will God not be believed to be able to do?); otherwise the praise would have existed concerning one man, not concerning many: but the cause of the honor deferred to God is from this, that power and a way was given to men through His word, both of the remission of sins, and of the resurrection of bodies, and of the return into heaven.

CHAPTER IX. Concerning Matthew the publican, concerning the fasting of the Pharisees and of the disciples of John, concerning the patch of raw cloth, concerning the flux of the woman, concerning the daughter of the prince raised from the dead, concerning the two blind men, concerning the deaf and dumb man. "And when Jesus passed on from there, he saw a man sitting in the tax office, Matthew by name, and he said to him: Follow me," and the rest (Matt. 9:9). He orders Matthew the publican sitting in the tax office to follow Him. And conceding into the house He prepares a banquet, and a crowd of publicans and sinners reclines with Him: the Pharisees rebuking the disciples, why the master had food with publicans. To whom He replies, that the healthy do not have need of a physician, but the sick need a cure: and going He orders them to learn what it is: "I will mercy rather than sacrifice."

2. Publicans. Matthew's calling. Health is necessary for all, provided for none by the law. The name of publicans is from their life, who, having left the works of the law, preferred to conduct themselves in common and public use. Therefore, from the house, that is, from the sins of the body, the Lord called Matthew, in whose mind He reclines having entered. For this same one is the writer of this Gospel, and going out from the house of his sin, he himself received the Lord, illuminated by His interior habitation, within whom a banquet is prepared with rich abundance for sinners and publicans with evangelical foods. Emulation then agitates the Jews, that the Lord communicates with publicans and sinners (ibid. 11). To whom He brought forth the words of the law covered with the veil of infidelity, that He indeed brought help to the sick and provided medicine to those in need; but to those who thought themselves healthy, there was no necessary cure. But so that they might understand that none of theirs was healthy, He warned that they should learn what is: "I will mercy, not sacrifice" (ibid. 13): namely, that the law, bound by the observation of sacrifices, could not bring help; but that health was reserved for all in the indulgence of mercy.

Non enim veni justos vocare, sed peccatores in poenitentiam. Omnibus venerat; quomodo ergo non se justis venisse dicit? Erant ergo quibus necesse non erat ut veniret? Sed nemo justus ex lege est. Ostendit ergo inanem justitiae esse jactantiam: quia sacrificiis infirmis ad salutem, misericordia erat universis in lege positis necessaria. Nam si justitia fuisset ex lege, venia per gratiam necessaria non fuisset.

3. Christus sponsus. Cibus vitae, quo praesente nemo esurit. Tunc accesserunt ad eum Joannis discipuli dicentes, Quare nos et Pharisei jejunamus frequenter, discipuli autem tui non jejunant (Ibid. 14)? Jejunabant Pharisei et discipuli Joannis, et Apostoli non jejunabant. Sed istis spiritaliter respondet, sponsumque se Joannis discipulis ostendit. Joannes enim repositam in Christo omnem vitae spem sponndit; et recipi a Domino discipuli ejus adhuc eo praedicante non poterant. Usque in eum enim lex et prophetae sunt; et, nisi lege finita, in fidem evangelicam eorum nemo concederet. Quod vero praesente sponso jejunandi necessitatem discipulis non esse respondet (Ibid. 15); praesentiae suae gaudium, et sacramentum sancti cibi edocet, quo nemo se praesente, id est, in conspectu mentis Christum continens, indigeat. Ablato autem se jejunaturos esse dicit: quia omnes non credentes resurrexisse Christum, habituri non essent cibum vitae. In fide enim resurrectionis sacramentum panis coelestis accipitur: et quisquis sine Christo est, in vitae cibi jejuniis relinquitur.

4. Hunc cibum non percipit vetus homo. Ut autem intelligerent, non posse sibi in veteribus positis perfecta haec salutis sacramenta committi, comparationis posuit exemplum. Pannum rudem vestimento veteri non adsui, quia vetustatis infirmitatem virtus adsumendi rudis dissolvat: et vinum novum veteribus utribus non infundi; ferventis enim musti calor utres veteres abrumpit (Ibid. 16 et 17): infirmas videlicet vetustate peccatorum et animas et corpora, novae gratiae sacramenta non capere. Fiet enim scissura pejor, effusoque vino utres veteres peribunt. Duplex enim talium erit reatus, si praeter vetustatem peccatorum suorum virtutem novae gratiae non sustinebunt: atque ideo et Phariseos et discipulos Joannis nova non accepturos esse, nisi novi fierent.

"For I did not come to call the just, but sinners to repentance." He had come for all; how then does He say He did not come for the just? Were there therefore some for whom it was not necessary that He should come? But no one is just from the law. He showed therefore that the boastfulness of justice was empty: because with sacrifices weak for health, mercy was necessary for all placed in the law. For if justice had been from the law, pardon through grace would not have been necessary.

3. Christ the bridegroom. The food of life, whom being present no one hungers. "Then the disciples of John approached him saying: Why do we and the Pharisees fast frequently, but your disciples do not fast?" (ibid. 14). The Pharisees and the disciples of John were fasting, and the Apostles were not fasting. But He replies to them spiritually, and shows Himself as the bridegroom to the disciples of John. For John promised all hope of life placed in Christ; and his disciples could not yet be received by the Lord while He was still preaching. For until Him are the law and the prophets; and, unless the law be finished, no one of them would concede into the evangelical faith. But that He replies that there is no necessity of fasting for the disciples while the bridegroom is present (ibid. 15); He teaches the joy of His presence, and the sacrament of the holy food, which no one containing Christ in the sight of his mind will need while He is present. But He says that they will fast when He is taken away: because all not believing that Christ had risen, would not have the food of life. For in the faith of the resurrection the sacrament of the heavenly bread is received: and whoever is without Christ, will be left in the fasting of the food of life.

4. The old man does not perceive this food. But so that they might understand that these perfect sacraments of salvation could not be committed to them while they remained in the old ways, He set forth an example of comparison. A raw patch is not sewn onto an old garment, because the strength of the raw material being added would dissolve the weakness of the old; and new wine is not poured into old wineskins; for the heat of the fermenting must breaks the old wineskins (ibid. 16 and 17): namely, that souls and bodies weakened by the oldness of sins do not receive the sacraments of new grace. For a worse tear will occur, and with the wine poured out, the old wineskins will perish. For the guilt of such will be double, if besides the oldness of their sins they will not sustain the power of the new grace: and therefore both the Pharisees and the disciples of John were not to receive the new things unless they became new.

5. Princeps filiae vitam deprecans, legis typus. Haec illo loquente, ecce princeps unus accessit, et adorabat eum, dicens, Domine, filia mea modo defuncta est, veni et pone manum super eam, etc. (Ib. 18). Preces principis, fides mulieris, turbae in domo conventus, et caecorum duum clamor, muti et surdi et daemoniaci oblatio, ex superioribus dictis connexae sibi intelligentiae tenent ordinem. Princeps hic, lex esse intelligitur; quae Dominum orat pro plebe, quam ipsa Christo praedicata adventus ejus exspectatione nutriverat, ut vitam mortuae reddat. Nam nullum principem credidisse legimus: ex quo persona principis hujus orantis merito in typum legis aptabitur. Cui quidem Dominus opem spondit, ad quam praestandam profectus est.

6. Salutem Judaeis paratam gentes praeripiunt. Sed prior cum apostolis peccatorum turba salvatur. Et cum primum electionem, quae ex lege destinabatur, vivere oportuisset: anterior tamen in mulieris specie salus publicanis et peccatoribus redditur. Haec itaque ad Domini praetereuntis occursum tactu vestis Domini sanam se de profluvio sanguinis futuram esse confidit: sordibus scilicet polluta corporis sui, et interioris vitii immunditiis dissoluta, fimbriam vestis per fidem festinat attingere, donum videlicet Spiritus sancti, de Christi corpore modo fimbriae exeuntis, cum apostolis conversata contingere; fitque mox sana (Ibid. 22). Ita alteri salus, dum alii defertur, est reddita. Cujus fidem et constantiam Dominus mox laudavit: quia quod Israeli parabatur, plebs gentium occupavit.

7. Virtus Christi infinita. Est autem in simplici intelligentia, magna virtutis dominicae admiratio: cum potestas intra corpus manens rebus caducis efficientiam adderet sanitatis, et usque in vestium fimbrias operatio divina procederet. Non enim divisibilis et comprehensibilis erat Deus, ut corpore clauderetur. Ipse enim dona in Spiritu dividit; caeterum non dividitur in donis. Virtutem autem ejus fides ubicumque consequitur: quia ubique est, et nusquam abest. Et assumptio corporis non naturam Virtutis inclusit, sed ad redemptionem suam, fragilitatem corporis Virtus assumpsit: quae tam infinita, tam libera est, ut etiam in fimbriis ejus humanae salutis operatio contineretur.

5. The ruler pleading for his daughter's life, a type of the law. While He was saying these things, behold, a certain ruler approached and was adoring Him, saying: Lord, my daughter has just died; come and lay your hand upon her, etc. (ibid. 18). The prayers of the ruler, the faith of the woman, the crowd assembled in the house, and the cry of the two blind men, the offering of the mute and deaf and demoniac, hold the order of an understanding connected to each other from the things said above. This ruler is understood to be the law; which prays to the Lord for the people, whom it had nourished with the expectation of His advent preached to Christ, so that He might restore life to the dead one. For we read that no ruler believed: from which the person of this ruler praying will deservedly be adapted into a type of the law. To him indeed the Lord promised help, to provide which He set out.

6. The Gentiles seize the salvation prepared for the Jews. But first the crowd of sinners is saved with the apostles. And although it would have been appropriate for the first election, which was destined from the law, to live: nevertheless, an anterior salvation is restored to publicans and sinners in the form of the woman. She, therefore, meeting the Lord as He passed by, trusts that by the touch of the Lord's garment she would be healed from the flow of blood: namely, being polluted by the filth of her body, and dissolved by the impurities of an interior vice, she hastens to touch the fringe of the garment through faith, to touch indeed the gift of the Holy Spirit, coming out from the body of Christ in the manner of a fringe, while He conversed with the apostles; and she is soon made healthy (ibid. 22). Thus health was restored to one while it was being deferred to another. Whose faith and constancy the Lord soon praised: because the people of the nations occupied what was being prepared for Israel.

7. Infinite power of Christ. But there is, in the simple understanding, a great admiration of the Lord's power: when the power remaining within the body added the efficacy of health to falling things, and the divine operation proceeded even into the fringes of the garments. For God was not divisible and comprehensible, so as to be enclosed by a body. For He Himself divides the gifts in the Spirit; moreover He is not divided in the gifts. But faith follows His power wherever it is: because He is everywhere, and is absent nowhere. And the assumption of the body did not include the nature of Power, but Power assumed the fragility of the body for its redemption: which is so infinite, so free, that even in its fringes the operation of human salvation was contained.

8. Judaei resurrectionem rident. Pauci ex eis credituri. Ingreditur deinde Dominus domum principis, synagogam videlicet, cui in canticis legis hymnus luctuum personabat (Ibid. 23): et irridetur a plurimis. Numquam enim illi Deum in homine crediderunt, quin potius praedicari resurrectionem ex mortuis riserunt. Apprehensam igitur puellam manu, cujus apud se mors erat somnus, retraxit ad vitam (Ibid. 25). Atque ut rarus hinc esse ex lege credentium electionis numerus intelligi posset, turba omnis expulsa est: quam utique salvari Dominus optasset; sed irridendo dicta gestaue ejus, resurrectionis non fuit digna consortio. Et exeunte fama in universam terram illam (Ibid. 26), post electionis salutem donum Christi atque opera praedicantur.

9. Fides ad salutem praerequisita. Exeunte igitur Domino, mox caeci duo sequuntur (Ibid. 27). Sed caeci et egressum et nomen Domini quomodo scire potuerunt? Quin etiam et filium David nuncupant, et salvari se rogant. In caecis duobus ratio totius superioris praefigurationis absolvitur. Ex his enim filia principis esse monstratur, Pharisei scilicet et discipuli Joannis, qui Dominum jam superius in commune tentaverant. His igitur nescientibus a quo salutem peterent, indicavit lex, et his salvatorem suum in corpore ex David genere monstravit, et caecis vetere peccato, quia Christum nisi admoniti non videbant, lumen mentis inseruit. Quibus Dominus, ostendens non ex salute fidem, sed per fidem salutem exspectandam (caeci enim quia crediderant viderunt, non quia viderant crediderunt (Ibid. 28): ex quo intelligendum est fide merendum esse quod petitur, non ex impetratis fidem esse sumendam), si credidissent, visum pollicetur, et credentibus praestat, et silentium imperat (Ibid. 30): quia apostolorum erat proprium praedicare.

10. Gentes daemoniaco designantur. Quin etiam post haec, in muto et surdo et daemoniaco (Ibid. 32), gentium plebs indiga totius salutis offertur. Omnibus enim undique malis circum sessa, totius corporis vitiis implicabatur. Et in eo rerum ordo servatus est. Nam daemon prius ejicitur, et tum reliqua corporis officia succedunt. Dei quippe cognitione superstitionum omnium vesania effugata, et visus et auditus et sermo salutis invehitur. Cujus facti admirationem talis turbae est consecuta confessio, Numquam sic apparuit in Israel (Ibid. 33): cum, cui per legem nihil afferri opis potuerat, verbi virtute salvari; quodque laudes Dei homo mutus surdusque loqueretur. Salute autem gentibus data, civitates omnes et castella omnia virtute et ingressu Christi illuminantur, et omnem infirmitatem veterni languoris evadunt.

8. The Jews mock the resurrection. Few from them are to believe. Then the Lord enters the house of the ruler, namely the synagogue, in which the hymn of mournings was sounding in the songs of the law (*ibid.* 23): and He is mocked by many. For they never believed in God in a man, but rather mocked that the resurrection from the dead was preached. Therefore, having taken the girl by the hand, whose death was sleep in His sight, He drew her back to life (*ibid.* 25). And so that from this the rare number of the election of those believing from the law might be understood, the entire crowd was expelled: whom the Lord would certainly have desired to be saved; but by mocking His words and deeds, it was not worthy of the fellowship of the resurrection. And with the fame going out into all that land (*ibid.* 26), after the salvation of the election, the gift and works of Christ are preached.

9. Faith as a prerequisite for salvation. Therefore, as the Lord was going out, two blind men soon follow (*ibid.* 27). But how could the blind know both the departure and the name of the Lord? Indeed, they even call Him Son of David, and ask that they be saved. In the two blind men, the reason of the entire above prefiguration is resolved. For from these the daughter of the ruler is shown to be, namely the Pharisees and the disciples of John, who had already tested the Lord together above. To these, therefore, not knowing from whom they should seek salvation, the law indicated, and showed to them their Savior in a body from the lineage of David, and into those blind with the old sin—because they did not see Christ unless they were warned—He inserted the light of the mind. To whom the Lord—showing that faith is not to be expected from salvation, but salvation through faith (for the blind saw because they had believed, they did not believe because they had seen (*ibid.* 28): from which it is to be understood that what is sought must be earned by faith, faith is not to be taken from things obtained)—promises sight if they believed, and bestows it on those believing, and commands silence (*ibid.* 30): because it was the proper task of the apostles to preach.

10. The Gentiles designated by the demoniac. Indeed even after these things, in the mute and deaf and demoniac (*ibid.* 32), the people of the nations, needing all salvation, are offered. For beset by all evils from every side, they were entangled in the vices of the entire body. And in this the order of things was preserved. For the demon is first cast out, and then the other offices of the body succeed. For with the madness of all superstitions driven away by the knowledge of God, both sight and hearing and the speech of salvation are brought in. A confession of such a crowd followed the admiration of this deed: Never did it appear so in Israel (*ibid.* 33): since he, to whom nothing of help could have been brought through the law, was saved by the power of the word; and that a mute and deaf man spoke the praises of God. But with salvation given to the nations, all cities and all towns are illuminated by the power and entrance of Christ, and they escape every infirmity of the old languor.

CAPUT X.

Ubi duodecim discipulos praemittit cum doctrina.

I. Videns autem turbas, misertus est: quod essent vexatae et jacentes, et reliqua (Matth. IX, 36). Verborum virtutes non minus oportet introspicere, quam rerum: quia, ut diximus, paria in dictis atque in factis significationum momenta consistunt. Turbarum Dominus miseretur vexatarum et jacentium, tamquam gregis sine pastore dispersi. Et ait, messem multam, paucos operarios, orandum Dominum messis, ut operarios plures in messem ejiciat (Ibid. 37). Et discipulis convocatis, dedit potestatem ejiciendorum spirituum immundorum, curandaeque cunctae infirmitatis, omnisque languoris (Matth. X, 1). Haec igitur licet in praesens gesta sint, quid tamen in futurum significant, contuendum est.

2. Messis Spiritus sancti munus. Quam abundet. Per precem praestatur Virtus ejus. Nullus in turbas vexator irruperat, neque casu aliquo motuque percussae jacebant: quomodo ergo jacentes vexatasque miseratur (al. miseretur)? Immundi videlicet spiritus dominante violentia vexatam, et sub legis onere aegrotam plebem Dominus miseratur, quia nullus adhuc his pastor esset, custodiam sancti Spiritus redditurus. Erat autem doni istius copiosissimus fructus, sed nondum messus a quoquam. Ejus enim copia haurientium de se multitudinem vincit. Nam quantumlibet assumatur a cunctis, ad largiendum se tamen semper exuberat. Et quia plures esse utile sit, per quos ministretur; rogari Dominum messis jubet, ut in messem operarios plures ejiciat: ad capessendum scilicet quod praeparabatur donum Spiritus sancti, messorum copiam Deus praestet: per orationem enim ac precem hoc nobis a Deo munus effunditur. Atque ut in messem illam messorum numerosos ex his duodecim primum Apostolis diffundendos indicaret; convocatis illis dedit ejiciendorum spirituum potestatem, et omnis infirmitatis medendae. Hujus enim doni virtutibus, poterant et turbator expelli, et infirma curari. Et dignum est praeceptorum singulorum significantiam contueri.

CHAPTER X.

Where He sends forward the twelve disciples with doctrine.

1. But seeing the crowds, He was moved with mercy: because they were troubled and lying down, etc. (Matt. IX, 36). It is necessary to look into the powers of the words no less than of the things: because, as we have said, equal moments of significations consist in the sayings and in the deeds. The Lord has mercy on the crowds troubled and lying down, like a flock dispersed without a shepherd. And He says: the harvest is great, the laborers few; the Lord of the harvest must be prayed to, that He may cast out more laborers into the harvest (ibid. 37). And having called the disciples together, He gave them power over casting out unclean spirits, and of healing every infirmity, and every languor (Matt. X, 1). Therefore, although these things were done for the present, yet what they signify for the future must be considered.

2. The harvest is the gift of the Holy Spirit. How it abounds. Its Power is provided through prayer. No troubler had rushed into the crowds, nor were they lying down struck by any accident or movement: how then does He have mercy on them lying down and troubled? Namely, the Lord has mercy on the people troubled by the dominating violence of unclean spirits, and sick under the burden of the law, because there was as yet no shepherd for them, who would restore the custody of the Holy Spirit. But the fruit of this gift was most copious, but not yet harvested by anyone. For its abundance overcomes the multitude of those drawing from it. For however much is taken by all, yet it always overflows to bestow itself. And because it is useful that there be many through whom it may be administered; He commands the Lord of the harvest to be prayed to, that He may cast out more laborers into the harvest: namely, that God may provide an abundance of harvesters for taking hold of the gift of the Holy Spirit that was being prepared: for through oration and prayer this gift is poured out upon us from God. And so that He might indicate that numerous harvesters were to be spread out into that harvest from these twelve Apostles first; having called them together He gave them the power of casting out spirits, and of healing every infirmity. For by the powers of this gift, both the disturber could be expelled, and the weak could be healed. And it is worthy to consider the significance of each of the precepts.

3. Praecepta Christi apostolicum munus spectantia. Abstinere se a viis gentium admonentur (Ibid. 5): non quod non etiam ad salutem gentium mitterentur, sed ut opere et vita gentilis ignorantiae abstinerent. In civitates Samaritanorum vetiti sunt introire. Numquid non potius Samaritanam ipse curavit (Joan. 4)? Sed ut ecclesias haereticorum non adeant admonentur. Nihil enim differt ab ignoratione perversitas. Mittuntur deinde ad oves perditas domus Israel (Matth. X, 6). Atquin in eum (Scil. Christum) luporum ac viperarum linguis et faucibus saevierunt. Sed legislatione obtinere privilegium Evangelii debebat: hoc minus Israel sceleris sui excusationem habiturus, quo plus sedulitatis in admonitione sensisset.

4. Perfecta in Apostolis Christi imago. Tota dende in apostolos potestas virtutis dominicae transfertur: et qui in Adam in imaginem et similitudinem Dei erant figurati, nunc perfectam Christi imaginem et similitudinem sortiuntur, nihil a Domini sui virtutibus differentes; et qui terrestres antea erant, coelestes modo fiunt. Praedicent regnum coelorum propinquare (Ibid. 7), imaginem scilicet et similitudinem Dei nunc in consortium veritatis assumi; ut sancti omnes, qui coeli nuncupati sunt, Domino conregnent. Infirmos curent, mortuos suscitent, leprosos emundent, daemones ejciant (Ibid. 8); quidquid malorum Adae corpori satanae instinctus intulerat, hoc rursum ipsi de communione dominicae potestatis emundent. Et ut ex toto, secundum Genesis prophetiam (Gen. I, 26), Dei similitudinem consequantur, dare gratis quod gratis acceperunt jubentur: ut sit scilicet ministratio gratuita muneris gratuiti.

5. In apostolico ministerio nil venale. Aurum, argentum, pecuniam possidere inhibentur in zonis, et peram in via ferre, et duas tunicas et calceamenta, et virgam in manibus assumere: et dignus mercede sua est operarius (Ibid. 9 et 10). Non invidiosus, ut arbitror, thesaurus in zona est: et quid sibi vult auri, argenti, atque aeris in zona inhibita possessio? Zona est ministerii apparatus, et ad efficaciam operis praecinctio. Ergo ne quid in ministerio nostro venale sit admonemur; neque hoc apostolatus nostri opus fiat auri, argenti, aerisque possessio. Nec peram in via, curam scilicet saecularis substantiae relinquendam: quia omnis thesaurus sit perniciosus in terra, corde nostro illic futuro, ubi condatur et thesaurus. Non duas tunicas. Sufficit enim nobis semel Christus indutus: neve, per pravitatem intelligentiae nostrae, altera deinceps vel haerescos vel legis veste induamur. Non calceamenta. Numquid humanorum pedum infirmitas patiens est nuditatis? Sed in sancta terra, et peccatorum spinis atque aculeis non obsessa, ut Moysi dictum est, nudis pedibus staturi (Exodi III, 5), admonemur non alium ingressus nostri habere, quam quem a Christo accepimus, apparatus.

3. The precepts of Christ regarding the apostolic office. They are warned to abstain from the ways of the nations (*ibid.* 5): not because they were not also sent for the salvation of the nations, but so that they might abstain from the work and life of gentile ignorance. They are forbidden to enter into the cities of the Samaritans. Did He not rather heal the Samaritan woman Himself (John 4)? But they are warned so that they do not approach the churches of heretics. For perversity differs in nothing from ignorance. Then they are sent to the lost sheep of the house of Israel (Matt. X, 6). And yet they raged against Him with the tongues and throats of wolves and vipers. But the legislation ought to obtain the privilege of the Gospel: Israel being about to have less excuse for its crime, the more diligence it had felt in the admonition.

4. Perfect image of Christ in the Apostles. Then the entire power of the Lord's virtue is transferred into the apostles: and they who in Adam were figured into the image and likeness of God, now obtain the perfect image and likeness of Christ, differing in nothing from the virtues of their Lord; and they who before were earthly, now become heavenly. Let them preach that the kingdom of heaven is approaching (*ibid.* 7), namely that the image and likeness of God is now assumed into the fellowship of truth; so that all the saints, who are called heavens, may reign together with the Lord. Let them heal the sick, raise the dead, cleanse the lepers, cast out demons (*ibid.* 8); whatever of evils the instinct of Satan had brought upon the body of Adam, let them in turn cleanse this from the communion of the Lord's power. And so that they may entirely follow the likeness of God, according to the prophecy of Genesis (Gen. I, 26), they are commanded to give freely what they received freely: namely, that the administration of a free gift may be free.

5. Nothing for sale in the apostolic ministry. They are prohibited from possessing gold, silver, money in their belts, and from carrying a scrip on the way, and two tunics and shoes, and from taking a staff in their hands: and the laborer is worthy of his reward (*ibid.* 9 and 10). A treasure in a belt is not, as I think, enviable: and what does the prohibited possession of gold, silver, and brass in a belt mean for itself? A belt is the apparatus of ministry, and a girding for the efficacy of work. Therefore we are warned that nothing in our ministry be for sale; nor let this work of our apostleship become a possession of gold, silver, and brass. Nor a scrip on the way, namely the care of secular substance is to be left behind: because every treasure is pernicious on earth, our heart being destined to be there, where the treasure is also stored. Not two tunics. For Christ once put on is sufficient for us: nor, through the perversity of our understanding, let us thereafter be clothed with another garment either of heresy or of the law. Not shoes. Is the infirmity of human feet patient of nakedness? But in the holy land, and not beset by the thorns and pricks of sins, as was said to Moses, we are to stand with naked feet (Exodus III, 5), being warned to have no other apparatus of our entrance than that which we received from Christ.

Neque virgam in manibus, id est, potestatis extraneae non indigi, quaerere jura, habentes virgam de radice Jesse; nam quaecumque alia fuerit, non erit Christi: instructi omni superiore sermone ad conficiendum iter saeculi, gratia, viatico, veste, calceamento, potestate; in his enim operantes, digni mercede nostra reperiemur, id est, per horum observantiam coelestis spei praemia recepturi.

6. In quamcumque civitatem introieritis interrogate quis in ea dignus est, et reliqua (Ibid. 11). Leviam forte Dominus dedisse Apostolis praecepta existimabitur: quod se usque ad monita introeundi, habitandi, morandi, exeundique summisserit. Haec quidem intellecta simpliciter sanctorum modestiae congruunt, ut cum digno sit hospitalitas, neve per incuriam aut ignorantiam cohabitatione probrosae familiae polluantur. Sed introeuntes civitatem de digno jubet interrogare, et cum eo habitare usque ad profectionem: domum quoque ab introeuntibus pacifice salutari: quae si digna est, et pacis (etiam pacis) communione sit digna; si indigna, pax invicem revertatur: qui autem non receperint eos, sermonesque eorum; his excusso pedum pulvere, aeternae maledictionis semina relinquenda (Ibid. 13 et 14).

7. Domus digna, Ecclesia; dignus hospes, cujus Christus habitator. Haec non mediocriter sensum intelligentiae commovent. Si enim successuri hospitio non erunt, nisi ante quis dignus sit interrogaverint; quomodo indigna domus postea reperietur? Et quomodo sermones eorum non audiet, et ipsos non audiens, et ipsos non recipiens? Aut enim hoc in eo qui justus est non est verendum: aut si indignus repertus sit, nec communio erit habitationis ineunda. Et quid interrogasse proderit et quaesisse de digno, si adversus indignum hospitem et observantia praecipiat et poena? Sed instruit eos Dominus, non admisceri eorum domibus ac familiaritatibus, qui Christum aut insectantur, aut nesciunt: et in quacumque civitate interrogare quis eorum habitatione sit dignus, id est, sicubi Ecclesia sit, et Christus habitator: neque quoquam alibi transire, quia sit domus digna, et justus hospes.

8. Qui pax dicta reverti queat. Quod autem ab introeuntibus salutari domum voce praecepit, dicens, Dicite, Pax huic domui: et si digna domus reperta sit, venire super eam pacem oportere; si vero indigna, pacem ad ipsos reverti: sed si jam primo ingressu in salutationis officio dicta pax est; quomodo postea veniet, aut quomodo postea revertetur? Aut enim dici pax ante non debuit, quam utrum digna esset probaretur: aut si digna fuit et salutata cum pace est, conditio et venturae et reversurae pacis non potest ex ratione superioribus cohaerere. Quae ergo dictorum sit proprietas monstranda est.

Nor a staff in the hands, that is, not needing an external power to seek rights, having a staff from the root of Jesse; for whatever other it shall be, it will not be of Christ: instructed by all the above discourse for completing the journey of the age, with grace, provision, garment, shoe, power; for working in these, we shall be found worthy of our reward, that is, through the observance of these things destined to receive the rewards of heavenly hope.

6. Into whatever city you shall enter, inquire who in it is worthy, etc. (ibid. 11). The Lord will perhaps be thought to have given light precepts to the Apostles: that He submitted Himself even to warnings about entering, inhabiting, staying, and going out. These things indeed understood simply are congruent with the modesty of the saints, that hospitality be with a worthy person, lest through carelessness or ignorance they be polluted by the cohabitation of a shameful family. But He commands those entering a city to inquire about a worthy person, and to inhabit with him until departure: also the house is to be peacefully saluted by those entering: which if it is worthy, let it be worthy of the communion of peace (even of peace); if unworthy, let peace return back. But those who shall not have received them, and their words; for these, having shaken off the dust of the feet, the seeds of eternal malediction are to be left (ibid. 13 and 14).

7. The worthy house, the Church; the worthy host, one whose inhabitant is Christ. These things move the sense of understanding not moderately. For if they are not to succeed in hospitality, unless they have first inquired who is worthy; how will an unworthy house be found afterwards? And how will it not hear their words, and not hearing them, also not receiving them? For either this is not to be feared in him who is just: or if he should be found unworthy, neither will the communion of habitation be entered. And what will it have profited to have inquired and sought about a worthy person, if both observance and punishment be prescribed against an unworthy host? But the Lord instructs them, not to be mixed with the houses and familiarities of those who either pursue Christ, or do not know Him: and in whatever city to inquire who of them is worthy of their habitation, that is, if there be a Church anywhere, and Christ as inhabitant: nor to pass over anywhere else, because there is a worthy house, and a just host.

8. How the spoken peace can return. But that He commanded the house to be saluted by those entering with the voice, saying: Say, Peace to this house: and if a worthy house be found, it is necessary that peace come upon it; but if unworthy, that peace return to them: but if already in the first entrance in the office of salutation peace has been spoken; how will it come afterwards, or how will it return afterwards? For either peace ought not to have been spoken before it was proved whether it were worthy: or if it was worthy and was saluted with peace, the condition of both the coming and the returning peace cannot from reason cohere with the things above. Therefore what the property of the things said may be, must be shown.

9. Judaeorum fidem profitentium varia fallacia. Pax indignis optata, non data. Judaeorum plures erant futuri, quorum tantus in favorem legis affectus esset, ut quamvis per admirationem operum in Christum credidissent, tamen in legis operibus morarentur; alii vero explorandae libertatis quae in Christo est curiosi, transisse se ad Evangelia ex lege essent simulaturi: multi autem etiam in haeresim per intelligentiae perversitatem traducerentur. Et quia istius modi omnes fallentes, et audientibus blandientes, penes se esse veritatem catholicam mentiuntur; ideo superius admonuit, dignum cum quo habitandum sit esse quaerendum: quia vero per verborum fallaciam incidere ignorantes in istius modi hospitem possent; domo ipsa quae digna sit dicta, id est, Ecclesia quae catholica dicitur, caute et diligenter utendum; salutandam quidem cum pacis affectu, sedita ut potius pax dicta, quam data sit. Nam ita praecepit: Salutate eam, dicentes, Pax huic domui. Ergo pax salutationis in verbis est et orationis sermone tribuenda. Porro autem pacem propriam, quae viscera miserationis sunt, non oportere in eam venire nisi digna sit: quae si digna reperta non fuerit, sacramentum pacis coelestis intra propriam eorum conscientiam continendum.

10. Habitationis communio. In eos autem, qui audita coelestis regni praedicatione apostolorum praecepta respuerint, egressu eorum, et signo pulveris de pedibus excussi, aeterna maledictio relinquatur (Ibid. 14). Nescio enim quae insistentis in loco cum eo in quo institerit loco videtur esse communio, et fit inter eos quaedam corporis solique conjunctio. Ergo omne domus illius habitationisque peccatum intra ipsam excusso pulvere pedum relinquitur, nihilque sanctitatis de insistentium apostolorum vestigiis mutuatur: ut quorum aditu ingressuque delicta terrenae originis auferuntur, eorum testimonio infidelitas cum omni terrae suae pulvere judicetur. Tolerabilius in die iudicii terrae Sodomorum et Gomorrhaeorum erit, quam civitati isti (Ibid. 15): quia illis ignorato Christo errasse sit levius, his vero inexpiabile sit, aut praedicatum non recepisse, aut receptum non sancte neque catholice praedicasse.

11. Serpentis prudentia quatenus imitanda secundum quosdam. Et quidem plures hos, qui vesano furore in Apostolos desaevituri essent, futuros esse significat, cum se eos sicut oves in medio luporum ait mittere, praedicans simplices sicut columbas, et prudentes sicut serpentes esse oportere (Ibid. 16). Sed columbae simplicitas in absoluto est: quae autem sit serpentis prudentia, contuendum est.

9. Various fallacy of the Jews professing faith. Peace desired for the unworthy, not given. Many of the Jews were to be such, whose affection in favor of the law was so great, that although they had believed in Christ through the admiration of works, nevertheless they remained in the works of the law; but others, curious about exploring the liberty which is in Christ, would be about to pretend that they had passed to the Gospels from the law: moreover many even would be led into heresy through perversity of understanding. And because all of this sort, deceiving and flattering those hearing, lie that the catholic truth is with them; therefore He warned above, that a worthy person with whom one must inhabit is to be sought: but because through the fallacy of words the ignorant could fall upon a host of this sort; the house itself which is said to be worthy, that is, the Church which is called catholic, is to be used cautiously and diligently; to be saluted indeed with the affection of peace, but in such a way that peace is rather spoken than given. For thus He commanded: Salute it, saying: Peace to this house. Therefore the peace of salutation is to be attributed in words and in the discourse of prayer. Furthermore, however, it is not appropriate that one's own peace, which are the bowels of mercy, come into it unless it be worthy: which if it shall not be found worthy, the sacrament of heavenly peace is to be contained within their own conscience.

10. Communion of habitation. But upon those, who having heard the preaching of the heavenly kingdom shall have rejected the precepts of the apostles, at their departure, and with the sign of the dust shaken off from the feet, let eternal malediction be left (ibid. 14). For I know not what communion there seems to be for one standing in a place with that place in which he has stood, and there becomes between them a certain conjunction of body and soil. Therefore every sin of that house and habitation is left within it by the shaking off of the dust of the feet, and nothing of sanctity is borrowed from the footsteps of the standing apostles: so that those by whose approach and entrance the offenses of earthly origin are taken away, by their testimony infidelity is judged with all the dust of its earth. It will be more tolerable in the day of judgment for the land of Sodom and Gomorrah, than for that city (ibid. 15): because for those, Christ being unknown, to have erred may be lighter, but for these it is inexpiable, either not to have received what was preached, or having received it, not to have preached it holily nor catholically.

11. Prudence of the serpent to what extent to be imitated according to some. And indeed He signifies that these, who would rage with insane fury against the Apostles, would be many, when He says He sends them as sheep in the midst of wolves, preaching that they ought to be simple as doves, and prudent as serpents (ibid. 16). But the simplicity of the dove is in the absolute: but what the prudence of the serpent may be, must be considered.

Nescio quid in illo prudentiae consiliique exstet, licet quaedam hinc aliqui memoriae mandaverint, quod ubi se in manus hominum venisse intelligat, omni genere ab ictu caput subtrahat, idaque aut collecto in orbem corpore contegat, aut foveae immergat, caedique partem reliquam derelinquat: nosque hoc exemplo oportere, si quid acciderit persecutionum, caput nostrum, quod est Christus, occulere; ut oblati nobis in omnes cruciatus, fidem ab eo acceptam jactura corporis comuniamus.

12. Sed omnis hic Domini de Judaeis atque haereticis sermo est: Tradet frater fratrem, et pater filium, et insurgent filii in parentes (Ibid. 21): id est, familiam inter se ejusdem modi dissidere: quia de parentum cognationumque nominibus, populi quondam unitas indicatur nunc hostili invicem odio diversi; iudicibus etiam et regibus terrae offerendos (Ibid. 18), dum extorquere aut silentium nostrum, aut conniventiam tentant. Testes enim ipsis et gentibus futuri: quo testimonio excusatio ignoratae divinitatis adimenda sit persequentibus; gentibus vero via pandenda credendi Christum, pertinacibus inter saevientium poenas confessorum vocibus praedicatum. Instructos igitur nos serpentis prudentia monet esse oportere.

13. Serpens uti praedicatoribus imitandus. Hunc antequam Adam traduceret, jam sapientem Genesis nuncupavit (Gen. III, 1); et prudentiam ejus malignantis consilii ordine docuit. Primum enim animum sexus mollioris aggressus est, spe deinde illexit, communionem immortalitatis spocondit: et per haec tanta praemia, opus consilii et voluntatis suae gessit. Pari igitur opportunitate, introspecta uniuscujusque et natura et voluntate, verborum adhibenda prudentia est. Spes bonorum futurorum revelanda, et sic coelestia perfectae fidei praemia proferenda: ut quod ille mentitus est, nos praedicemus ex vero, secundum sponsionem Dei angelis similes futuros esse qui crederent: ut mentes plebium faciles et absolutas, circumsaevientibus licet et lupis et haereticis, promissis regnorum coelestium occupemus, et rerum fidem serpentis prudentia, columbae simplicitate tradamus.

14. Gentes quando crediturae, quando Judaei. Monet etiam traditis abesse oportere curam responsionis, sed exspectandum potius quid Spiritus Dei suggerat (Matth. X, 19); quia fides nostra omnibus praeceptis divinae voluntatis intenta, ad responsionis scientiam instruetur: in exemplo habentes Abraham, cui postulato ad hostiam Isaac non defuit aries ad victimam (Gen. XXII, 13). Ex una deinde in duas urbes fugam suadet (Matth. X, 23).

I know not what of prudence and counsel exists in it, although some have committed things here to memory, that where it understands itself to have come into the hands of men, it withdraws its head from the blow by every means, and either covers it with its body gathered into a circle, or plunges it into a pit, and leaves the remaining part to be struck: and that we, by this example, ought, if anything of persecutions should happen, to hide our head, which is Christ; so that, being offered ourselves unto all tortures, we may fortify the faith received from Him by the loss of the body.

But all this discourse of the Lord is about the Jews and heretics: Brother shall deliver up brother, and the father the son, and children shall rise up against parents (*ibid.* 21): that is, a family of the same sort disagrees among itself: because from the names of parents and kindred, the once unity of the people is indicated, now diverse by mutual hostile hatred; also that they are to be offered to the judges and kings of the earth (*ibid.* 18), while they attempt to extort either our silence, or our connivance. For they are to be witnesses to them and to the nations: by which testimony the excuse of ignored divinity is to be taken away from the persecutors; but for the nations the way of believing in Christ is to be opened, preached by the persistent voices of the confessors among the punishments of those raging. Therefore He warns that we ought to be instructed with the prudence of the serpent.

13. How the serpent is to be imitated by preachers. Genesis already called this one wise before he could lead Adam astray (*Gen.* III, 1); and taught his prudence in the order of a malignant counsel. For first he attacked the mind of the softer sex, then he enticed with hope, he promised the communion of immortality: and through these so great rewards, he carried out the work of his counsel and will. Therefore with equal opportunity, both the nature and the will of each one being introspected, the prudence of words is to be applied. The hope of future goods is to be revealed, and thus the heavenly rewards of perfect faith are to be brought forth: so that what he lied about, we may preach from the truth, according to the promise of God that those who would believe would be like angels: so that we may occupy the easy and absolute minds of the common people, although with wolves and heretics raging around, with the promises of the heavenly kingdoms, and we may hand down the faith of things with the prudence of the serpent and the simplicity of the dove.

14. When the nations will believe, when the Jews. He also warns that the care of the response ought to be absent from those delivered up, but rather what the Spirit of God suggests is to be expected (*Matt.* X, 19); because our faith, intent on all the precepts of the divine will, will be instructed for the knowledge of the response: having as an example Abraham, to whom when Isaac was demanded for a victim, a ram for a victim was not lacking (*Gen.* XXII, 13). Then He suggests flight from one city into two (*Matt.* X, 23).

Quia praedicatio ejus primum a Judaea effugata transit ad Graeciam, dehinc diversis intra Graeciae urbes apostolorum passionibus fatigata, tertio in universis gentibus demoratur. Sed ut ostenderet, gentes quidem apostolorum praedicationi credituras, verum ut reliquum Israel crederet, esse adventui suo debitum; ait, Non consummabitur civitates Israel, donec veniat filius hominis (Ibidem): post plenitudinem scilicet gentium, quod erit reliquum Israel, ad implendum numerum sanctorum, futuro claritatis suae adventu in Ecclesia collocandum.

15. Passionum est solatium, quod per eas Domino assimilamur. Non est discipulus super magistrum, nec servus super dominum (Ibid. 24). Multum proficit ad tolerantiae assumptionem rerum imminantium cognitio, maxime si patientiae voluntas praesumatur exemplo. Dominus noster, lumen aeternum, et dux credentium, et immortalitatis parens, discipulis suis futurarum passionum solatia ante praemisit: ne se quis discipulus magistro potioem, aut super dominum esse servus existimaret. Si enim patri-familias cognomentum, per invidiam, daemonis addiderunt; quanto magis in domesticos ejus omnia injuriarum et contumeliarum genera perficient (Ib. 25)? Sed ea nihil nos terreant, gloriae loco potius amplectentes, si Domino nostro vel passionum conditionibus adaequemur.

16. Judicii die occulta prodentur. Nihil est occultum, quod non revelabitur (Ibid. 26). Diem scilicet judicii ostendit, quae abstrusam voluntatis nostrae conscientiam prodet: et ea quae nun occulta existimamus, luce cognitionis publicae deteget. Igitur non minas, non consilia, non potestates insectantium monet esse metuendas: quia dies judicii nulla haec fuisse atque inania revelabit.

17. Dei cognitio constanter ingerenda. Et quod dico vobis in tenebris, dicite in lumine: et quod in aure auditis, praedicate super tecta (Ibid. 27). Non legimus Dominum solitum fuisse noctibus sermocinari, et doctrinam in tenebris tradidisse. Sed quia omnis sermo ejus carnalibus tenebrae sunt, et verbum ejus infidelibus nox est; et cuique quod a se dictum est, cum libertate fidei et confessionis est loquendum; idcirco quae in tenebris dicta sunt, praedicari jussit in lumine, et quae secreto aurium commissa sunt, super tecta, id est, excelsa, ut loquentium praeconio audiantur. Constanter enim Dei ingerenda cognitio est, et profundum doctrinae evangelicae secretum lumine praedicationis apostolicae revelandum: non timentes eos, quibus cum sit licentia in corpora, tamen in animam jus nullum est (Ibid. 28); sed timentes potius Deum, cui perdendae in gehenna et animae et corporis sit potestas.

Because His preaching, first driven out from Judea, passes to Greece, thereafter fatigued by the diverse passions of the apostles within the cities of Greece, it stays thirdly in all nations. But so that He might show that the nations indeed would believe the preaching of the apostles, but that for the rest of Israel to believe was due to His advent; He says: You shall not consummate the cities of Israel, until the son of man comes (*ibid.*): namely after the fullness of the nations, that which will be the remnant of Israel, for fulfilling the number of the saints, is to be placed in the Church by the future advent of His brightness.

15. It is a solace of passions, that through them we are assimilated to the Lord. The disciple is not above the master, nor the servant above his lord (*ibid.* 24). The knowledge of imminent things profits much for the assumption of tolerance, especially if the will of patience be presumed by example. Our Lord, the eternal light, and leader of those believing, and parent of immortality, first sent before to His disciples the solaces of future passions: lest any disciple should think himself more powerful than the master, or a servant to be above his lord. For if they added the surname of a demon to the master of the house through envy; how much more will they complete all kinds of injuries and contumelies against his domestics (*ibid.* 25)? But let these things terrify us in nothing, rather embracing them in the place of glory, if we are made equal to our Lord even by the conditions of passions.

16. Occult things will be brought forth on the day of judgment. There is nothing hidden, that will not be revealed (*ibid.* 26). Namely, He shows the day of judgment, which will bring forth the hidden conscience of our will: and those things which we now think occult, it will detect by the light of public knowledge. Therefore He warns that the threats, the counsels, the powers of the pursuers are not to be feared: because the day of judgment will reveal that these things were nothing and vain.

17. The knowledge of God is to be constantly brought in. And what I say to you in darkness, speak in the light: and what you hear in the ear, preach upon the rooftops (*ibid.* 27). We do not read that the Lord was accustomed to discourse at nights, and delivered doctrine in darkness. But because every word of His is darkness to the carnal, and His word is night to the unfaithful; and what has been said by Him is to be spoken by each one with the liberty of faith and confession; therefore He commanded those things that were said in darkness to be preached in the light, and those things that were committed to the secret of the ears to be preached upon the rooftops, that is, the high places, so that they may be heard by the proclamation of the speakers. For the knowledge of God is to be constantly brought in, and the deep secret of the evangelical doctrine is to be revealed by the light of the apostolic preaching: not fearing those to whom there is license against bodies, yet there is no right into the soul (*ibid.* 28); but rather fearing God, to whom there is power of destroying both soul and body in Gehenna.

18. Passeres duo asse, corpus et anima peccato vendita. Nonne duo passeres asse veneunt; et unus ex illis non cadit in terram sine voluntate patris vestri (Ibid. 29)? Non est, ut puto, criminis agere aucupium; neque venditio passerum habet culpam. Et quod ait: Unus ex illis non cadit super terram sine voluntate Patris vestri, contra apostolicum dictum facere videtur quod ait: Non est pecudum Deo cura (I Cor. IX, 9). Et auctoritati ejus multum derogabitur, si sensisse aliter, quam in evangeliis traditum est, reperietur. Nec enim apostolis multum dignitatis tribuitur, si passeribus ante stabunt. Locus hic ex sensu superiore proficiscitur. Iniquitates enim eorum exaggerantur, qui tradituri sunt, qui insectaturi, qui in fugam coacturi, quibus propter nomen Domini esse odio nos oportet, qui omne jus suum in solis corporibus exerceant, potestatem in animam non habentes. Hi igitur passeres duos asse veneunt. Et quidem quae sub peccato vendita sunt, redemit ex lege Christus: ergo quod venditur, corpus atque anima est; et cui venditur, peccatum est: quia Christus et de peccato redemit, et animae ac corporis est redemptor. Qui igitur duos passeres asse veneunt, se ipsos peccato minimo veneunt, natos ad volandum, et ad coelum pennis spiritalibus efferendos. Sed capti pretiis praesentium voluptatum, et ad luxum saeculi venales, totos se talibus actionibus nundinantur.

19. Corpus et anima nata ut sint unum in coelis, qui cadant unum in terram. Sed quaerendum est, quomodo unum ex illis est, quod sine voluntate Dei non cadet. Dei voluntas est, ut unum ex illis magis evolet, sed lex ex constitutione Dei profecta decernit unum ex eis potius decidere. Quemadmodum autem si evolarent, unum essent, id est corpus in naturam animae transisset, et gravitas illa terrenae materiae in profectum et substantiam animae aboleretur, fieretque corpus potius spiritale: ita peccatorum pretio venditis, in naturam corporum animae subtilitas ingravescit, et terrenam contrahit ex vitiorum sorde materiem, fitque unum ex illis quod tradatur in terram. Plurimis autem eos ante stare passeribus cum dicit, ostendit multitudini infidelium electionem fidelium praesse: quia his casus in terram sit, illis volatus in coelum.

20. Vitae melioris spe timor mortis aufertur. In numerum autem aliquid colligi, diligentiae ac sollicitudinis cura est: neque enim dignum negotium est, peritura numerare. Ut igitur nihil ex nobis perituum esse cognosceremus, quia multo passeribus meliores simus; ipso capillorum nostrorum supputatorum numero indicatur, salvis nobis ex solido futuris (Ibid. 30 et 31): cum quod innumerabile in nobis sit, conservandi et affectu et potestate numeretur.

18. Two sparrows for a farthing, the body and soul sold to sin. Are not two sparrows sold for a farthing; and one of them does not fall into the earth without the will of your father (ibid. 29)? It is not, as I think, a matter of crime to engage in fowling; nor does the sale of sparrows have guilt. And that He says: One of them does not fall upon the earth without the will of your Father, seems to do against the apostolic saying which says: Does God have care for oxen? (I Cor. IX, 9). And much of His authority will be derogated, if He shall be found to have felt otherwise than has been handed down in the gospels. For not much of dignity is attributed to the apostles, if they shall stand before sparrows. This passage proceeds from the sense above. For the iniquities of those are exaggerated, who are about to deliver up, who are about to pursue, who are about to drive into flight, for whom because of the name of the Lord it is necessary that we be hated, who exercise all their right in bodies alone, not having power into the soul. These two sparrows, therefore, are sold for a farthing. And indeed those which were sold under sin, Christ redeemed from the law: therefore what is sold is the body and the soul; and to whom it is sold is sin: because Christ both redeemed from sin, and is the redeemer of the soul and body. Therefore those who sell two sparrows for a farthing, sell themselves for the smallest sin, born for flying, and to be carried up to heaven by spiritual wings. But captured by the prices of present pleasures, and for sale to the luxury of the age, they sell themselves entirely for such actions.

19. Body and soul born so that they may be one in the heavens, who fall as one into the earth. But it must be sought, how it is one of them, which without the will of God will not fall. It is the will of God that one of them should rather fly up, but the law proceeding from the constitution of God decrees that one of them rather fall down. Moreover, just as if they flew up, they would be one, that is the body would have passed into the nature of the soul, and that gravity of earthly matter would be abolished into the progress and substance of the soul, and the body would become rather spiritual: so for those sold at the price of sins, the subtilty of the soul becomes heavy in the nature of bodies, and contracts earthly matter from the filth of vices, and it becomes one of them which is delivered into the earth. But when He says that they stand before many sparrows, He shows that the election of the faithful is before the multitude of the unfaithful: because for these there is a fall into the earth, for those a flight into heaven.

20. The fear of death is taken away by the hope of a better life. Moreover that something is collected into a number, is the care of diligence and solicitude: for it is not a worthy business to number things about to perish. That we might know, therefore, that nothing from us is about to perish, because we are much better than sparrows; it is indicated by the very number of our hairs being counted, that we are to be saved out of the solid (ibid. 30 and 31): since what is innumerable in us, is numbered by the affection and power of preserving.

Nullus igitur corporum nostrorum casus est pertimescendus, neque ullus interimendae carnis admittendus est dolor: quando pro naturae suae atque originis conditione resoluta, in substantiam spiritalis animae refundatur.

21. Et quia doctrinis talibus confirmatos, oportet liberam confitendi Dei habere constantiam; etiam conditionem qua teneremur adjecit, negaturum se eum Patri in coelis, qui se hominibus in terra negasset (Ibid. 32): eum porro, qui confessus coram hominibus se fuisset, a se in coelis confitendum; qualesque nos nominis sui testes hominibus fuissetus, tali nos apud Deum patrem testimonio ejus usuros.

22. Quaestiones variae proponuntur. Nolite arbitrari quoniam veni pacem mittere in terram. Non veni pacem mittere, sed gladium. Veni enim separare filium adversus patrem, et filiam adversus matrem, et nurum adversus socrum suam, et inimici hominis domestici ejus (Ibid. 34-36). Quae ista divisio est? Inter prima enim legis praecepta accepimus: Honora patrem tuum et matrem tuam (Exod. XX, 12). Et ipse Dominus ait: Pacem meam do vobis, pacem relinquo vobis (Joan. XIV, 27). Quid sibi vult missus potius gladius in terram, et separatus a patre filius, et filia a matre, et nurus adversus socrum, et hominis domestici ejus inimici? Igitur exinde publica auctoritas impietati proferetur. Ubique odia, ubique bella, et gladius Domini inter patrem et filium, et inter filiam matremque desaeviens. Et in Luca quidem talis de hoc sermo est: Erunt enim ex hoc quinque in una domo divisi, tres in duos, et duo super tres dividuntur (Luc. XII, 52). Numquid non in majorem numerum potest agnationis domesticae familia diffundi? Aut praescripto temporis continebatur, ut ex hoc essent quinque tantum in domo una, iidemque divisi? Ergo qui sit gladius in terra, quae proprietas nominum, et in numero quinque quae ratio, et quomodo tres in duos, et duo super tres dividendi, et quatenus homini domestici ejus inimici, contuendum est.

23. Gladii natura. Dei verbum significat. In Adam ante peccatum tria, in posteris quinque. Et singularum quidem rerum, et universae quaestionis primum natura est explicanda: nec minus intelligentiam nostram sensus et superior et consequens adjuvabit. Gladius telorum omnium telum acutissimum est, in quo sit jus potestatis, et judicii severitas, et animadversio peccatorum. Et hujus quidem teli nomine novi Evangelii praedicationem appellatam, frequens in prophetis auctoritas est.

No fall of our bodies, therefore, is to be feared, nor is any pain of the flesh about to be killed to be admitted: when, being resolved for the condition of its nature and origin, it is poured back into the substance of the spiritual soul.

And because those confirmed by such doctrines ought to have a free constancy of confessing God; He even added the condition by which we would be held, that He would deny him to the Father in heaven, who had denied Him to men on earth (ibid. 32): him furthermore, who had confessed that he was His before men, He would confess in heaven; and such witnesses of His name as we had been to men, with such testimony of His we would use before God the father.

Various questions are proposed. Do not think that I have come to send peace upon the earth. I have not come to send peace, but a sword. For I have come to separate the son against the father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's domestics are his enemies (ibid. 34-36). What is this division? For among the first precepts of the law we received: Honor your father and your mother (Exod. XX, 12). And the Lord Himself says: My peace I give to you, my peace I leave to you (John XIV, 27). What does the sword sent rather into the earth mean for itself, and the son separated from the father, and the daughter from the mother, and the daughter-in-law against the mother-in-law, and a man's domestics his enemies? Therefore from then on a public authority for impiety will be brought forth. Everywhere hatreds, everywhere wars, and the sword of the Lord raging between father and son, and between daughter and mother. And in Luke indeed there is such a discourse about this: For from this there shall be five in one house divided, three against two, and two shall be divided over three (Luke XII, 52). Can the family of domestic kindred not be spread out into a greater number? Or was it contained by a prescription of time, that from this there should be only five in one house, and the same divided? Therefore what the sword in the earth may be, what the property of the names, and what the reason in the number five, and how three are to be divided against two, and two over three, and to what extent a man's domestics are his enemies, must be considered.

23. Nature of the sword. It signifies the word of God. Three in Adam before sin, five in his descendants. And indeed first the nature of the individual things, and of the universal question, is to be explained: and both the preceding and the following sense will help our understanding no less. A sword is the sharpest weapon of all weapons, in which there is the right of power, and the severity of judgment, and the punishment of sins. And the authority frequent in the prophets has called the preaching of the new Gospel by the name of this weapon.

Dei igitur verbum nuncupatum meminerimus in gladio: qui gladius missus in terram est, id est, praedicatio ejus hominum corporibus infusa. Hic igitur quinque habitantes in una domo dividit, et dividit tres in duos, et duos super tres. Sed tria tantum in homine reperimus, id est, et corpus et animam et voluntatem. Nam ut corpori anima data est, ita et potestas utrique utendi se ut vellet indulta est: atque ob id lex est proposita voluntati. Sed hoc in illis deprehenditur, qui primi a Deo figurati sunt, in quibus coeptae originis ortus effectus est, non traductus aliunde. Sed ex peccato atque infidelitate primi parentis, sequentibus generationibus coepit esse corporis nostri pater peccatum, mater animae infidelitas; ab his enim ortum per transgressionem primi parentis accepimus. Nam voluntas unicuique sua adjacet. Ergo jam unius domus quinque sunt: pater corporis peccatum, mater animae infidelitas, et accedens voluntatis arbitrium, quod totum hominem quodam conjugii sibi jure dstringit. Huic infidelitas socrus est, quae nos ex ea natos, atque a fide metuque Dei peregrinantes accipiens, ut inter infidelitatem voluptatemque possessos, et in ignoratione Dei et in omnium vitiorum oblectatione detineat.

24. Regenerationis effectus. Concupiscentiae lucta in regeneratis. Cum ergo innovamur baptismi lavacro per verbi virtutem, ab originis nostrae peccatis atque auctoribus separamur; recisque quadam exsectione gladii Dei, a patris et matris affectionibus dissidemus: et veterem cum peccatis atque infidelitate sua hominem exuentes, et per Spiritum anima e corpore innovati, necesse est ut ingeniti et vetusti operis consuetudinem oderimus. Et quia corpus ipsum per fidem mortificatum, in naturam animae, quae ex afflatu Dei venit (quamvis id ipsum adhuc in materia sua exstet), evadat; quia communio ipsis invicem concilietur ex verbo: idcirco jam unum atque idem cum anima velle coepit effici, scilicet ut illa est spiritalis, quibus libertas voluntatis a socru sua, id est, ab infidelitate divisa, jus suum omne concedit: ut quod erat libertas voluntatis, deinceps animae sit potestas. Fitque gravis in domo una dissensio, et domestica novo homini erunt inimica: quia ille per verbum Dei divisus ab illis, manere et interior et exterior (subaud. homo), id est, et corpus et anima, in spiritus novitate gaudebit: ea vero, quae ingenita et a quadam prosapiae antiquitate deducta, consistere in his quibus oblectata sunt concupiscent. Et origo carnis et origo animae et libertas potestatis in duos dividuntur, animam scilicet et corpus hominis novi, quae unum atque idem velle coeperunt: divisique tres duobus subjacebunt, in dominatum eorum de Spiritus novitate potioribus.

Therefore let us remember the word of God named in a sword: which sword was sent into the earth, that is, His preaching infused into the bodies of men. This, therefore, divides five inhabiting in one house, and divides three against two, and two over three. But we find only three in a man, that is, both body and soul and will. For as the soul was given to the body, so also the power of both using themselves as they wished was indulged: and because of this the law was proposed to the will. But this is found in those, who first were figured by God, in whom the origin of the begun beginning was an effect, not translated from elsewhere. But from the sin and infidelity of the first parent, in the following generations sin began to be the father of our body, infidelity the mother of the soul; for from these we received the origin through the transgression of the first parent. For the will of each one lies adjacent. Therefore there are already five of one house: sin the father of the body, infidelity the mother of the soul, and the approaching choice of the will, which binds the whole man to itself by a certain right of marriage. To this, infidelity is the mother-in-law, which receiving us born from her, and wandering from the faith and fear of God, so as to detain us possessed between infidelity and pleasure, and in the ignorance of God and in the delight of all vices.

24. The effect of regeneration. The struggle of concupiscence in the regenerated. Therefore when we are innovated by the laver of baptism through the power of the word, we are separated from the sins and authors of our origin; and cut off by a certain excision of the sword of God, we disagree with the affections of the father and mother: and putting off the old man with his sins and infidelity, and being innovated by the Spirit in soul and body, it is necessary that we hate the habit of the unbegotten and ancient work. And because the body itself, mortified through faith, should escape into the nature of the soul, which comes from the breath of God (although that itself still exists in its matter); because a communion is reconciled between them from the word: therefore it already begins to wish to be made one and the same with the soul, namely as that is spiritual, to which the liberty of the will divided from its mother-in-law, that is, from infidelity, concedes all its right: so that what was the liberty of the will, thereafter be the power of the soul. And a grave dissension occurs in one house, and the domestics will be enemies to the new man: because he, divided from them through the word of God, will rejoice to remain both interior and exterior (the man), that is, both body and soul, in the novelty of the spirit: those things indeed, which are unbegotten and deduced from a certain antiquity of lineage, will concupisce to consist in those things in which they took delight. And the origin of the flesh and the origin of the soul and the liberty of power will be divided into two, namely the soul and the body of the new man, which have begun to wish one and the same thing: and the divided three will be subject to the two, more powerful in their dominion from the novelty of the Spirit.

Et idcirco illi, qui domesticas nominum charitates dilectioni ejus praetulerint, futurorum bonorum indigni erunt haereditate.

25. Crux, sacramentum fidei. Pergit deinde eodem praeceptorum et intelligentiae decursu. Nam postea quam relinquenda omnia quae in saeculo carissima sunt imperaverat; adjecit, Qui non accipit crucem suam, et sequitur me, non est me dignus (Ibid. 38): quia qui Christi sunt, crucifixerunt corpus cum vitiis et concupiscentiis. Et indignus est Christo, qui non crucem suam, in qua compatimur, commorimur, consepelimur, conresurgimus, accipiens, Dominum sit secutus, in hoc sacramento fidei spiritus novitate victurus.

26. Mortem infert vitiis, mortis aufert metum. Qui invenerit animam suam, perdet illam; et qui perdiderit animam suam propter me, inveniet eam (Ibid. 39). Verbi scilicet potestate, et veterum divisione vitiorum, proficiet lucrum animae in mortem, et damnum in salutem. Ergo suscipienda mors est in novitate vitae, et cruci Domini configenda sunt vitia: et adversus persequentes, contemptu praesentium, gloriosae confessionis retinenda libertas est, et damnosum animae lucrum refugendum: scientes cuiquam jus in animam non relinquere, et detrimento brevis vitae, foenus immortalitatis acquiri.

27. Christus qui mediator. Qui recipit vos, me recipit: et qui me recipit, recipit eum qui me misit (Ibid. 40). Universis doctrinae affectum et praeceptorum sedulitatem impendit. Et qui periculum non recipientium apostolos excussi pulveris testimonio denuntiasset, recipientium, meritum ultra gratiam sperati officii commendat: docetque in se etiam mediatoris officium, qui cum sit receptus a nobis, atque ille profectus ex Deo sit, Deus per illum transfusus in nos sit. Atque ita qui apostolos recipit, Christum recipit; qui vero Christum recipit, patrem Deum recipit: quia non aliud in apostolis recipit, quam quod in Christo est, neque in Christo aliud est, quam quod in Deo est: perque hunc ordinem gratiarum, non aliud est apostolos recepisse, quam Deum; quia et in illis Christus, et in Christo Deus habitat.

And therefore those, who shall have preferred domestic charities of names to His love, will be unworthy of the inheritance of future goods.

25. The cross, a sacrament of faith. Then He proceeds in the same course of precepts and understanding. For after He had commanded that all things which are dearest in the age be left; He added: He who does not take up his cross, and follows me, is not worthy of me (*ibid.* 38): because they who are Christ's, have crucified the body with its vices and concupiscences. And he is unworthy of Christ, who not taking up his cross, in which we suffer together, we die together, we are buried together, we rise together, should have followed the Lord, about to live in the novelty of the spirit in this sacrament of faith.

26. It brings death to vices, it takes away the fear of death. He who shall have found his soul, will lose it; and he who shall have lost his soul for my sake, will find it (*ibid.* 39). Namely by the power of the word, and by the division of the old vices, the gain of the soul will profit unto death, and the loss unto salvation. Therefore death is to be undertaken in the novelty of life, and vices are to be fixed to the cross of the Lord: and against the pursuers, by the contempt of present things, the liberty of glorious confession is to be retained, and the harmful gain of the soul is to be fled: knowing that to no one is right left into the soul, and by the detriment of a short life, the usury of immortality is acquired.

27. Christ as mediator. He who receives you, receives me: and he who receives me, receives Him who sent me (*ibid.* 40). He bestowed the affection of doctrine and the diligence of precepts upon all. And He who had denounced the danger of those not receiving the apostles by the testimony of the shaken-off dust, commends the merit of those receiving, beyond the grace of the hoped-for office: and He teaches in Himself also the office of the mediator, who since He is received by us, and He has proceeded from God, God through Him has been transfused into us. And thus he who receives the apostles, receives Christ; but he who receives Christ, receives God the father: because he receives nothing else in the apostles, than what is in Christ, nor is anything else in Christ, than what is in God: and through this order of graces, it is nothing else to have received the apostles, than God; because both Christ inhabits in them, and God in Christ.

28. Plures consequendae aeternitatis occasiones. Qui recipit prophetam in nomine prophetae, mercedem prophetae accipiet (Ibid. 41). Qui prophetam recipit, habitantem recipit in propheta: fitque prophetae mercede dignus, prophetam prophetae nomine recipiens. Par quoque recepisse justum merces deputatur, fitque justus ex honore justitiae. Ac sic consummatur justitia ex fide, et mercedem acquirit officium, plures consequendae aeternitatis occasiones Deo largiente: quando in recipiendo justo et propheta, ipse reverentiae affectus et justii honorem accipiat et prophetae.

29. Obsequium sub religionis opinione delatum indigno, mercede non fraudatur. Et quicumque potum dederit uni ex minimis isti calicem aquae frigidae, et reliqua (Ibid. 42). Non inane esse bonae conscientiae opus docuit, neque spem fidei alienae infidelitatis crimine laborare. Providens enim plures futuros tantum apostolatus nomine gloriosos, omni vero vitae suae opere improbabilis, eosdemque diu fallere diuque mentiri, tamen obsequium, quod ipsis sub religionis opinione delatum sit, mercede operis sui speique non fraudat. Nam licet ipsi minimi essent, id est, peccatorum omnium ultimi (minimum omnium autem est, quo minus nihil aliud est), non inania tamen in eos etiam levia, quae sub frigidae aquae nomine designat, officia esse decernit. Non enim peccatis hominis, sed discipuli nomini honor praestitus est. Atque ita probitatem obsequentis, fallentis de se probra non laedunt: cum mercedem suam dantis fide, non assumentis mendacio consequatur.

CAPUT XI.

Joannes de carcere ad Jesum mittit, et Jesus de Joanne ad turbas loquitur. Item confessio Jesu ad Patrem.

1. Joannes Christum non ignoravit. Joannes cum audisset in carcere opera Christi, mittens ad eum discipulos suos, ait illi: Tu es qui venturus es, an alium exspectamus (Matth. XI, 2 et 3)? Joannes detentus in carcere Dominum ignorat? et propheta tantus Deum suum nescit? Atquin venturum ut praeitor nuntiavit, consistentem ut propheta agnovit, adeuntem ut confessor veneratus est. Unde tam variae et tam abundanti ejus scientiae error obrepsit? Sed consequens de eo Domini testimonium sentiri hoc ita non sinit. Neque sane credi potest, Spiritus sancti gloriam in carcere posito defuisse, cum Apostolis virtutis suae lumen esset in carcere positus ministraturus.

28. Many occasions for attaining eternity. He who receives a prophet in the name of a prophet, shall receive the reward of a prophet (ibid. 41). He who receives a prophet, receives the one inhabiting in the prophet: and becomes worthy of the reward of a prophet, receiving a prophet in the name of a prophet. Equal also is the reward deputed for having received a just man, and he becomes just from the honor of justice. And thus justice is consummated from faith, and the office acquires a reward, with God bestowing many occasions for attaining eternity: when in receiving a just man and a prophet, the very affection of reverence receives both the honor of the just man and of the prophet.

29. Service delivered to the unworthy under the opinion of religion is not defrauded of its reward. And whoever shall have given to drink to one of these little ones a cup of cold water, etc. (ibid. 42). He taught that the work of a good conscience is not in vain, nor that the hope of faith should labor under the crime of another's infidelity. For foreseeing that many would be about to be glorious only by the name of apostleship, but improbable in every work of their life, and the same for a long time to deceive and for a long time to lie, nevertheless He does not defraud the service, which has been delivered to them under the opinion of religion, of the reward of its work and hope. For although they themselves were the least, that is, the last of all sinners (moreover the least of all is that than which nothing else is less), nevertheless He decrees that the offices, even light ones, which He designates under the name of cold water, are not in vain towards them. For honor was provided not to the sins of the man, but to the name of the disciple. And thus the reproaches of the one deceiving do not hurt the probity of the one serving: since he follows his reward by the faith of the giver, not by the lie of the receiver.

CHAPTER XI.

John sends from prison to Jesus, and Jesus speaks of John to the crowds. Also the confession of Jesus to the Father.

1. John was not ignorant of Christ. When John had heard in prison the works of Christ, sending two of his disciples, he said to him: Are you he who is to come, or do we look for another? (Matt. XI, 2 and 3). Does John, detained in prison, not know the Lord? And does so great a prophet not know his God? Yet as a precursor he announced his coming, as a prophet he recognized him while he stood there, and as a confessor he venerated him as he approached. Whence did error creep into his so varied and so abundant knowledge? But the subsequent testimony of the Lord concerning him does not allow this to be so felt. Nor surely can it be believed that the glory of the Holy Spirit was lacking to him while placed in prison, when he was about to minister the light of his power to the Apostles while they were placed in prison.

2. Legis forma fuit. Legis opus. Cur Joannes ad Christum misit. Sed praebetur in his, quae in Joanne gesta sunt, intelligentia amplior: et cum facti efficientia, gratia in eo expressa sentitur; ut propheta ipse, ipso quoque conditionis suae genere prophetaret, quia in eo forma legis elata est. Christum enim lex annuntiavit, et remissionem peccatorum praedicavit, et regnum coelorum spondit: et Joannes totum hoc opus legis explevit. Igitur cessante jam lege, quae peccatis plebis inclusa, et populi vincta vitiis, ne Christus posset intelligi, vinculis et carcere continebatur. Ergo ad Evangelia contuenda lex mittit: ut infidelitas fidem dictorum contempletur in factis; et quod intra eam peccatorum fraude sit vinctum, per intelligentiam libertatis evangelicae absolvatur. Tali igitur Joannes exemplo, non suae, sed discipulorum ignorantiae consulit: ipse enim venturum in remissionem peccatorum praedicavit. Sed ut scirent non alium a se praedicatum, ad opera ejus intuenda discipulos suos misit: ut auctoritatem dictis suis illius opera conferrent, neque Christus alius exspectaretur, quam cui testimonium opera praestitissent.

3. Scandalum crucis praedicat Christus. Et cum totum se Dominus rerum miraculis prodidisset, caecorum scilicet visu, claudorum cursu, leprosorum curatione, surdorum auditu, voce mutorum, vita mortuorum, pauperum praedicatione; ait, Beatus qui in me non fuerit scandalizatus (Ibid. 6). Numquid aliquid jam in Christo erat gestum, quod Joannem scandalizaret? Non utique. Nam in ipso doctrinae suae cursu et operis morabatur. Sed superioris sententiae vis et proprietas contuenda est, quid illud sit quod pauperes bene nuntiantur; id est, qui perdiderint animam, qui crucem suam acceperint et sequentur, qui humiles spiritu fient, quorum regnum praeparatur in coelo. Ergo quia in Domino haec passionum universitas conveniret, futuraque esset crux sua plurimis scandalum; beatos eos professus est, quorum fidei nihil tentamenti afferret crux, mors, sepultura. Itaque cui rei Joannes cavisset ostendit, dicens beatos eos, quibus aliquid in se scandali non fuisset: quia metu ejus discipulos suos Joannes, ut Christum audirent viderentque, misisset.

4. Arundo quos significet. Ac ne istud referri ad Joannem posset, tamquam aliquid scandalizatus esset in Christo; abeuntibus illis, ad turbas de eo locutus est: Quid existis in desertum videre? Arundinem vento moveri (Ibid. 7)? Desertum sancto Spiritu vacuum sentiendum est, in quo habitatio Dei nulla sit.

2. It was the form of the Law. The work of the Law. Why John sent to Christ. But in these things which were done in John, a fuller understanding is provided: and with the efficiency of the deed, the grace expressed in it is felt; so that the prophet himself might prophesy by the very kind of his condition, because in him the form of the law was brought forth. For the law announced Christ, and preached the remission of sins, and promised the kingdom of heaven: and John fulfilled this whole work of the law. Therefore, since the law was now ceasing, which, enclosed by the sins of the plebs and bound by the vices of the people, was contained by chains and prison lest Christ could be understood. Therefore, the law sends to behold the Gospels: so that infidelity might contemplate the faith of the sayings in the deeds; and that which is bound within it by the fraud of sins might be absolved through the understanding of evangelical liberty. Therefore, by such an example, John consults not his own ignorance, but that of his disciples: for he himself preached the one who was to come for the remission of sins. But so that they might know that no other was preached by him, he sent his disciples to behold his works: so that his works might confer authority upon his words, and that no other Christ should be expected than he to whom the works had provided testimony.

3. Christ predicts the scandal of the cross. And when the Lord had produced himself entirely by the miracles of things, namely, by the sight of the blind, the running of the lame, the healing of lepers, the hearing of the deaf, the voice of the mute, the life of the dead, the preaching to the poor; he said, Blessed is he who shall not be scandalized in me (*ibid.* 6). Had anything already been done in Christ that would scandalize John? Certainly not. For he was lingering in the very course of his doctrine and work. But the force and property of the superior sentence must be beheld, what that is that the poor are well announced; that is, those who shall have lost their soul, who shall have taken up their cross and will follow, who shall become humble in spirit, whose kingdom is prepared in heaven. Therefore, because this universality of passions would come together in the Lord, and his cross would be a scandal to very many; he professed those blessed whose faith the cross, death, and burial would bring no temptation. Therefore, he showed for what matter John had provided, saying those blessed to whom there had not been anything of scandal in himself: because John had sent his disciples so that they might hear and see Christ out of fear of it.

4. Whom the reed signifies. And lest that could be referred to John, as if he had been somewhat scandalized in Christ; as they were departing, he spoke to the crowds concerning him: What did you go out into the desert to see? A reed shaken by the wind? (*ibid.* 7). The desert is to be felt as empty of the Holy Spirit, in which there is no habitation of God.

In arundine enim homo talis ostenditur, de gloria saeculi vitae suae inanitate speciosus, in se autem fructu veritatis cavus; exterior placens, et nullus interior; ad omnem ventorum motum, id est, immundorum spirituum flatum movendus, neque ad consistendi firmitatem valens, et animi medullis inanis. Ergo cum dicit: Quid existis in desertum videre? Arundinem vento moveri? hoc loquitur: Numquid existis videre hominem cognitione Dei vacuum, et ad immundorum spirituum flatum vagantem? Nam increpantis affectu potius quam confirmantis hoc loquitur: ostendens scilicet non eum in Joanne conspici, qui et inanis et mobilis sit.

5. Corpora luxu dissoluta domus sunt daemonum. Sed quid existis videre? Hominem, mollibus vestitum? Ecce qui mollibus vestiuntur, in domibus regum sunt (Ibid. 8). Vestem ambitum corporis quo induitur anima significat, quod luxu ac lasciviis mollescat. Sed qui vestiti mollibus sunt in domibus regum sunt. In regibus, transgressorum angelorum nuncupatio est: hi enim saeculi sunt potentes, mundique dominantes. Ergo vestiti mollibus in domibus regum sunt, id est eos, quibus per luxum fluida et dissoluta sunt corpora, esse daemonum habitationem, consimilem sedem propositis suis atque operibus eligentium.

6. Joannis gloria. Sed quid existis videre? Prophetam? Dico vobis, etiam plus quam prophetam, etc. (Ibid. 9 et seqq.). Gloriam omnem Joannis Dominus ostendit, dicens esse eum ultra prophetam: quia soli ipsi licuerit et prophetare Christum, et videre. Et quomodo Christum ignorare creditur, qui missus in angeli potestate viam venturo paraverit, et quo ex natis mulierum nullus major propheta surrexerit; nisi quod qui minor eo est, id est, qui interrogatur, cui non creditur, cui testimonium nec opera sua praestant, hic in regno coelorum major est?

7. Regnum coelorum qui rapiant gentes judaeis. A diebus autem Joannis Baptistae usque nunc regnum coelorum vim patitur, et vim facientes diripiunt illud (Ibid. 12). Ut rerum natura exigit, vim potior affert; minorque erit, cui vis afferatur. Quid ergo est quod diripiens est, quodque vim patitur, contuendum est. Infidelitatem discipulorum Joannis Dominus adverterat, turbae etiam opinionem de ejus nuntio intellexerat, in crucis scandalo ingens fidei periculum sentiebat.

For in the reed such a man is shown, beautiful from the glory of the world in the emptiness of his life, but hollow in himself of the fruit of truth; pleasing on the outside, and nothing on the inside; to be moved at every motion of the winds, that is, at the breath of unclean spirits, neither prevailing for the firmness of standing, and empty in the marrows of the mind. Therefore, when he says: What did you go out into the desert to see? A reed shaken by the wind? he speaks this: Did you go out to see a man empty of the knowledge of God, and wandering at the breath of unclean spirits? For he speaks this with the affection of one rebuking rather than of one confirming: showing namely that he who is both empty and mobile is not beheld in John.

5. Bodies dissolved by luxury are the houses of demons. But what did you go out to see? A man clothed in soft garments? Behold, they who are clothed in soft garments are in the houses of kings (ibid. 8). Soft clothing signifies the covering of the body in which the soul is clothed, which becomes soft by luxury and lasciviousness. But those who are clothed in soft garments are in the houses of kings. In kings, there is the naming of the transgressing angels: for these are the powerful of the world, and the dominators of the world. Therefore, those clothed in soft garments are in the houses of kings, that is, those whose bodies are fluid and dissolved through luxury, are the habitation of demons, choosing a seat similar to their own purposes and works.

6. The glory of John. But what did you go out to see? A prophet? I say to you, even more than a prophet, etc. (ibid. 9 et seqq.). The Lord shows all the glory of John, saying that he is beyond a prophet: because it was allowed to him alone both to prophesy Christ and to see him. And how is he believed to be ignorant of Christ, who, sent in the power of an angel, prepared the way for the one to come, and than whom no greater prophet has arisen among those born of women? Unless it is because he who is less than he, that is, who is questioned, in whom it is not believed, for whom neither his works provide testimony, this one is greater in the kingdom of heaven.

7. Who snatch the kingdom of heaven: the gentiles from the Jews. Moreover, from the days of John the Baptist until now, the kingdom of heaven suffers violence, and those who use violence snatch it away (ibid. 12). As the nature of things requires, the stronger brings violence; and he to whom violence is brought will be lesser. Therefore, what that is that is snatching, and what suffers violence, must be beheld. The Lord had noticed the infidelity of John's disciples, he had also understood the opinion of the crowd concerning his message, and he felt a huge danger to faith in the scandal of the cross.

Ire potius apostolos ad oves Israel perditas jusserrat: ipsos constitui oportebat in regno, et in Abrahae et Isaac et Jacob familia atque agnatione retineri. Sed omnis haec praedicatio profectum publicanis et peccatoribus afferebat. Ex his enim jam credentes, ex his jam apostoli, ex his (puta Matthaeus) jam regnum coelorum. Caeterum Joanni a plebe non creditur, auctoritatem Christi opera non merentur, crux futura erat scandalo. Jam prophetia cessat, jam lex expletur, jam praedicatio omnis includitur, jam Eliae spiritus in Joannis voce praemittitur. Aliis Christus praedicatur, et ab aliis agnoscitur: aliis nascitur, et ab aliis diligitur. Sui eum respuunt, alieni suscipiunt: proprii insectantur, complectuntur inimici. Haereditatem adoptio expetit, familia rejicit. Testamentum filii repudiant, servi recognoscunt. Itaque vim regnum coelorum patitur, inferentesque diripiunt: quia gloria Israel a patribus debita, a prophetis nuntiata, a Christo oblata, fide gentium occupatur et rapitur.

8. Judaei a Lege et Evangelio abdicati exciderunt. Cui autem similem aestimabo generationem istam? Similis est pueris sedentibus in foro, et clamantibus ad invicem, et reliqua (Ibid. 16). Totus hic sermo infidelitatis opprobrium est, et de affectu superioris querimoniae descendit; quia insolens plebs per diversa praedicationum genera edocta non fuerit: in pueris scilicet prophetas significans, qui in medio synagogae, tamquam in publico fori conventu, populum coarguant, quod cantantibus sibi officio corporis non obsecundaverint, id est, quod dictis suis non paruerint. Ad cantantium enim modum saltantium motus aptatur. In simplicitate autem sensus, ut pueri, praedicaverunt, et ad confessionem psallendi Deo provocaverunt, ut cantico Moysi tenetur, ut Esaiae, ut David, ut caeterorum prophetarum: rursumque eos in poenitentiam peccatorum, et ad dolorem ac luctum veterum delictorum nec Joannis praedicatio inflexerit: quibus et lex gravis visa sit potus cibique praescriptis et difficilis et molesta, peccatum in se, quod daemonium nuncupat, habens (Ibid. 18): quia per observantiae difficultatem necesse sibi esset in lege peccare: rursumque in Christo Evangelii praedicatio vitae libertate non placeat, per quam difficultates legis et onera laxata sint, et jam publicani peccatoresque crediderint (Ib. 19): atque ita tot et tantis admonitionum generibus frustra habitis, nec per gratiam justificentur, et a lege sint abdicati.

He had ordered the apostles to go rather to the lost sheep of Israel: it was fitting that they themselves be constituted in the kingdom, and be retained in the family and agnation of Abraham and Isaac and Jacob. But all this preaching brought profit to publicans and sinners. For from these there were already believers, from these already apostles, from these (think of Matthew) already the kingdom of heaven. Otherwise, John is not believed by the plebs, the works do not merit the authority of Christ, the cross was about to be a scandal. Now prophecy ceases, now the law is fulfilled, now all preaching is enclosed, now the spirit of Elijah is sent ahead in the voice of John. Christ is preached to some, and recognized by others: he is born to some, and loved by others. His own reject him, strangers receive him: his own pursue him, enemies embrace him. Adoption seeks the inheritance, the family rejects it. The sons repudiate the testament, the servants recognize it. And so the kingdom of heaven suffers violence, and those bringing it in snatch it away: because the glory of Israel, due from the fathers, announced by the prophets, offered by Christ, is occupied and snatched by the faith of the gentiles.

8. The Jews, abdicated from the Law and the Gospel, have fallen away. But to what shall I liken this generation? It is like children sitting in the marketplace, and calling to one another, etc. (*ibid.* 16). All this speech is a reproach of infidelity, and descends from the affection of the superior complaint; because the insolent plebs, taught through diverse kinds of preachings, was not instructed: signifying namely in the children the prophets, who in the midst of the synagogue, as if in a public gathering of the marketplace, argue against the people, because they did not comply with the office of the body to them singing, that is, because they did not obey their words. For the motion of the dancers is adapted to the manner of the singers. Moreover, they preached in simplicity of sense, as children, and provoked to the confession of psalling to God, as is held in the song of Moses, as of Isaiah, as of David, as of the rest of the prophets: and again that neither the preaching of John had bent them to repentance of sins, and to the pain and mourning of old offenses: to whom both the law seemed heavy with the prescriptions of drink and food and difficult and troublesome, having sin in itself, which he calls a demon (*ibid.* 18): because through the difficulty of observance it was necessary for them to sin in the law: and again in Christ the preaching of the Gospel does not please with the liberty of life, through which the difficulties and burdens of the law have been loosened, and already publicans and sinners have believed (*ibid.* 19): and thus with so many and so great kinds of admonitions held in vain, they are neither justified through grace, and they are abdicated from the law.

9. Juste reprobati sunt. Christus Sapientia ipsa, non solum Sapientiae opus. Et justificata est Sapientia a filiis suis: ab his scilicet, qui vim facientes regno coelorum, ipsum illud fidei justificatione diripiunt: confitentes justum Sapientiae opus esse, quia munus suum ad fideles et obsequentes a contumacibus infidelibusque transtulerit. Est autem non otiosum hoc in loco virtutem dicti contueri. Et justificata est Sapientia de se utique locutus est. Est enim ipse Sapientia, non ex efficientiis, sed ex natura: rei enim omnis habet potestatem. Caeterum negotium omne potestatis effectus est: et non idem est opus virtutis et virtus, et efficiens discernitur ab effecto. Plures enim eludere dictum apostolicum, quo ait Christum Dei sapientiam et Dei virtutem (I Cor. I, 24), his modis solent: quod in eo ex virgine creando efficax Dei sapientia et virtus exstiterit, et in nativitate ejus divinae prudentiae et potestatis opus intelligatur; sitque in eo efficientia potius, quam natura sapientiae. Quorum ne quid tale intelligi posset, ipsum se Sapientiam nuncupavit; eam in se, non quae ejus sunt ostendens. Est enim Sapientiae opus, fides, spes, charitas, pudicitia, jejunium, continentia, humilitas, humanitas: sed haec naturae opera sunt, non ipsa natura; et non in his quae fiunt, consistit res ipsa quae faciat. Cur Apostolus Dei virtutem et Dei sapientiam dixerit, quia ex ea Sapientia quae erat, creata sapientia est?

10. Judaeorum incredulitas quam rea. Vae tibi Corozain et Bethsaida; quia si in Tyro et Sidone factae essent virtutes quae factae sunt in vobis, et reliqua (Matth. II, 21). Inobedientiae maledictum cum obedientiae benedictione decernitur. Primis enim Judaeis oportuit praedicari; sed privilegio praedicationis infidelitatis cumulatur invidia, cum credentium arguantur exemplo, quibus nulla factorum admiratione proposita, salus omnis ex fide sit. Dominum enim in Bethsaida et Capharnaum muti laudant, caeci vident, surdi audiunt, claudi circumcurrunt, mortui sentiunt; et nullum fidei voluntate rerum tantarum admiratio commovebat, cum sola gestorum auditio vocare ad metum, atque ad fidem rapere debuisset. Sed non solum Tyri et Sidonis, sed ipsa Sodomorum et Gomorrhaeorum facient levia peccata: quia forte illis credendi fuisset affectus, si talium virtutum contemplatio contigisset.

9. They are justly reprov'd. Christ is Wisdom itself, not only the work of Wisdom. And Wisdom is justified by her children: by those namely, who using violence on the kingdom of heaven, snatch that very thing by the justification of faith: confessing that it is the just work of Wisdom, because he has transferred his gift to the faithful and obedient from the contumacious and infidels. Moreover, it is not idle in this place to behold the power of the saying. And Wisdom is justified namely he spoke of himself. For he is Wisdom itself, not from efficiencies, but from nature: for he has power over every thing. Otherwise, every business is the effect of power: and the work of power and the power are not the same, and the efficient is discerned from the effect. For very many are accustomed to elude the apostolic saying, by which he says Christ is the wisdom of God and the power of God (1 Cor. 1:24), in these modes: that in him being created from the virgin the efficacious wisdom and power of God stood forth, and in his nativity the work of divine prudence and power is understood; and there would be in him efficiency rather than the nature of wisdom. Lest any such thing could be understood, he called himself Wisdom; showing it in himself, not those things which are of it. For the work of Wisdom is faith, hope, charity, chastity, fasting, continence, humility, humanity: but these are works of nature, not nature itself; and the thing itself which does, does not consist in these things which are done. Why did the Apostle say the power of God and the wisdom of God, because from that Wisdom which was, wisdom was created?

10. How guilty is the incredulity of the Jews. Woe to you, Chorazin and Bethsaida; because if in Tyre and Sidon the powers had been done which have been done in you, etc. (Matt. 11:21). The curse of disobedience is decreed with the blessing of obedience. For it was fitting that it be preached first to the Jews; but by the privilege of preaching the envy of infidelity is accumulated, when they are argued by the example of believers, to whom with no admiration of deeds proposed, all salvation is from faith. For the Lord in Bethsaida and Capernaum the mute praise, the blind see, the deaf hear, the lame run about, the dead feel; and the admiration of such great things moved no one by the will of faith, when the hearing of the deeds alone ought to have called to fear, and snatched to faith. But not only of Tyre and Sidon, but the sins of Sodom and Gomorrah itself he will make light: because perhaps the affection of believing would have been for them, if the contemplation of such powers had happened.

11. Christi de fide gentium gaudium. In illo tempore respondens Jesus dixit, Confiteor tibi, Domine pater coeli et terrae, quia abscondisti haec a sapientibus, et revelasti ea parvulis, et reliqua (Ibid. 25). Digne superioribus dictis confessio talis adjungitur. Nam tametsi optabilis fuerit salus Israel, tamen non extra gaudium Domini erat praedicata olim fides gentium. Coelestium enim verborum arcana atque virtutes sapientibus absconduntur, et parvulis revelantur: parvulis malitia, non sensu; sapientibus vero stultitiae suae praesumptione, non prudentiae causis. Factique hujus aequitatem Dominus paternae voluntatis judicio confirmat (Ibid. 26): ut qui dedignantur parvuli in Deo fieri, stulti deinceps in sapientia sua fiant.

12. Pater et Filius unius substantiae. Ac ne quid in illo minus, quam quod in Deo est, existimaretur; omnia sibi a Patre ait tradita esse, solique se Patri cognitum, Patremque soli sibi notum, vel cui ipse revelare voluisset (Ibid. 27): revelaturus ei, a quo ut revelare velit oretur. Qua revelatione eandem utriusque in mutua cognitione esse substantiam docet, cum qui Filium cognosceret, Patrem quoque cogniturus esset in Filio: quia omnia ei a Patre sint tradita. Tradita autem non alia sunt, quam quae in Filio soli nota sunt Patri. Nota vero Filio soli esse, quae Patris sunt. Atque ita in hoc mutuae cognitionis secreto intelligitur, non aliud in Filio, quam quod in Patre ignorabile sit, exstisise.

13. Jugum Christi unde suave. Legis deinde difficultatibus laborantes, et peccatis saeculi oneratos ad se advocat (Ibid. 28): dempturumque se laborem onusque promittit, si modo ejus jugum tollant, mandatorum scilicet suorum praecepta suscipiant, eumque sacramento crucis adeant: quia corde humilis et mitis sit, et in his animabus suis requiem inveniant (Ibid. 29): jugi suavis et levis oneris blandimenta proponens, ut credentibus ejus boni scientiam praestet, quod solus ipse novit in Patre. Et quid jugo ipsius suavius, quid onere levius, probabilem fieri, scelere abstinere, bonum velle, malum nolle, amare omnes, odisse nullum, aeterna consequi, praesentibus non capi, nolle inferre alteri, quod ipsi sibi perpeti sit molestum.

CAPUT XII. Discipuli spicas vellunt. Manus aridae hominem sabbato curavit Jesus. Caecum et daemonicum curavit. De blasphemia Spiritus, de fructu arboris bonae et malae, de omni verbo otioso, de Ninivitis et regina Austri, de septem spiritibus et octavo, de matre Jesu et fratribus.

11. Christ's joy concerning the faith of the gentiles. At that time Jesus answering said, I confess to you, O Lord Father of heaven and earth, because you have hidden these things from the wise, and have revealed them to little ones, etc. (ibid. 25). Worthily is such a confession joined to the superior sayings. For even if the salvation of Israel was desirable, nevertheless the faith of the gentiles, preached long ago, was not outside the joy of the Lord. For the secrets and powers of the celestial words are hidden from the wise, and are revealed to little ones: little ones in malice, not in sense; but to the wise by the presumption of their own foolishness, not by the causes of prudence. And the Lord confirms the equity of this deed by the judgment of the paternal will (ibid. 26): so that they who disdain to become little ones in God, may henceforth become foolish in their own wisdom.

12. The Father and the Son of one substance. And lest anything in him should be thought less than what is in God; he says that all things have been delivered to him by the Father, and that he alone is known to the Father, and the Father is known only to him, or to whom he himself would have willed to reveal (ibid. 27): about to reveal to him by whom he is prayed that he may will to reveal. By which revelation he teaches that the substance of both is the same in mutual cognition, since he who would know the Son, would also be about to know the Father in the Son: because all things have been delivered to him by the Father. Moreover, things delivered are no other than those which are known to the Father alone in the Son. But that they are known to the Son alone, which are of the Father. And thus in this secret of mutual cognition it is understood that nothing else has existed in the Son than what is ignorable in the Father.

13. Whence the yoke of Christ is sweet. Then he calls those laboring under the difficulties of the law, and burdened with the sins of the world (ibid. 28): and he promises that he will take away the labor and the burden, if only they take up his yoke, namely, receive the precepts of his mandates, and approach him by the sacrament of the cross: because he is humble of heart and mild, and they may find rest in these their souls (ibid. 29): proposing the allurements of a sweet yoke and a light burden, so that he may provide to believers the knowledge of his good, which he alone knows in the Father. And what is sweeter than his yoke, what lighter than his burden: to become probable, to abstain from crime, to will good, to nill evil, to love all, to hate no one, to attain eternal things, not to be captured by present things, to nill to bring upon another what is troublesome for himself to suffer.

CHAPTER XII. The disciples pluck ears of grain. Jesus cured a man with a withered hand on the Sabbath. He cured a blind and demoniac man. Of the blasphemy of the Spirit, of the fruit of the good and bad tree, of every idle word, of the Ninevites and the queen of the South, of the seven spirits and the eighth, of the mother of Jesus and his brothers.

1. Christi gesta aliud portendunt. In illo tempore abiit Jesus per segetes sabbatis: discipuli autem ejus esurientes coeperunt vellere spicas, et manducare (Matth. XII, 1). Et egressus in segetem, et dies sabbati, et discipulorum esuritio, et spicarum praecerp-tio, et Pharisaeorum insimulatio, et Domini responsio habent, ut caetera, subjacentem interioris causae intelligentiam. Omnes enim, ut diximus, factorum veritataes, in ipsis illis gestorum effectibus sui similem atque ex se intelligendam futurae veritatis imaginem consequuntur.

2. Gentium fides et Judaeorum infidelitas praemonstrantur. Ac principio con-tuendum, sermonem hunc ita coeptum esse: In illo tempore abiit Jesus per segetes, id est, in eo tempore quo patri Deo gratiam de data gentibus salute confessus est: ut idem sensus et superiora et consequentia contineret. Ergo per reliqua curramus. Ager mundus est, sabbatum otium est, seges crediturorum profectus in messem est. Ergo sabbato in agrum profectus, in legis otio Domini progressus in hunc mundum est, segetem eam, id est, sationem humani generis invisens. Et quia esuritio fames est salutis humanae; spicas praecerpere ac vellere, scilicet sanctorum se salute satiari discipuli festinant. Neque enim homini congruit cibus spicae, neque praecerp-tarum esus est utilis aristarum: sed futuri fidem facti species exsequitur, et virtus interjecta verborum sacramentum et esuritionis et satietatis absolvit.

3. Pharisei, qui penes se clavem coelorum esse existimarent, illicita agere discipulos coarguunt (Matth. XII, 2): quos Dominus facti ejus, in quo sub rerum argumento prophetiae ratio continetur, admonuit David una cum his qui secum aderant esurien-tem panibus illicitis expletum fuisse (Ibid. 3). Neque enim si non licebat fieri, David creditus fuisset fecisse sine crimine. Verum sine criminis piaculo factis prophetat in lege; ut ipse cum caeteris, panibus propositionis expletus sit: ita ostendens Christum cum apostolis gentium salute satiandum, quod Judaeis illicitum videretur.

4. Alterius quoque eos admonet prophetiae, ut consummari in se omnia, quae antea sunt dicta, cognoscerent in lege; sabbatum in templo sacerdotes violare sine crimine (Ibid. 5); templum se ipsum scilicet indicans, in quo per apostolicam doctri-nam, populo legis infideliter otiante, salus gentibus datur: quia major ipse sit sabbato, et absque violatae legis culpa, evangelica fides operetur in Christo.

1. The deeds of Christ portend something else. At that time Jesus went through the cornfields on the Sabbath: and his disciples being hungry began to pluck the ears, and to eat (Matt. 12:1). And the going out into the cornfield, and the day of the Sabbath, and the hunger of the disciples, and the pre-plucking of the ears, and the accusation of the Pharisees, and the response of the Lord have, as the rest, an underlying understanding of an interior cause. For all the truths of deeds, as we have said, follow in those very effects of the things done an image of future truth, similar to itself and to be understood from itself.

2. The faith of the gentiles and the infidelity of the Jews are pre-demonstrated. And in the beginning it must be beheld, that this speech was thus begun: At that time Jesus went through the cornfields, that is, in that time in which he confessed grace to God the Father for the salvation given to the gentiles: so that the same sense might contain both the superior and the subsequent things. Therefore let us run through the rest. The field is the world, the Sabbath is rest, the crop is the progress of those about to believe into the harvest. Therefore the progress into the field on the Sabbath is the progress of the Lord into this world in the rest of the law, visiting that crop, that is, the sowing of the human race. And because hunger is the famine for human salvation; the disciples hasten to satisfy themselves with the salvation of the saints, namely, to pre-pluck and pluck the ears. For neither is the food of an ear suitable for a man, nor is the eating of pre-plucked bristles useful: but the species follows the faith of a future deed, and the virtue of the words cast between absolves the sacrament both of hunger and of satiety.

3. The Pharisees, who thought the key of the heavens to be with themselves, argue that the disciples do illicit things (Matt. 12:2): whom the Lord admonished by the argument of that deed, in which the reason of prophecy is contained under the argument of things, that David together with those who were with him being hungry was filled with illicit loaves (ibid. 3). For neither if it was not allowed to be done, would David have been believed to have done it without crime. But he prophesies in the law by deeds without the expiation of crime; so that he himself with the others was filled with the loaves of proposition: thus showing Christ with the apostles to be satisfied by the salvation of the gentiles, which seemed illicit to the Jews.

4. He also admonishes them of another prophecy, so that they might recognize that all things which were said previously are consummated in him in the law; that the priests violate the Sabbath in the temple without crime (ibid. 5); namely indicating himself as the temple, in which through apostolic doctrine, with the people of the law resting infidel-like, salvation is given to the gentiles: because he himself is greater than the Sabbath, and without the fault of a violated law, evangelical faith operates in Christ.

5. Lege cessante Dei bonitate salvamur. Atque ut ostenderet omnem rerum efficientiam hanc speciem futuri operis continere, adjecit: Si enim sciretis quid est, Misericordiam volo, non sacrificium; numquam condemnassetis innocentes (Ibid. 7). Opus salutis nostrae non in sacrificio, sed in misericordia est: et lege cessante, in Dei bonitate salvamur. Cujus rei donum si intellexissent, numquam condemnassent innocentes, id est, apostolos: quos insimulaturi erant transgressae legis invidia, cum sacrificiorum vetustate cessante universis per eos misericordiae novitas subveniret; neque existimassent sabbati praescripto Dominum sabbati contineri. Haec in campo dicta gestaue sunt.

6. Mancī curatio. Et post haec synagogam ingresso hominem aridae manus offerunt, interrogantes an curare sabbatis liceret (Ibid. 9): occasionem arguendi eum ex responsione quaerentes. Quos decidentis in foveam ovis conclusit exemplo, quam sine crimine sabbato extrahere sint solliciti (Ib. 11): rectiusque homini, qui ovi praestet, medendum esse; neque ministerio salutis humanae existimandum sabbatum posse violari, quod extrahendae de fovea ovis sollicitudo non violet.

7. Eos significat, quibus virtutum potestatem fecit Christus. Subjicitur recte talis Domini curatio. Nam post reditum de segete, ex qua jam apostoli fructus sationis acceperant, ad synagogam venit: etiam illinc messis suae operarios paraturus, qui plures postmodum una cum apostolis exstiterunt. Hi igitur curantur in manco. Dandae enim salutis substantiam non habebant, et manus officium cessabat, et ministerium corporis, quo aliquid agitur atque impertitur, aruerat. Dominus igitur manum eum jussit extendere, quae restituta est ei sicut altera (Ibid. 13). Curatio omnis in verbo est, et manus sicut altera redditur, id est, similis ministerio apostolorum in officium dandae salutis efficitur: docetque Pharisaeos aegre ferre non oportere operationem humanae salutis in apostolis; cum ipsis ad officii ejusdem ministerium manus sit reformanda, si credant.

12. Sermo Dei quam dives. Jesus autem sciens cogitationes eorum dixit illis: Omne regnum divisum contra se desolabitur (Ibid. 25). Sermo Dei dives est, et ad argumentum positus intelligentiae, plurimam de se exemplorum copiam praebet: et vel simpliciter intellectus, vel inspectus interiorius, ad omnem profectum est necessarius. Sed relictis his, quae ad communem intelligentiam patent, causis interioribus immoremur.

5. With the Law ceasing, we are saved by the goodness of God. And so that he might show that every efficiency of things contains this species of a future work, he added: For if you knew what this is, I will have mercy, and not sacrifice; you would never have condemned the innocent (Matt. 12:7). The work of our salvation is not in sacrifice, but in mercy: and with the law ceasing, we are saved in the goodness of God. If they had understood the gift of which thing, they would never have condemned the innocent, that is, the apostles: whom they were about to accuse by the envy of a transgressed law, when with the antiquity of sacrifices ceasing, the novelty of mercy would come to the aid of all through them; neither would they have thought that the Lord of the Sabbath is contained by the prescription of the Sabbath. These things were said and done in the field.

6. The healing of the maimed man. And after these things, having entered the synagogue, they offer a man of a withered hand, asking whether it were lawful to heal on the Sabbaths (ibid. 9): seeking an occasion of arguing against him from his response. Whom he enclosed by the example of a sheep falling into a pit, which they are solicitous to extract on the Sabbath without crime (ibid. 11): and that more rightly the man, who stands before the sheep, must be healed; neither must it be thought that the Sabbath can be violated by the ministry of human salvation, which the solicitude of extracting a sheep from a pit does not violate.

7. He signifies those to whom Christ made the power of virtues. Such a healing of the Lord is rightly subjected. For after the return from the cornfield, from which the apostles had already received the fruits of sowing, he came to the synagogue: about to prepare even from there laborers for his harvest, who afterwards stood forth as more together with the apostles. These therefore are healed in the maimed man. For they did not have the substance of giving salvation, and the office of the hand had ceased, and the ministry of the body, by which something is done and imparted, had withered. Therefore the Lord ordered him to extend his hand, which was restored to him as the other (ibid. 13). All healing is in the word, and the hand is rendered as the other, that is, it is made similar to the ministry of the apostles in the office of giving salvation: and he teaches that the Pharisees ought not to bear with difficulty the operation of human salvation in the apostles; since for themselves the hand is to be reformed for the ministry of the same office, if they believe.

12. How rich is the Word of God. But Jesus, knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate (ibid. 25). The Word of God is rich, and being placed as an argument for understanding, it offers a very great abundance of examples from itself: and whether understood simply, or inspected inwardly, it is necessary for all progress. But leaving aside these causes which are open to common understanding, let us dwell on the interior ones.

13. Praedicitur regni Israel jactura. Omne regnum divisum contra se desolabitur. Responsurus ad id quod de Beelzebub erat dictum, in eos ipsos, quibus respondebat, responsionis ipsius conditionem retorsit. Lex enim a Deo est, et regni Israel pollicitatio ex lege est, et Christi ortus et adventus ex lege est. Si regnum legis contra se dividitur, dissolvatur necesse est. Et potestas omnis divisione detrahitur, et regni virtus adversum se separata consumitur: ac sic regnum Israel amisit ex lege, cum quando adimpletionem legis in Christo plebs legis impugnet.

14. Jerusalem excidium. Sed et civitas et domus divisa contra se, non stabit (Ibidem). Domus quoque et civitatis eadem est ratio, quae regni. Sed civitas hic Jerusalem indicatur, gentium semper gloriosa dominatu. Nunc posteaquam in Dominum suum furore plebis exarsit, et apostolos ejus cum credentium turbis effugavit, discedentium illinc divisione non stabit: atque ita, quod mox consecutum est per hanc divisionem, civitatis illius denuntiatur excidium.

15. Virtute divina Christum ejicere daemonia. Si enim satanas satanam ejicit, adversus se divisus est (Ibid. 26). Dicti superioris malevolentiam, quo cum in Beelzebub haec agere loquebantur, eo ipso quo locuti sunt genere condemnant: non intelligentes confessos se fuisse, Beelzebub esse divisum: et si ad divisionem suam coactus est, ut daemon daemones proturbaret, et adversus se divisio ipsa consisteret; hinc quoque existimandum esse, plus in eo qui diviserit, quam in his qui divisi sint, inesse virtutis. Ergo jam divisus est, et adversum se coactus est, regnumque ejus divisione tali est dissolutum. Quod si in virtute Beelzebub Christus daemones ejicit, filii eorum, id est apostoli, in cujus nomine ejiciunt (Ibid. 27)? Atque idcirco digne sunt in eos iudices constituti, quibus id dedisse Christus adversus daemones potestatis reperietur, quod ipse sit negatus habuisse. Ergo si discipuli operantur in Christo, et ex Spiritu Dei Christus operatur; adest Dei regnum, jam in Apostolos mediatoris officio transfusum. Sed cum per Beelzebub posse Christus arguitur, Deus blasphematur in Christo: atque ita in Deum inexpiabilis convicii contumelia per Phariseos in Beelzebub nomine comparatur.

13. The loss of the kingdom of Israel is foretold. Every kingdom divided against itself shall be made desolate. About to respond to that which had been said concerning Beelzebub, he turned the condition of the response itself back upon those very ones to whom he was responding. For the Law is from God, and the promise of the kingdom of Israel is from the Law, and the birth and advent of Christ is from the Law. If the kingdom of the Law is divided against itself, it must necessarily be dissolved. And all power is taken away by division, and the virtue (virtus) of the kingdom, being separated against itself, is consumed: and thus the kingdom of Israel lost [its standing] from the Law, when the people of the Law impugn the fulfillment of the Law in Christ.

14. The destruction of Jerusalem. But every city and house divided against itself shall not stand (ibid.). The reasoning for the house and the city is the same as that for the kingdom. But the city indicated here is Jerusalem, always glorious in the dominion of the nations. Now after she has burned with the fury of the people against her Lord, and has put to flight his apostles with the crowds of believers, she shall not stand because of the division of those departing from there: and thus, that which soon followed through this division, the destruction of that city is denounced.

15. Christ casts out demons by divine power. For if Satan casts out Satan, he is divided against himself (ibid. 26). They condemn the malevolence of the former saying, by which they spoke that these things were done in Beelzebub, by that very kind of speech with which they spoke: not understanding that they had confessed that Beelzebub was divided: and if he was forced to his own division, so that a demon should drive out demons, and that division itself should stand against itself; from this also it must be thought that there is more power (virtutis) in him who divided than in those who are divided. Therefore he is already divided, and is forced against himself, and his kingdom is dissolved by such a division. But if Christ casts out demons in the power of Beelzebub, in whose name do their sons, that is the apostles, cast them out? (ibid. 27). And for that reason they are worthily constituted as judges against them, to whom Christ shall be found to have given that power against demons, which he himself is denied to have had. Therefore if the disciples work in Christ, and Christ works from the Spirit of God; the kingdom of God is present, already transfused into the Apostles by the office of the mediator. But when Christ is argued to be able through Beelzebub, God is blasphemed in Christ: and thus the insult of an inexpressible reproach against God is prepared by the Pharisees in the name of Beelzebub.

16. Quomodo potest intrare quis in domum fortis, et vasa ejus diripere? et reliqua (Ibid. 29). Contusam a se in tentatione prima omnem diaboli indicat potestatem, quia nemo domum fortis introeat ejusque vasa diripiat, nisi fortem alligaverit, et tunc domum ejus diripiet: et necesse est haec agens illo forte sit fortior. Ligatus est ergo tum, cum satanas a Domino nuncupatus, ipsa nequitiae suae nuncupatione constrictus est (Matth. IV, 10): cui ita vincto spolia detraxit, et domum abstulit, nos scilicet quondam arma ejus, regnique militiam in jus suum redegit, victoque atque vincto domum sibi ex nobis vacuum et utilem comparavit. Longe autem a se esse, ut aliquid ab eo mutuatus sit potestatis ostendit: quando qui secum non est, adversum se sit; et qui secum non congregat, dispergat (Matth. XII, 30). Ex quo ingentis periculi res intelligitur, male de eo opinari, cum quo non esse, idipsum est quod contra esse: et non congregare, dispergere sit.

17. Blasphemia Spiritus, negare Christo divinitatem, quam operibus prodit. Omne peccatum et blasphemia remittetur hominibus; Spiritus autem blasphemia non remittetur (Ibid. 31). Pharisaeorum sententiam, et eorum qui ita cum his sentiunt perversitatem severissima definitione condemnat; peccatorum omnium veniam promittens, et blasphemiae Spiritus indulgentiam abnegans (Ibid. 32). Nam cum caetera dicta gestaue liberali venia relaxentur, caret misericordia, si Deus negetur in Christo. Et in quo sine venia peccator, benevolentiam iteratae admonitionis impendit: omnino peccata cujusque generis remittenda, blasphemiam in Spiritum sanctum non remittendam. Quid enim tam extra veniam est, quam in Christo negare quod Deus sit, et consistentem in eo paterni Spiritus substantiam adimere: cum in Spiritu Dei opus omne consummet, et ipse sit regnum coelorum, et in eo Deus sit mundum reconcilians sibi (II Cor. V, 19)? Ergo quidquid contumeliae exstiterit in Christo, id omne exstabit in Deo: quia et in Christo Deus, et Christus in Deo sit.

18. Contra Judaeos et Arianos. Christum qui colunt, sed Deum negant, pejores sunt quam qui ignorant. Aut facite arborem bonam, et fructus ejus bonos: aut facite arborem malam, et fructus ejus malos, et reliqua (Matth. XII, 33). Sermo se et in praesens exserit, et effert in futurum. Nam in praesens Judaeos refellit, qui cum intelligerent Christi opera ultra humanam esse virtutem, nollent tamen quod Dei sint confiteri.

16. How can anyone enter into the house of a strong man, and plunder his vessels? and the rest (*ibid.* 29). He indicates that every power of the devil was crushed by him in the first temptation, because no one enters the house of a strong man and plunders his vessels, unless he has bound the strong man, and then he shall plunder his house: and it is necessary that he who does these things be stronger than that strong one. He was bound, therefore, at that time when, named Satan by the Lord, he was constricted by the very naming of his wickedness (*Matt.* 4:10): from whom, thus bound, he took away the spoils, and took away the house—namely us, formerly his weapons—and reduced the military service of the kingdom into his own right, and having conquered and bound him, he prepared for himself a house from us, empty and useful. Moreover, he shows that he is far from having borrowed any power from him: since he who is not with him is against him; and he who does not gather with him scatters (*Matt.* 12:30). From which the matter of a huge danger is understood, to think ill of him with whom not to be is the very same thing as to be against; and not to gather is to scatter.

17. Blasphemy of the Spirit: to deny to Christ the divinity which he brings forth by his works. Every sin and blasphemy shall be forgiven to men; but the blasphemy of the Spirit shall not be forgiven (*ibid.* 31). He condemns the opinion of the Pharisees, and the perversity of those who think thus with them, by a most severe definition; promising pardon for all sins, and denying indulgence for the blasphemy of the Spirit (*ibid.* 32). For while other things said and done are relaxed by a liberal pardon, he who denies God in Christ lacks mercy. And in that thing in which the sinner is without pardon, he bestows the benevolence of a repeated admonition: that sins of every kind are altogether to be forgiven, but blasphemy against the Holy Spirit is not to be forgiven. For what is so far outside pardon as to deny in Christ that he is God, and to take away the substance of the Father's Spirit consistent in him: since he completes every work in the Spirit of God, and he himself is the kingdom of heaven, and in him God is reconciling the world to himself (2 *Cor.* 5:19)? Therefore, whatever insult shall have existed in Christ, that all shall exist in God: because both God is in Christ, and Christ is in God.

18. Against the Jews and the Arians. Those who worship Christ, but deny God, are worse than those who are ignorant. Either make the tree good, and its fruits good: or make the tree evil, and its fruits evil, and the rest (*Matt.* 12:33). The word exerts itself both for the present and brings itself forth for the future. For in the present it refutes the Jews, who although they understood that the works of Christ were beyond human virtue, nevertheless did not wish to confess that they are of God.

In futurum vero omnem fidei perversitatem coarguit, eorum scilicet, qui divinitatem et communionem paternae substantiae Domino detrahentes, in diversa haereseos studia effebuerunt: neutrum facientes, nec inter gentes sub venia ignorationis habitantes, nec in veritatis cognitione versantes. Arborem se in corpore positum significat: quia per interiorem virtutis suae fecunditatem exeat ubertas omnis in fructus. Igitur aut arbor bona facienda cum bonis fructibus est, aut mala constituenda cum malis fructibus; quia ex fructibus suis de se arbor ipsa testabitur: non quod secundum arborum naturam arbor mala possit constitui quae bona sit, aut eadem ipsa cum ramis suis bona esse si mala sit; sed ut per hanc significantiam intelligeremus, Christum aut tamquam inutilem relinquendum, aut tamquam bonum bonorum fructuum utilitate retinendum: quia adversum filium hominis dicta sub venia sint, blasphemia autem Spiritus careat venia. Caeterum medium se agere, et Christo aliqua deferre, negare quae maxima sunt; venerari tamquam Deum, Dei communione spoliare, haec blasphemia Spiritus est: ut cum per admirationem operum tantorum Dei nomen detrahare non audeas; per malevolentiam mentis et sensus, generositatem ejus, quam confiteri es coactus in nomine, abnegata paternae substantiae communione decerpas. Atque ideo etiam in eo Dominus bonitatis suae munus extendit, dicens aut malam arborem cum malis fructibus, aut bonam cum bonis fructibus esse faciendam: quia in malae arboris opinione sub secreto, indulgentiae Dei reposita sit venia; (quia omne peccatum sit remittendum); in bonae confessione fructus aeternus sit: ne incidentes (f. incedentes) mediam inter utrumque sententiam, cum constituere malum non audeamus; confiteri bonum nolimus, indissolubili corruptae de se opinionis iudicio relinquamur.

19. Omnem autem ita sentiendi corruptelam, ex naturae vitio proficisci docuit, dicens: De malo thesauro non nisi quae mala sunt posse proferri, et omnis otiosi, id est, inepti et inutilis dicti rationem Deo esse reddendam (Matth. XII, 35): quia de confessionis nostrae verbis aut condemnandi simus, aut justificandi; talem futuri iudicii benevolentiam recepturi, qualem de coelestis gloriae Domino sententiam tenuerimus.

20. Fide gentium arguitur infidelitas Iudaeorum. Signum deinde rogatur ut praestet, quod se ex Jonae signo daturum esse respondit (Ibid. 38): et sicut triduo et totidem noctibus Jonas in ceti ventre detentus sit, ita se intra interiora terrae pari temporis spatio demoraturum. Sed majorem futuram gentium fidem monstrat. Ninivitae enim Jona praedicante poenitentiam egerunt, et a Deo veniam poenitendi confessione meruerunt.

But for the future it convicts every perversity of faith, namely of those who, taking away from the Lord the divinity and the communion of the Father's substance, have boiled over into diverse studies of heresy: making neither [choice], neither dwelling among the nations under the pardon of ignorance, nor being conversant in the cognition of the truth. He signifies that he is the tree placed in the body: because through the interior fecundity of his virtue every abundance goes out into fruits. Therefore, either the tree must be made good with good fruits, or it must be constituted evil with evil fruits; because from its fruits the tree itself will testify concerning itself: not that according to the nature of trees an evil tree can be constituted which is good, or that the same tree with its branches can be good if it is evil; but so that through this significance we might understand that Christ is either to be left as useless, or to be retained as good by the utility of good fruits: because words said against the Son of Man are under pardon, but the blasphemy of the Spirit lacks pardon. Moreover, to act in the middle, and to defer some things to Christ, but to deny those which are greatest; to venerate him as God, but to despoil him of the communion of God, this is the blasphemy of the Spirit: so that when through admiration of such great works you do not dare to take away the name of God; through malevolence of mind and sense, you might prune away his nobility—which you were forced to confess in name—by denying the communion of the Father's substance. And therefore also in this the Lord extends the gift of his goodness, saying that either the evil tree with evil fruits, or the good tree with good fruits must be made: because in the opinion of the evil tree, the pardon of the indulgence of God is placed under a secret (because every sin is to be forgiven); in the confession of the good tree is eternal fruit: lest, treading the middle path between both opinions, while we do not dare to constitute him as evil, we should be unwilling to confess him as good, and be left to the indissoluble judgment of a corrupted opinion concerning him.

19. Moreover, he taught that all such corruption of thinking proceeds from a vice of nature, saying: From an evil treasure only those things which are evil can be brought forth, and an account of every idle word—that is, inept and useless—must be rendered to God (Matt. 12:35): because from the words of our confession we are either to be condemned or justified; about to receive such benevolence of the future judgment as the opinion we shall have held concerning the Lord of heavenly glory.

20. The infidelity of the Jews is convicted by the faith of the nations. Then a sign is asked to be provided, which he responded that he would give from the sign of Jonah (ibid. 38): and just as Jonah was detained in the belly of the whale for three days and as many nights, so he would dwell within the interiors of the earth for an equal space of time. But he shows that the future faith of the nations will be greater. For the Ninevites did penance at the preaching of Jonah, and merited pardon from God by the confession of repenting.

Sed et Austri regina nunc in exemplum Ecclesiae praesumpta, sapientiam admirata Salomonis, ex ultimis terrae partibus venit audire quam erat admirata sapientiam (Ibid. 41 et 42). Cumulat igitur invidiam comparatio, et Iudaeos sine excusatione facit fides gentium: ut cum illi prophetis, id est, Jonae Salomonique crediderint, Christo isti non credant Jona Salomoneque potiori. Et idcirco in resurrectione eos iudicabunt, quia in his repertus timor Dei fuerit, quibus lex non erat praedicata: hoc magis indigni venia qui ex lege sunt infideles, quo plus fidei in eis qui legem ignoraverunt sit repertum.

21. Cum autem immundus spiritus exierit ab homine, ambulat per loca arida, quaerens requiem, et non inveniet, et reliqua (Ibid. 43). Continens lectio est, et, ex ipso initi sermonis exordio, ex sensu superiore proficisci indicatur: ex verbi enim conjunctione coepit. Sed totius propositae comparationis ratio tractanda est. Exiens ab homine immundus spiritus, arida et inaquosa loca circuit, in quibus nullus fons vitae effluebat. Et cum requiem non inveniet, tum intra se loquetur, congruum sibi esse, ad domum suam unde exivit reverti; quam inveniet vacantem, scopis mundatam et ornatam; assumetque secum septem spiritus se nequiores, introeuntesque habitabunt ibi, et novissima hominis illius primis pejora erunt. Et quidem Dominus absolvit, dicens: Sic erit generationi huic pessimae (Ibid. 45).

22. Iudaeis superiora aptantur. Daemon ante legem Israelitas obtinebat. Lege expulsus gentes invasit. Non igitur ambigere possumus, totum hoc ad personam populi huius esse referendum: sed contuendum est quatenus proposita singula singulis temporibus rebusque reddantur. Superius, nempe in Ninivitarum et reginae Austri nomine, justificata fides gentium est: sed longe antea, post multa in Deum et gravia peccata, Iudaeis data lex est. Et peccata quidem eorum libris Moysi continentur. Verum post tot divinae virtutis documenta, id est, decem plagis percussam Aegyptum, et columnam nubis ac luminis nocte dieque famulantem, et in Erythreo mari iter praebitum, et fontes ruptis saxis effluentes, et ministratam esurientibus mannam, et ad postremum in quadraginta annorum tempore vita atque habitu angelorum populum viventem; adoratum supplicatumque postea pecudibus et saxis, hisque cum choris canticisque saltatum, et metalla deos nuncupata.

But also the Queen of the South, now taken as an example of the Church, having admired the wisdom of Solomon, came from the farthest parts of the earth to hear the wisdom which she had admired (*ibid.* 41 and 42). Therefore the comparison increases the envy, and the faith of the nations makes the Jews without excuse: so that while those believed the prophets, that is, Jonah and Solomon, these do not believe Christ, who is greater than Jonah and Solomon. And for that reason they shall judge them in the resurrection, because the fear of God was found in those to whom the Law had not been preached: those who are infidels from the Law are the more unworthy of pardon, the more faith has been found in those who were ignorant of the Law.

21. But when the unclean spirit has gone out of a man, he walks through dry places, seeking rest, and shall not find it, and the rest (*ibid.* 43). The reading is continuous, and, from the very beginning of the speech entered upon, it is indicated to proceed from the superior sense: for it began from the conjunction of the word. But the reasoning of the whole proposed comparison must be treated. The unclean spirit, going out from a man, goes around dry and waterless places, in which no fount of life was flowing out. And when he shall not find rest, then he shall speak within himself, that it is suitable for him to return to his house from which he went out; which he shall find vacant, swept with brooms and adorned; and he shall take with himself seven spirits more wicked than himself, and entering they shall dwell there, and the last things of that man shall be worse than the first. And indeed the Lord absolved [the meaning], saying: So shall it be to this worst generation (*ibid.* 45).

22. The superior things are adapted to the Jews. The demon held the Israelites before the Law. Being expelled by the Law, he invaded the nations. Therefore we cannot doubt that all this is to be referred to the person of this people: but it must be observed how far the individual things proposed are rendered to individual times and things. Above, namely in the name of the Ninevites and the Queen of the South, the faith of the nations was justified: but long before, after many and grave sins against God, the Law was given to the Jews. And indeed their sins are contained in the books of Moses. But after so many documents of divine virtue—that is, Egypt struck by ten plagues, and the pillar of cloud and light serving by night and day, and the way provided in the Red Sea, and the founts flowing out from broken rocks, and the manna administered to the hungry, and finally the people living in the life and habit of angels for the space of forty years—afterwards beasts and stones were adored and supplicated, and it was danced to these with choruses and songs, and metals were named gods.

Ergo insidentem plebis istius pectoribus spiritum immundum lex, quae postea data est, interventu suo ejecit, et veluti quadam custodia circumjectae potestatis exclusit. Qui illinc exiens, circum gentes desertas atque aridas oberravit, domum veterem derelinquens: ut in his usque in diem iudicii non inquietata habitatione requiesceret.

23. Gentibus indulta gratia ad Iudaeos rediit. Cur septem secum assumat. Sed rursum Dei gratia impertita gentibus, postquam in aquae lavacro fons vivus effluxit, habitandi cum his locus nullus est: et cum jam in his requiem non haberet, intra se reputans, optimum credit regredi in eam ex qua profectus est domum. Haec emundata per legem, et prophetarum ornata praeconiis, et Christi adventu praeparata, vacua invenitur: a qua et custodia legis abscesserit (quia omnis lex usque ad Joannem est (Matth. II, 13), et ad habitandum non receptus sit Christus. Atque ita et habitatore vacua est, et deserta custodibus: cum tamen veniente habitatore, praeecuntium sollicitudine, et mundata sit et ornata. Septem igitur spiritus nequiores assumuntur; quia tot erant gratiarum munera destinata cum Christo, quae in eo multiformis illa Dei sapientia septiformi gloria collocavit: ut tanta iniquitatis fieret possessio, quanta futura fuerat gratiarum. Atque ita novissima hominis illius pejora erunt prioribus: quia ex Iudaeis immundus spiritus metu legis excesserat, nunc autem in eos cum ultione repudiatae ab eis gratiae revertetur.

24. Propinquitatum jus jam unde sumendum. Christi propinqui foris stantes, Synagoga. Et quia totum istud in paternae majestatis virtute loqueretur; nuntianti sibi quod foris a matre atque a fratribus expectaretur, manum in discipulos extendens, eos sibi fratres esse matremque respondit; et quicumque voluntati paternae obsecutus esset, eum esse et fratrem et sororem et matrem: formam se ipsum universis agendi sentiendique constituens, propinquitatum omnium jus atque nomen, jam non de conditione nascendi, sed de Ecclesiae communione retinendum. Caeterum non fastidiose de matre sua sensisse existimandus est, cui in passione positus maximae sollicitudinis tribuerit affectum (Joan. XIX, 26 et 27). Est autem etiam in eo typica ratio servata, ut mater ejus et fratres foris starent, cum utique ingrediendi ad eum haberent ut caeteri potestatem. Sed quia in sua venit, et sui eum non receperunt; in matre ejus ac fratribus Synagoga et Israelitae praefiguntur, ingressu ejus atque aditu abstinentes.

Therefore, the Law, which was given afterwards, by its intervention cast out the unclean spirit sitting in the breasts of that people, and excluded it by a certain custody of an encompassed power. Which, going out from there, wandered around the deserted and dry nations, abandoning its ancient house: so that it might rest in these with an unquieted habitation until the day of judgment.

23. The grace granted to the nations returned to the Jews. Why he takes seven with himself. But again, the grace of God having been imparted to the nations, after the living fount flowed out in the washing (*lavacro*) of water, there is no place for dwelling with them: and when he now should not have rest in them, reflecting within himself, he believes it best to return into that house from which he went out. This [house], cleansed through the Law, and adorned by the proclamations of the prophets, and prepared by the advent of Christ, is found vacant: from which both the custody of the Law has departed (because all the Law is until John, Matt. 11:13), and Christ has not been received for dwelling. And thus it is both vacant of an inhabitant, and deserted by guardians: although, nevertheless, at the inhabitant's coming, by the solicitude of those going before, it was both cleansed and adorned. Therefore seven spirits more wicked are taken; because there were so many gifts of graces destined with Christ, which that multiform wisdom of God placed in him with sevenfold glory: so that there should be as much possession of iniquity as there was to have been of graces. And thus the last things of that man shall be worse than the first: because the unclean spirit had departed from the Jews through the fear of the Law, but now he shall return into them with the vengeance of the grace repudiated by them.

24. Whence the right of relationships is now to be taken. Christ's relatives standing outside, the Synagogue. And because he spoke all that in the virtue of the Father's majesty; to one announcing to him that he was expected outside by his mother and by his brothers, extending his hand toward his disciples, he responded that they were to him brothers and mother; and whoever should have been obedient to the Father's will, he was both brother and sister and mother: constituting himself as the form for all of acting and thinking, that the right and name of all relationships are now to be retained not from the condition of being born, but from the communion of the Church. Moreover, he is not to be thought to have felt fastidiously concerning his mother, to whom, being placed in the passion, he attributed the affection of the greatest solicitude (John 19:26 and 27). But a typical reasoning is also served in this, that his mother and brothers stood outside, since they certainly had the power of entering to him like the others. But because he came into his own, and his own did not receive him; in his mother and brothers the Synagogue and the Israelites are prefigured, abstaining from his entrance and approach.

CAPUT XIII. Sedens in navicula Jesus turbis parabolas loquitur de seminante bonum semen, de zizania et tritico, de grano sinapis, de fermento absconso in farina, et expositio zizaniae, de thesauro in agro, de bona margarita, de reti misso in mare.

1. Verbum Dei non capiunt ab Ecclesia alieni. In illa die exiit Jesus, et sedebat secus mare: et congregatae sunt ad eum turbae, ita ut in naviculam ascenderet (Matth. XIII, 1 et 2): Sedisse Dominum in navi, et turbas foris stetisse, ex subjectis rebus est ratio. In parabolis enim erat locuturus: et facti istius genere significat eos, qui extra Ecclesiam positi sunt, nullam divini sermonis capere posse intelligentiam. Navis enim Ecclesiae typum praefert: intra quam verbum vitae positum et praedicatum hi, qui extra sunt, et arenae modo steriles atque inutiles adjacent, intelligere non possunt. De parabolis autem jam a Domino absolutis loqui otiosum est.

2. Legem ob inopiam fidei perdiderunt Judaei. Qui enim habet, dabitur ei, et abundabit: qui autem non habet, et quod habet auferetur ab eo (Ibid. 12). Regni mysteria fides percipit. Haec in quibus fuerit proficiet, et incrementis profectus sui abundabit: in quibus vero non fuerit, etiam quod habent auferetur ab eis. Damnum scilicet legis ex fidei inopia declarat: quam fidem Judaei non habentes, legem quoque quam habuerant perdiderunt. Et ideo perfectum fides evangelica habet donum; quia suscepta novis fructibus ditat, repudiata vero etiam veteris substantiae opes detrahit.

3. Vestri autem beati oculi qui vident, et aures quae audiunt (Ibid. 16). Apostoloci temporis beatitudinem docet, quorum oculis atque auribus contigit Dei Salutare visere et audire: prophetis atque justis cupientibus videre et audire in plenitudinem temporum destinatum, et exspectationis istius gaudium Apostolis reservatum.

4. Granum sinapis Dominus. Olera prophetarum verba. Apostoli quomodo rami. Simile est regnum coelorum grano sinapis, et reliqua (Ibid. 31). Grano sinapis se ipsum Dominus comparavit, acri maxime, et omnium seminum minimo, cujus virtus ac potestas tribulationibus et pressuris accenditur. Granum hoc igitur postquam in agro satum fuerit, id est, ubi a populo comprehensus et traditus morti, tamquam in agro, satione quadam fuit corporis consepultus; ultra mensuram omnium olerum excrescit, et universam prophetarum gloriam excedit.

Chapter XIII. Jesus, sitting in a ship, speaks parables to the crowds concerning the sower of good seed, concerning the cockle and the wheat, concerning the grain of mustard seed, concerning the leaven hidden in the flour, and the exposition of the cockle, concerning the treasure in the field, concerning the good pearl, concerning the net cast into the sea.

1. Those who are alien to the Church do not grasp the Word of God. On that day Jesus went out, and sat by the sea: and great crowds were gathered to him, so that he went up into a ship (Matt. 13:1 and 2). The reason for the Lord's having sat in the ship, and the crowds having stood outside, is from the subjects subjected [to it]. For he was about to speak in parables: and by this kind of act he signifies that those who are placed outside the Church can grasp no understanding of the divine speech. For the ship offers a type of the Church: within which the word of life having been placed and preached, those who are outside, and like sand lie adjacent sterile and useless, cannot understand. Moreover, it is idle to speak concerning the parables already absolved [explained] by the Lord.

2. The Jews lost the Law because of a lack of faith. For to him who has, it shall be given, and he shall abound: but from him who has not, even that which he has shall be taken away from him (ibid. 12). Faith perceives the mysteries of the kingdom. These shall profit in whom it shall have been, and he shall abound with the increments of his progress: but in whom it shall not have been, even that which they have shall be taken away from them. He declares, namely, the loss of the Law from the lack of faith: which faith the Jews not having, they lost also the Law which they had had. And therefore evangelical faith has a perfect gift; because having been received it enriches with new fruits, but having been repudiated it even takes away the riches of the ancient substance.

3. But blessed are your eyes which see, and your ears which hear (ibid. 16). He teaches the blessedness of the apostolic time, whose eyes and ears it befell to visit and hear the Salvation of God: with the prophets and the just desiring to see and hear in the fullness of the destined times, and the joy of this expectation being reserved for the Apostles.

4. The grain of mustard seed is the Lord. The vegetables are the words of the prophets. How the apostles are the branches. The kingdom of heaven is like to a grain of mustard seed, and the rest (ibid. 31). The Lord compared himself to a grain of mustard seed, most sharp, and the smallest of all seeds, whose virtue and power is kindled by tribulations and pressures. This grain, therefore, after it shall have been sown in the field—that is, where having been apprehended by the people and delivered to death, as if in a field, he was co-buried by a certain sowing of the body—it grows beyond the measure of all vegetables, and exceeds the universal glory of the prophets.

Oleris enim vice, tamquam aegroto, Israeli data est praedicatio prophetarum. Sed jam ex ramis arboris ex solo in sublime prolatae, coeli volucres inhabitant. Apostolos scilicet, et Christi virtute protensos, et mundum inumbrantes, in ramis intelligemus: in quos gentes in spem vitae advolabunt, et aurarum turbine, id est, diaboli spiritu flatuque vexatae, tamquam in ramis arboris acquiescent.

5. Christus in lege, prophetis et evangeliis. Simile est regnum coelorum fermento, quod acceptum mulier abscondit in farinae mensuris tribus, donec fermentatum est totum (Ibid. 33). Fermentum de farina est, quod virtutem acceptam acervo generis sui reddit. Huic se Dominus comparavit, quod acceptum mulier, synagoga scilicet, per iudicium mortis abscondit, arguens legem et prophetas evangeliis dissolvi. Hoc autem farinae mensuris tribus, id est, legis, prophetarum, evangeliorum aequalitate cooperatum, omnia unum facit: ut quod lex constituit, prophetae nuntiaverunt, id ipsum evangeliorum profectibus expleatur. Fiuntque omnia per Dei Spiritum ejusdem et virtutis et sensus: nihilque aliud ab alio mensuris aequalibus fermentatum dissentiens reperietur.

6. Ad Trinitatis unitatem aut trium gentium vocationem praedicta non recte referuntur. Quamquam ad fidei sacramentum, id est, ad Patris et Filii et Spiritus sancti unitatem, sed et ad trium gentium vocationem, ex Sem, Cham et Japhet, tres mensuras farinae esse referendas, sensisse multos meminerim. Sed nescio an hoc ita opinari ratio permittat: cum tametsi omnium gentium vocatio sit aequae, tamen in his Christus non absconsus sit, sed ostensus; et in tanta infidelium multitudine non fermentatum sit totum: in Patre autem et Filio et Spiritu sancto, sine admixti extrinsecus fermenti necessitate in Christo, omnia unum sint.

7. Thesaurus in agro, Christus in carne. Iterum simile est regnum coelorum thesauro abscondito, et reliqua (Matth. XIII, 44). Per similitudinem thesauri in agro, spei nostrae opes intra se positae ostendit: quia Deus in homine sit repertus, in cujus pretium omnes saeculi vendendae sunt facultates, ut vestitu, cibo, potuque indigentium, aeternas coelestis thesauri divitias comparemus. Sed contuendum est, inventum thesaurum et absconsum fuisse; cum utique qui invenit, et secreto et tempore quo abscondit auferre potuisset, et auferens emendi necessitate caruisset.

For in place of a vegetable, as if for a sick man, the preaching of the prophets was given to Israel. But now from the branches of the tree brought forth from the ground into the sublime, the birds of heaven dwell. Namely, we shall understand the Apostles as the ones both extended by the virtue of Christ and overshadowing the world, as branches: into which the nations shall fly in hope of life, and being vexed by the whirlwind of the breezes—that is, by the spirit and breath of the devil—they shall find rest as if in the branches of the tree.

5. Christ in the Law, the prophets, and the gospels. The kingdom of heaven is like to leaven, which a woman having taken hid in three measures of flour, until the whole was leavened (*ibid.* 33). Leaven is from flour, which restores the virtue received to the heap of its own kind. To this the Lord compared himself, which a woman having taken—namely, the Synagogue—hid through the judgment of death, arguing that the Law and the prophets are dissolved by the gospels. Moreover, this having been covered by three measures of flour—that is, by the equality of the Law, the prophets, and the gospels—makes all things one: so that what the Law constituted, the prophets announced, that very thing might be fulfilled by the progresses of the gospels. And all things are made through the Spirit of God of the same virtue and sense: and nothing else will be found dissenting from another, having been leavened by equal measures.

6. The aforementioned are not rightly referred to the unity of the Trinity or the calling of the three nations. Although I remember many have felt that the three measures of flour should be referred to the sacrament of faith—that is, to the unity of the Father and the Son and the Holy Spirit—but also to the calling of the three nations from Shem, Ham, and Japheth. But I do not know whether reason permits such an opinion: for although the calling of all nations is equal, yet in these Christ was not hidden, but shown; and in such a great multitude of unbelievers the whole was not leavened: but in the Father and the Son and the Holy Spirit, without the necessity of leaven mixed in from without in Christ, all things are one.

7. The treasure in the field is Christ in the flesh. Again, the kingdom of heaven is like a treasure hidden, and the rest (*Matt.* 13:44). Through the similitude of the treasure in the field, he shows the riches of our hope placed within itself: because God has been found in man, for whose price all the faculties of the world are to be sold, so that through the clothing, food, and drink of the needy, we may acquire the eternal riches of the heavenly treasure. But it must be observed that the treasure was found and hidden; since surely he who found it could have taken it away both in secret and at the time he hid it, and by taking it away he would have lacked the necessity of buying it.

Sed ut rei, ita et dicti fuerit ratio explicanda. Ideo enim absconsus est thesaurus, quia et agrum emi oportebat. Thesaurus enim in agro, ut diximus, Christus intelligitur in carne, quem invenisse est gratuitum. Evangeliorum enim praedicatio in absoluto est, sed utendi et possidendi hujus thesauri cum agro potestas non potest esse sine pretio; quia coelestes divitiae non nisi damno saeculi possidentur.

8. Negotiator, a lege ad Evangelium transiens. Et de margarita par ratio est (Ibid. 45). Sed ad negotiatorem jamdiu in lege versantem proficiens hic sermo est, qui longo ac diutino labore ad margaritae scientiam pervenerit, et ea quae sub onere legis adeptus sit, derelinquat. Diu enim est negotiatus, et margaritam aliquando qualem optabat invenit: cui et unius hujus desiderati lapidis pretium, reliqui laboris jactura est comparandum.

9. Praedicatio qui rete. Iterum simile est regnum coelorum reti misso in mare, et reliqua (Ibid. 47). Merito praedicationem suam reti comparavit, quae in saeculum veniens, sine saeculi damno habitantes intra saeculum congregavit, modo retis, quod mare penetrans ita agitur de profundo, ut per omne elementi illius corpus evadens, clausos intra ambitum suum extrahat, nosque ex saeculo in lumen veri solis educat: in bonorum electione, et malorum abiectione, futuri iudicii examen ostendens.

CAPUT XIV. De scriba in regno coelorum, de fratribus et sororibus Domini, de Joannis capite in disco, de quinque panibus et duobus piscibus, ubi supra mare ambulat, et Petrum mersum erexit.

1. Intellexistis haec omnia? Dicunt ei, utique. Et ait illis: Ideo omnis scriba doctus in regno coelorum, etc. (Matth. XIII, 51 et 52). Non turbis, sed discipulis est locutus; et intelligentibus parabolas dignum testimonium reddit, ipsos scilicet sub patris familiae nomine sibi comparans, quod doctrinam de thesauro suo novorum ac veterum sint adepti: quosque scribas propter scientiam nuncupat, quod intellexerint ea, quae ille nova et vetera, id est, in Evangelii et in lege protulerit, et ejusdem patrisfamilias, et unius utraque thesauri.

2. Et factum est, cum consummasset Jesus parabolas istas, transiit inde, et venit in patriam suam, et reliqua (Ibid. 53). Inhonoratur Dominus a suis. Quamquam et docendi prudentia, et operandi virtus admirationem commoveret; infidelitas tamen eorum veritatem iudicii non recipit. Non enim credunt haec in homine Deum agere: quin etiam patrem ipsius, matrem, fratresque nuncupant, et paternae artis quodam opprobrio lacessunt (Ibid. 55).

But as of the thing, so also the reason of the saying must be explained. For the treasure was hidden for this reason, because it was also necessary that the field be bought. For the treasure in the field, as we said, is understood as Christ in the flesh, whom to have found is gratuitous. For the preaching of the Gospels is in the open, but the power of using and possessing this treasure with the field cannot be without a price; because heavenly riches are not possessed except by the loss of the world.

8. The merchant, passing from the Law to the Gospel. And there is a like reason concerning the pearl (*ibid.* 45). But this speech is proficient for the merchant who has long been engaged in the Law, who through long and lasting labor has arrived at the knowledge of the pearl, and leaves behind those things which he acquired under the burden of the Law. For he has long traded, and finally found such a pearl as he desired: for which the price of this one desired stone is to be compared with the loss of the rest of his labor.

9. Preaching as a net. Again, the kingdom of heaven is like a net cast into the sea, and the rest (*ibid.* 47). Deservedly he compared his preaching to a net, which coming into the world, gathered those dwelling within the world without the loss of the world, in the manner of a net, which penetrating the sea is so driven from the deep, that escaping through the whole body of that element, it draws out those closed within its ambit, and leads us out from the world into the light of the true sun: showing in the election of the good, and the rejection of the bad, the examination of the future judgment.

Chapter XIV. Concerning the scribe in the kingdom of heaven, concerning the brothers and sisters of the Lord, concerning John's head on a dish, concerning the five loaves and two fishes, where he walks upon the sea, and raised the sunken Peter.

1. Have you understood all these things? They say to him, Yes. And he said to them: Therefore every scribe instructed in the kingdom of heaven, etc. (*Matt.* 13:51 and 52). He spoke not to the crowds, but to the disciples; and he renders a worthy testimony to those understanding the parables, namely comparing them to himself under the name of the father of the family, because they have acquired the doctrine of new and old things from his treasure: and whom he names scribes on account of their knowledge, because they understood those things, which he brought forth as new and old—that is, in the Gospels and in the Law—and both of the same father of the family, and of one and the same treasure.

2. And it came to pass, when Jesus had finished these parables, he passed from thence, and came into his own country, and the rest (*ibid.* 53). The Lord is dishonored by his own. Although both the prudence of teaching and the virtue of working moved admiration; yet their unbelief did not receive the truth of judgment. For they do not believe that God does these things in a man: nay, they even name his father, mother, and brothers, and provoke him with a certain reproach of his father's craft (*ibid.* 55).

Sed plane hic fabri erat filius, ferrum igne vincentis, omnem saeculi virtutem iudicio decoquentis, massamque formantis in omne opus utilitatis humanae: informem scilicet corporum nostrorum materiem in diversa membrorum ministeria, et ad omnia aeternae vitae opera fingentis. In his igitur scandalizabantur omnes: et inter tot tamque magnifica quae gerebat, corporis ejus contemplatione commovebantur. Quibus Dominus inhonorabilem in patria sua prophetam esse respondit (Matth. XIII, 57), quia in Judaea esset usque ad crucis sententiam contemnendus. Et quia penes solos fideles Dei virtus est, propter eorum incredulitatem omnibus divinae operibus virtutis abstinuit.

3. Evangeliiis est et interior sensus. In illo tempore audivit Herodes tetrarcha famam Jesu, et ait pueris suis, et reliqua (Matth. XIV, 1, 2). Frequenter monuimus, omnem diligentiam Evangeliorum lectioni adhiberi oportere: quia in his, quae gesta narrantur, subesse interioris intelligentiae ratio reperiatur. Habet enim omnium operum narratio suum ordinem: sed gestorum effectibus causae subjacentis species praeformatur, ut in Herode ac Joanne intelligitur. Nam et Herodes princeps erat populi, et Herodiadem uxorem Philippi fratris sui in matrimonium suum jure potestatis assumpserat. Et huic Herodiadi erat filia: quae natali die, cum saltans placeret, potestatem cujus vellet praemii, sacramento jurantis accepit: et Joannis caput in carcere diu habiti, puella matre admonente disco sibi inferri precata est. Et Herodes, tristis licet, sacramento fidem reddidit, et matri puella munus exhibuit: et sepulto eo discipuli ejus ad Dominum transierunt (Ibid. 6-11).

4. Auditisque his Dominus in naviculam in loca deserta secessit, et sequentium se turbarum vexationem misertus est, et dimitti eas in castella ad coemendos cibos Apostoli admonent. Et Dominus respondet, necessitatem eo revertendi ipsas non habere, darique his cibum praecipit. Et solos se quinque panes et duos pisces habere causantur. Et offerri sibi eos jussit, turbamque sub strato foeno accumbere. Et oblata benedixit, et turbae manducanda comminuit, et dedit discipulis ut offerrent: et saturatis omnibus supplementa cophinorum duodecim superfuerunt, cum tamen extra mulierum puerorumque numerum, quinque millia virorum expleta essent (Ibid. 13-21).

But plainly he was the son of a smith, who overcomes iron with fire, who digests all the virtue of the world by judgment, and forms the mass into every work of human utility: namely, fashioning the formless matter of our bodies into the diverse ministries of the members, and for all the works of eternal life. In these things, therefore, all were scandalized: and among so many and such magnificent things which he did, they were moved by the contemplation of his body. To whom the Lord responded that a prophet is without honor in his own country (Matt. 13:57), because he was to be contemned in Judea even until the sentence of the cross. And because the virtue of God is only with the faithful, on account of their incredulity he abstained from all works of divine virtue.

3. There is also an interior sense in the Gospels. At that time Herod the tetrarch heard the fame of Jesus, and said to his servants, and the rest (Matt. 14:1, 2). We have frequently warned that all diligence ought to be applied to the reading of the Gospels: because in those things which are narrated as having been done, the reason of an interior understanding is found to underlie them. For the narration of all works has its own order: but by the effects of the things done, the species of the underlying cause is preformed, as is understood in Herod and John. For Herod was the prince of the people, and he had taken Herodias, the wife of his brother Philip, into his own marriage by right of power. And this Herodias had a daughter: who on his birthday, when she pleased him by dancing, received the power of whatever reward she wished, from him who swore by an oath: and the girl, being admonished by her mother, prayed that the head of John, who had been kept for a long time in prison, should be brought to her on a dish. And Herod, although sad, rendered faith to the oath, and the girl exhibited the gift to her mother: and he having been buried, his disciples passed over to the Lord (ibid. 6-11).

And these things having been heard, the Lord withdrew into a ship into desert places, and he had compassion on the vexation of the crowds following him, and the Apostles admonish that they be dismissed into the villages to buy food. And the Lord responds that they have no necessity of returning thither, and commands that food be given to them. And they plead that they have only five loaves and two fishes. And he commanded them to be offered to him, and the crowd to sit down upon the spread hay. And he blessed the offered things, and broke them for the crowd to eat, and gave to the disciples to offer: and all being saturated, twelve baskets of supplements remained over, when nevertheless five thousand men were filled, besides the number of women and children (ibid. 13-21).

5. Et discipulos naviculam conscendere, et trans fretum praecedere jubet, dimissaque ipse turba in montem orare solus ascendit: factoque vespere solus fuit: et navis mari medio, vento adversante, fluctibus jactabatur. Et quarta vigilia Dominus venit super mare ambulans: videntesque turbati sunt, et inanis visus phantasma credentes, clamaverunt prae timore. Quibus mox Dominus locutus est, et constantes esse jussit. Et ex plurimis Petrus respondens, postulavit uti ad Dominum super aquas veniret. Qui de navicula descendens, et progressus aliquantulum, vento invalescente et timere coepit et mergi. Quem apprehendens Dominus, objurgavit cur fidei modicae sit: ingressusque navem, tranquillitatem vento et mari quiescente revocavit (Ibid. 22-32).

6. Igitur haec ut commemoravimus gesta sunt: sed his omnibus personis, effectibus, causis, numeris modus adjacet, ut quae gesserunt, praeter gerendi munus instinctumque, quem unusquisque ex natura sua sumpsit, extrinsecus omnia gesserint in exemplum: hoc majore ita opinandi reverentia, si tam diversarum causarum efficientiam una atque eadem intelligentia consequatur. Sermo igitur ad originem propositionis referendus est.

7. Joannes, lex. Herodes et frater, Judaei et gentes. Gentium uxor, infidelitas. Filia, voluptas. Joannes, ut frequenter admonuimus, formam praetulit legis: quia lex Christum praedicavit, et Joannes profectus ex lege est, Christum ex lege praenuntians. Herodes vero princeps est populi: et populi princeps, subjectae sibi universitatis nomen causamque complectitur. Joannes ergo Herodem monebat, ne fratris sui uxorem sibi jungeret (Ibid. 4). Sunt enim atque erant duo populi, circumcisionis et gentium. Sed Israellem lex admonebat, ne opera gentium infidelitatemque sibi jungeret. Gentium enim socia infidelitas est, quae ipsis tamquam vinculo conjugalis amoris annexa est. Hi igitur fratres ex eodem humani generis sunt parente. Ob hanc itaque asperae admonitionis veritatem, Joannes tamquam lex in carcere continebatur. Die autem natalis, id est, rerum corporalium gaudiis, Herodiadis filia saltavit (Ibid. 6): voluptas enim tamquam ex infidelitate orta, per omnia Israelis gaudia totis illecebrae suae cursibus efferebatur. Cui se omnem etiam sacramento venalem populus addixit: sub peccatis enim et saeculi voluptatibus, Israelitae vitae aeternae munera vendiderunt. Haec matris suae, id est, infidelitatis instinctu, deferri sibi Joannis caput, id est, gloria legis oravit (Ibid. 8): quia lex incestuosum Israellem auctoritate divinorum praeceptorum arguebat.

And he commands the disciples to embark in a ship and precede him across the strait, and the crowd having been dismissed, he himself ascended a mountain alone to pray: and evening being come, he was alone: and the ship in the midst of the sea, the wind being contrary, was tossed by the waves. And at the fourth watch the Lord came, walking upon the sea: and they seeing him were troubled, and believing it to be a phantom of an empty sight, they cried out for fear. To whom the Lord soon spoke, and commanded them to be constant. And Peter responding from the many, asked that he might come to the Lord upon the waters. Who descending from the ship and having progressed a little, the wind becoming strong, he both began to fear and to be submerged. Whom the Lord apprehending, rebuked why he was of little faith: and having entered the ship, he recalled tranquility, the wind and sea becoming quiet (ibid. 22-32).

Therefore these things were done as we have commemorated: but to all these persons, effects, causes, numbers, a measure is adjacent, so that those things which they did, besides the office and instinct of doing which each one took from his own nature, they did all things from without for an example: this with greater reverence of so thinking, if one and the same understanding should follow the efficiency of so diverse causes. The speech, therefore, is to be referred to the origin of the proposition.

7. John is the Law. Herod and his brother are the Jews and the Gentiles. The wife of the Gentiles is infidelity. The daughter is pleasure. John, as we have frequently warned, brought forward the form of the Law: because the Law preached Christ, and John proceeded from the Law, announcing Christ from the Law. But Herod is the prince of the people: and the prince of the people encompasses the name and cause of the universe subjected to him. John, therefore, admonished Herod that he should not join his brother's wife to himself (ibid. 4). For there are and were two peoples, of the circumcision and of the Gentiles. But the Law admonished Israel that it should not join to itself the works and infidelity of the Gentiles. For infidelity is the associate of the Gentiles, which is annexed to them as if by the bond of conjugal love. These brothers, therefore, are from the same parent of the human race. On account of the truth of this harsh admonition, John was contained in prison as if the Law. But on the birthday—that is, in the joys of corporal things—the daughter of Herodias danced (ibid. 6): for pleasure, as if born from infidelity, was carried away through all the joys of Israel by the whole courses of its allurements. To which the people addicted itself as entirely venal even by an oath: for under sins and the pleasures of the world, the Israelites sold the gifts of eternal life. This girl, by the instinct of her mother—that is, of infidelity—prayed that the head of John—that is, the glory of the Law—should be brought to her (ibid. 8): because the Law argued against incestuous Israel by the authority of the divine precepts.

8. Lex infidelitate ac voluptate interiit. Sed superius Herodes significatus est Joannem velle occidere, et metu populi demorari, quia sicut propheta habebatur (Matth. XIV, 5). Nunc vero petita ipsius nece, cum praesertim religione sacramenti detineretur, quomodo tristis efficitur (Ibid. 9)? Contrarium videlicet est, tunc eum voluisse, nunc nolle: et praesens molestia anteriori non convenit voluntati. Verum in superioribus gestae rei ordo est, in his autem nunc species causae consequentis exponitur. Gloriam legis voluptas ex infidelitate orta occupavit. Sed populus boni ejus quod in lege erat conscius, voluptatis conditionibus non sine aliquo certi periculi sui dolore connivet. Scitque se tali praeceptorum gloria non oportuisse concedere: sed peccatis tamquam sacramento coactus, et principum adjacentium metu atque exemplo depravatus et victus, illecebris voluptatis etiam moestus obtemperat. Igitur inter reliqua dissoluti populi gaudia, in disco Joannis caput affertur (Ibid. 11); damno scilicet legis voluptas corporum et saecularis luxus augetur: et ita per puellam ad matrem deferitur. Ac sic probrosus Israel et voluptati et infidelitati suae familiae, scilicet antea gentium, gloriam legis addixit. Finitis igitur legis temporibus, et cum Joanne consepultis, discipuli ejus res ita gestas Domino nuntiant, ad Evangelia scilicet ex lege venientes (Ibid. 12).

9. Legis finis, Ecclesiae initium. Ergo Dei Verbum lege finita navem conscendens Ecclesiam adit, et in desertum concedit (Ibid. 13): relictis quippe conversatione Israel, in vacua divinae cognitionis pectora transiturus. Turba haec audiens, Dominum de civitate pedes sequitur in desertum: de Synagoga videlicet ad Ecclesiam concedit. Quam videns misertus est, et omnem languorem ejus infirmitatemque curat (Ibid. 14): obsessas scilicet mentes et corpora infidelitatis veterno ad intelligentiam novae praedicationis emundat.

10. Legalis doctrinae cibus. Quinque panes et duo pisces quid significant. Et cum discipuli dimitti turbas in castella proxima ad coemendos cibos admonerent (Ibid. 15); respondit: Non habent necesse ire (Ibid. 16): ostendens eos, quibus mederetur, legalis doctrinae cibo non egere, neque necessitatem habere regredi ad Judaeam cibumque mercari; jubetque apostolis ut eis escam darent. Numquid ignorabat, non esse quod dari posset; et humanarum mentium interna conspiciens, modum repositi penes apostolos cibi nesciebat? Sed erat omnis typica ratio explicanda.

8. The Law perished by infidelity and pleasure. But above Herod was signified to wish to kill John, and to delay from fear of the people, because he was held as a prophet (Matt. 14:5). But now, his death having been sought, especially since he was detained by the religion of the oath, how is he made sad (ibid. 9)? It is clearly contrary, that then he wished it, now he does not wish it: and the present trouble does not agree with the former will. But in the former things is the order of the thing done, but in these the species of the following cause is now set forth. Pleasure born from infidelity occupied the glory of the Law. But the people, conscious of that good which was in the Law, connives at the conditions of pleasure not without some grief of its certain danger. And it knows that it ought not to have yielded such a glory of the precepts: but being forced by sins as if by an oath, and being depraved and overcome by the fear and example of the adjacent princes, it obeys the allurements of pleasure even while mournful. Therefore among the rest of the joys of the dissolved people, the head of John is brought on a dish (ibid. 11); namely, by the loss of the Law the pleasure of bodies and worldly luxury is increased: and so it is brought by the girl to the mother. And thus shameful Israel addicted the glory of the Law both to pleasure and to the infidelity of its family—namely, of the Gentiles before. Therefore the times of the Law having been finished, and being buried together with John, his disciples announce the things thus done to the Lord, namely coming from the Law to the Gospels (ibid. 12).

9. The end of the Law, the beginning of the Church. Therefore the Word of God, the Law being finished, embarking in a ship, goes to the Church and withdraws into the desert (ibid. 13): having left, indeed, the conversation of Israel, being about to pass into the empty breasts of divine knowledge. The crowd hearing this, follows the Lord on foot from the city into the desert: namely, it passes over from the Synagogue to the Church. Whom seeing he had compassion, and he cures all its languor and infirmity (ibid. 14): namely, he cleanses the obsessed minds and bodies from the lethargy of infidelity to the understanding of the new preaching.

10. The food of the legal doctrine. What the five loaves and two fishes signify. And when the disciples admonished that the crowds be dismissed into the nearest villages to buy food (ibid. 15); he responded: They have no necessity to go (ibid. 16): showing that those whom he cured did not need the food of the legal doctrine, nor had they the necessity to return to Judea and purchase food; and he commands the apostles that they should give them food. Was he ignorant that there was nothing that could be given? and he, beholding the internal things of human minds, did not know the measure of the food stored with the apostles? But the whole typical reason was to be explained.

Nondum enim concessum apostolis erat, ad vitae aeternae cibum, coelestem panem perficere ac ministrare. Quorum responsio ad spiritalis intelligentiae ordinem tendit. Solos enim se quinque panes et duos pisces responderunt habere (Ibid. 17): quia adhuc sub quinque panibus, id est, quinque libris legis continebantur, et piscium duorum, id est, prophetarum et Joannis praedicationibus alebantur. In operibus enim legis, tamquam ex pane erat vita: praedicatio autem Joannis et prophetarum, in virtute aquae, vitae humanae spem confovebat. Haec igitur primum, quia in his adhuc erant, apostoli obtulerunt: sed ex his evangeliorum praedicatio profecta monstratur, et his originibus deducta in maiorem virtutis suae abundantiam crescit.

11. Christus in cibum versus. Cur dentur apostolis panes, V. 20. Cur quinque millia inde saturentur: cur duodecim cophini reserventur. Acceptis igitur panibus atque piscibus, Dominus respexit ad coelum, benedixit et fregit, Patri agens gratias post tempora legis ac prophetarum se in evangelicum cibum verti. Accumbere post haec supra foenum populus jubetur; non jam in terra jacens, sed lege suffultus: et tanquam terrae foeno, fructibus operis sui unusquisque substernitur. Dantur quoque apostolis panes, quia per eos erant divinae gratiae dona reddenda. Plebs deinde quinque panibus et duobus piscibus pascitur et expletur: et fragmenta panis et piscium, saturatis accumbentibus, usque in duodecim cophinorum plenitudinem abundaverunt, Dei scilicet verbo ex doctrina legis prophetarumque veniente, multitudo satiatur: et reservata gentium plebi ex aeterni cibi ministerio, in duodecim apostolorum plenitudinem, copia divinae virtutis exuberat. Idem autem edentium numerus invenitur, qui futurus fuerat crediturorum. Nam sicut libro Praxeos continetur, ex Israel populi infinitate, virorum quinque millia crediderunt (Act. IV, 4). Rerum enim admiratio usque in mensuram causae subjacentis extenditur. Confractique cum piscibus panes, saturato populo, in tantum deinceps cumulantur augmentum, quantus et credentis populi, et explendorum coelesti gratia apostolorum numerus destinabatur: ut et modus numero, et numerus modo obtemperaret; intra fines suos ratio conclusa, ad consequentis effectus conditionem ipso divinae virtutis moderamine contineretur.

For it had not yet been granted to the apostles to perfect and minister the heavenly bread for the food of eternal life. Their response tends toward the order of spiritual understanding. For they responded that they had only five loaves and two fishes (ibid. 17): because they were still contained under the five loaves—that is, the five books of the Law—and they were nourished by the two fishes—that is, the preachings of the prophets and of John. For in the works of the Law, life was as if from bread: but the preaching of John and the prophets, in the virtue of water, cherished the hope of human life. These things, therefore, first, because they were still in them, the apostles offered: but from these the preaching of the Gospels is shown to have proceeded, and having been deduced from these origins it grows into a greater abundance of its virtue.

11. Christ turned into food. Why the loaves are given to the apostles (v. 20). Why five thousand are saturated therefrom: why twelve baskets are reserved. Therefore, the loaves and fishes having been taken, the Lord looked up to heaven, blessed and broke them, giving thanks to the Father that after the times of the Law and the prophets he was turned into evangelical food. After these things the people is commanded to sit down upon the hay; no longer lying on the earth, but supported by the Law: and as if by the hay of the earth, each one is spread under by the fruits of his work. The loaves are also given to the apostles, because through them the gifts of divine grace were to be rendered. Then the people is fed and filled by the five loaves and two fishes: and the fragments of bread and fishes, the sitters having been saturated, abounded even to the fullness of twelve baskets; namely, the multitude is saturated by the word of God coming from the doctrine of the Law and the prophets: and the copy of divine virtue overflows into the fullness of the twelve apostles, reserved from the ministry of eternal food for the people of the Gentiles. Moreover, the same number of eaters is found as was about to be of those who would believe. For as it is contained in the book of the Acts [Praxeos], from the infinity of the people of Israel, five thousand men believed (Acts 4:4). For the admiration of things is extended even to the measure of the underlying cause. And the loaves broken with the fishes, the people being saturated, are thenceforth heaped up into so great an increase, as great as the number of both the believing people and of the apostles to be filled with heavenly grace was destined: so that both the measure might obey the number, and the number the measure; the reason being concluded within its bounds, it might be contained by the very governance of divine virtue for the condition of the following effect.

12. Cur in coelum respexerit Christus. Mundi auctor hoc facto innotescit. Vincit autem humanam intelligentiam opus facti: et cum frequenter quaedam sint quae concepta sensu, sermo non explicet; in his tamen ipsa sensus subtilitas ingravescit, et ad rei contemplationem pro difficultate tam invisibilis negotii obstupescit. Acceptis enim panibus quinque, in coelum Dominus respexit, honorem ejus, a quo erat, ipse confessus: non quod carnalibus oculis contueri Patrem esset necesse; sed ut qui adessent, intelligerent a quo virtutis tantae accepisset effectum. Dat deinde discipulis panes. Non quinque multiplicantur in plures, sed fragmentis fragmenta succedunt, et fallunt semper prae fractu frangentes. Crescit deinde materies: nescio utrum in mensarum loco, an in manibus summentium, an in ore edentium. Ne mirere fontes fluere, inesse uvas vitibus, et uvis vina diffundi, et omnes mundi opes annuo quodam meatu indefessoque defluere: auctorem enim hujus universitatis tantus panum profectus ostendit, per quem tali incremento modus pertractatae materiae adderetur. Agitur enim in opere visibili invisibilis molitio: et arcanorum coelestium Dominus, arcanum negotii praesentis operatur. Superat autem omnem naturam virtus operantis, et supergreditur facti intelligentiam ratio virtutis, et sola relinquitur admiratio potestatis. Ordo etiam causarum operumque consequitur.

13. Israel reliquiis erit salus. Conscendere post haec in navem discipulos praecepit, donec turbas ipse dimitteret: et dimissa turba montem conscendit orare, et vespere facto solus erat (Matth. XIV, 22 et 23). Horum ratio distinguenda temporibus est. Quod vespere solus est; solitudinem suam in tempore passionis ostendit, caeteris trepidatione dilapsis. Quod autem navem conscendere discipulos jubet, et ire trans fretum, dum turbas ipse dimittit, et dimissis turbis ascendit in montem, esse intra Ecclesiam, et per fretum, id est, per saeculum ferri usque in id tempus jubet, quo revertens in claritatis adventu populo omni, qui ex Israel erit reliquus, salutem reddat ipse, ejusque peccata dimittat: dimissoque, vel in coeleste regnum potius admissio, agens Deo patri gratias, in gloria ejus et maiestate consistat.

12. Why Christ looked up to heaven. The author of the world becomes known by this act. Moreover, the work of the deed overcomes human understanding; and while there are frequently certain things which, conceived by the sense, speech does not explain; yet in these the very subtlety of the sense becomes heavy, and is stupefied at the contemplation of the thing for the difficulty of so invisible a business. For the five loaves having been taken, the Lord looked up to heaven, he himself confessing the honor of him from whom he was: not that it was necessary to behold the Father with carnal eyes; but so that those who were present might understand from whom he had received the effect of so great a virtue. Then he gives the loaves to the disciples. The five are not multiplied into more, but fragments succeed fragments, and they always deceive those who break them by the pre-breaking. Then the matter grows: I know not whether in the place of the tables, or in the hands of those taking them, or in the mouth of those eating. Do not wonder that fountains flow, that grapes are in the vines, and that wines are poured out from the grapes, and that all the riches of the world flow down by a certain annual and unwearied passage: for so great a progress of loaves shows the author of this universe, through whom a measure was added to the treated matter by such an increment. For an invisible construction is acted in a visible work: and the Lord of heavenly secrets works the secret of the present business. Moreover, the virtue of the one working overcomes all nature, and the reason of the virtue surpasses the understanding of the deed, and only the admiration of the power is left. The order also of causes and works follows.

13. To the remains of Israel there will be salvation. After these things he commanded the disciples to embark in a ship, until he himself should dismiss the crowds: and the crowd having been dismissed, he ascended a mountain to pray, and evening being come, he was alone (Matt. 14:22 and 23). The reason of these things is to be distinguished by times. That in the evening he is alone shows his solitude in the time of the passion, the others having slipped away in trepidation. But that he commands the disciples to embark in a ship and go across the strait while he himself dismisses the crowds, and having dismissed the crowds he ascends the mountain, he commands them to be within the Church, and to be carried through the strait—that is, through the world—even until that time in which, returning in the advent of brightness, he himself should render salvation to all the people who shall be left from Israel, and should dismiss its sins: and it having been dismissed, or rather admitted into the heavenly kingdom, giving thanks to God the Father, he may consist in his glory and majesty.

14. Dei supra Ecclesiam vigiliae quatuor. Antichristi terror. Sed inter haec discipuli vento ac mari differuntur, et totis saeculi motibus, immundo spiritu adversante, jactantur (Ibid., 24.). Sed quarta vigilia Dominus venit: quarto enim tum ad Ecclesiam vagam et naufragam revertetur. In quarta enim noctis vigilia, totidem sollicitudinis ejus numerus reperitur (Ibid., 25). Prima enim vigilia fuit legis, secunda prophetarum, tertia corporalis adventus, quarta autem in reditu claritatis. Sed inveniet fessam, et antichristi spiritu et totius saeculi motibus circumactam. Veniet enim maxime anxiiis atque vexatis. Et quia de antechristi consuetudine ad omnem tentationum novitatem solliciti erunt; etiam ad Domini adventum expavescent, falsas rerum imagines, et subrepentia oculis figmenta metuentes. Sed bonus Dominus statim loquetur, timoremque apellet, dicetque: Ego sum (Ibid., 27), adventus sui fide metum naufragii imminentis apellens.

15. Petri fervor, lapsus, poenitentia. Quod vero ex omnium consistentium in navi numero, respondere Petrus solus audet, et juberi sibi ut super aquas ad Dominum veniat precatur (Ibid., 28); passionis tempore voluntatis suae designat affectum, tum cum solus retro veniens, et vestigiis Domini inhaerens, contemptis saeculi, ut maris, motibus, pari ad contemnendam mortem virtute comitatus est: sed infirmitatem futurae tentationis timiditas ejus ostendit. Nam quamvis incedere ausus esset, tamen submergebatur (Ibid., 30): per imbecilitatem enim carnis et metum mortis, etiam usque ad negandi necessitatem coactus est. Sed proclamat, et salutem orat a Domino. Clamor iste, poenitentiae suae genitus est. Nondum enim passo Domino in confessionem reversus est, et negandi veniam habuit in tempore; Christo postea pro universorum redemptione passuro.

16. Cur non a trepidatione liberatus. Christus omnium redemptio. Quod autem trepidandi illi, non virtutem perveniendi ad se Dominus indulsit, sed manum extendit, apprehensumque sustinuit; haec ratio est. Non erat quidem Petrus Domini sui indignus accessu, nam et tentavit accedere, sed et typicus in eo ordo servatus est. Non enim Domino saeculi motus tempestatesque calcanti, quisquam passionis esse particeps poterat; solus enim passurus pro omnibus omnium peccata solvebat: nec socium admittit, quidquid universitati praestatur ab uno. Ita cum esset ipse redemptio universorum, erat etiam Petrus ante redimendus, ad redemptionis istius fidem tum in Christi martyrem reservatus.

14. The four watches of God over the Church. The terror of the Antichrist. But in the midst of these things the disciples are deferred by the wind and sea, and are tossed by all the motions of the world, the unclean spirit being contrary (*ibid.* 24). But at the fourth watch the Lord came: for at the fourth [time] then he will return to the wandering and shipwrecked Church. For in the fourth watch of the night, as great a number of his solicitude is found (*ibid.* 25). For the first watch was of the Law, the second of the prophets, the third of the corporal advent, but the fourth in the return of brightness. But he will find her weary, and driven about by the spirit of the Antichrist and by the motions of the whole world. For he will come to those who are especially anxious and vexed. And because from the custom of the Antichrist they will be solicitous for every novelty of temptations; they will even be terrified at the advent of the Lord, fearing false images of things, and figments creeping upon their eyes. But the good Lord will immediately speak, and drive away fear, and say: It is I (*ibid.* 27), driving away the fear of the imminent shipwreck by the faith of his advent.

15. Peter's fervor, lapse, and penitence. But that from the number of all those remaining in the ship, Peter alone dares to respond, and prays that it be commanded to him that he come upon the waters to the Lord (*ibid.* 28); it designates the affection of his will at the time of the passion, then when coming back alone, and inhering in the footsteps of the Lord, having contemned the motions of the world as of the sea, he was accompanied by a like virtue for contemning death: but his timidity shows the infirmity of the future temptation. For although he had dared to step in, nevertheless he was submerged (*ibid.* 30): for by the imbecility of the flesh and the fear of death, he was forced even to the necessity of denying. But he proclaims, and prays for salvation from the Lord. That cry is the groan [genitus] of his penitence. For the Lord not yet having suffered, he returned into confession, and he had the pardon of denying in time; Christ being about to suffer afterwards for the redemption of all.

16. Why he was not freed from trepidation. Christ is the redemption of all. But that the Lord did not indulge him with the virtue of reaching himself while trembling, but extended his hand and sustained him when apprehended; this is the reason. Peter indeed was not unworthy of the access of his Lord, for he even tried to access, but also a typical order was preserved in him. For when the Lord was treading upon the motions and tempests of the world, no one could be a partaker of the passion; for he alone, about to suffer for all, was solving the sins of all: nor does he admit a companion [to] whatever is provided for the universe by one. So since he himself was the redemption of all, Peter was also to be redeemed before, being then reserved for the faith of this redemption as a martyr of Christ.

17. Petrus fide caeteros anteit. Et hoc in Petro considerandum est, fide eum caeteros anteisse: nam ignorantibus caeteris, primus respondit: Tu es Filius Dei vivi (Matth. XVI, 17). Primus passionem, dum malum putat, detestatus est (Ibid., 22). Primus et moriturum se, et non negaturum spopondit (Matth. XXVI, 33). Primus lavari sibi pedes prohibuit (Joan. XIII, 8). Gladium quoque adversus eos, qui Dominum comprehendebant, eduxit (Joan. XVIII, 10).

18. Ascensu autem ejus in navim, ventum et mare esse sedatum: post claritatis suae reditum, aeterna Ecclesiae pax et tranquillitas indicatur. Et quia tum manifestus adveniet, recte admirantes universi locuti sunt: Vere filius Dei est (Matth. XIV, 33). Confessio enim universorum tum et absoluta et publica erit, Dei filium non jam in humilitate corporea, sed in gloria coelesti pacem Ecclesiae reddidisse.

19. Ex Christo prodit apostolorum virtus. Cum transfretassent, venerunt in terram Gennesar: et cum cognovissent eum viri loci illius, adorabant eum (Ibid. 34 et 35). Multa et media inciderunt, quae nos, post quinque millium virorum et congregationem et satietatem, reddendae rationis studio demorata sunt: sensus autem usque in hunc locum idem est. Finitis enim legis temporibus, et ex Israel quinque millibus virorum intra Ecclesiam collocatis, jam credentium (Israelitarum) populus occurrit: jam ipse ex lege per fidem salvus, reliquos ex suis infirmos aegrotosque afferens Domino, oblatique fimbrias vestimentorum contingere optabant, sani per fidem futuri. Sed ut ex veste tota fimbriae, ita ex Domini nostro Jesu Christo sancti Spiritus virtus exiit: quae apostolis data, ipsis quoque tamquam ex eodem corpore exeuntibus, salutem his qui contingere cupiunt, subministrat.

CAPUT XV.

De lavandis manibus, et non ea quae in os intrant, sed ea quae ex ore exeunt inquinare, de filia Chananae mulieris, de septem panibus et paucis piscibus.

1. Tunc accesserunt ad eum Scribae et Pharisei ab Jerosolymis, dicentes, etc. (Matth. XV, 1). Absoluta et dictorum et gestorum in consequentibus ratio est: nam his, quae proposita fuerant, ipse respondit, omnem plantationem, quae non a Patre sit, eradicandam dicens (Ibid., 13), id est, traditionem hominum eruendam, cujus favore, legis praecepta transgressi sunt: et ideo esse eos duces caecos, vitae aeternae iter quod non videant pollicentes, caecisque ipsis et ducibus caecorum casum in foveam esse communem.

17. Peter preceded the others in faith. And this is to be considered in Peter, that he preceded the others in faith: for while the others were ignorant, he first responded: Thou art the Son of the living God (Matt. 16:16). He first detested the passion while he thought it an evil (ibid. 22). He first promised that he would both die and not deny (Matt. 26:33). He first prohibited his feet to be washed (John 13:8). He also drew a sword against those who were apprehending the Lord (John 18:10).

Moreover, by his ascent into the ship, the wind and sea having been settled: after the return of his brightness, the eternal peace and tranquility of the Church is indicated. And because he will then come manifest, all deservedly spoke, admiring: Truly he is the Son of God (Matt. 14:33). For the confession of all will then be both absolute and public, that the Son of God, no longer in corporal humility, but in heavenly glory, has rendered peace to the Church.

19. From Christ proceeds the virtue of the apostles. When they had crossed over, they came into the land of Gennesaret: and when the men of that place had known him, they adored him (ibid. 34 and 35). Many and intermediate things have occurred, which have delayed us, after the congregation and saturation of the five thousand men, in the study of rendering the reason: but the sense even unto this place is the same. For the times of the Law having been finished, and five thousand men from Israel having been placed within the Church, now the people of those who believe (the Israelites) meets [him]: now being itself saved from the Law through faith, bringing the rest of its infirm and sick to the Lord, they desired to touch the fringes of the offered garments, being about to be healthy through faith. But as the fringes from the whole garment, so from our Lord Jesus Christ the virtue of the Holy Spirit went out: which having been given to the apostles, they also going out as if from the same body, it sub-ministers salvation to those who desire to touch.

CHAPTER XV.

Concerning the washing of hands, and that not those things which enter into the mouth, but those things which go out from the mouth, defile, concerning the daughter of the Canaanite woman, concerning the seven loaves and few fishes.

1. Then there came to him Scribes and Pharisees from Jerusalem, saying, etc. (Matt. 15:1). The reason of both the words and deeds in the following things is absolute: for to those things which had been proposed, he himself responded, saying that every plantation which is not from the Father is to be eradicated (ibid. 13), that is, the tradition of men is to be plucked up, by whose favor they transgressed the precepts of the Law: and therefore that they are blind leaders, promising a way of eternal life which they do not see, and that the fall into the pit is common to the blind themselves and to the leaders of the blind.

2. (al. CANON XV) Et egressus inde Jesus secessit in partes Tyri et Sidonis. Et ecce mulier Chananaea a finibus illis egressa, clamavit, et reliqua (Ibid. 21 et 22). Diversa curationum genera diversos causarum complectuntur effectus: sed res atque sermo ordinem ex superioribus sumit. Infidelitatem enim Pharisaeorum, et opprobrio caecorum ducum, et humanarum traditionum superstitionibus coarguit. Et post haec ad regiones Tyri et Sidonis venit, et Chananaea a finibus illis egressa clamat atque orat, et Dominum David filium confitetur, et filiae suae opem poscit. Dominus silet, discipuli pro ea rogant: quibus se perditis ovibus domus Israel missum esse respondet. Illa vero adorans, adjuvari se postulat: cui Dominus ait, illicitum esse panem filiorum canibus offerre. Vicissimque illa respondet, decidentibus de mensa dominorum micis ali catellos solere. Post quae fidem ejus Dominus collaudat, et in tempore ipso puellae sanitas reddita est. (Ibid., 23-28).

3. Chananaea proselytorum figura. Chananaei qui. Ut igitur illa, quae gesta sunt, ea quae interior est ratio consequatur; quae Chananaeae persona sit, ex ipsis verborum virtutibus contuendum est. Fuisse, atque etiam esse penes Israel proselytorum plebem, fides certa est: quae (scil. proselytorum plebs) de gentibus in legis opera transcendit, et vitae anterioris egressa regionem, peregrinae dominantisque legis tamquam domo continebatur. Chananaei autem fuerunt terras, in quibus nunc Judaea est, incolentes: qui vel bello consumpti, vel in loca vicina dispersi, vel in servitutem devictorum conditione subjecti, nomen tantum sine patria sede circumferunt. Plebs igitur haec cum Judaeis admixta de gentibus est. Et quia non est ambiguum, in ea turba quae credidit, partem nonnullam proselytorum fuisse, merito haec Chananaea, proselytorum formam praeferens, existimabitur fines suos egressa, ex gentibus scilicet in populi alterius nomen excedens: quae pro filia, videlicet gentium plebe, orat. Et quia Dominum cognovit ex lege, David filium nuncupat. In lege enim virga de radice Jesse (Esai. XI, 1), et David filius aeterni et coelestis regni rex continetur (Jer. XXIII, 5).

4. Chananaeae filia typum gerit Ecclesiae. Fidei primitiae ex Israel. Ipsa quidem curatione jam non eget, quae Christum et Dominum et David filium confitetur: sed filiae suae, plebi videlicet gentium, dominatu immundorum spirituum occupatae, opem poscit. Dominus tacet, silentii patientia Israel privilegium salutis reservans.

2. (al. CANON XV) And Jesus going out from thence, retired into the parts of Tyre and Sidon. And behold, a Canaanite woman going out from those borders, cried out, and the rest (ibid. 21 and 22). Diverse kinds of healings encompass diverse effects of causes: but the thing and the speech take their order from the former things. For he argues against the infidelity of the Pharisees, both with the reproach of blind leaders and with the superstitions of human traditions. And after these things he comes to the regions of Tyre and Sidon, and a Canaanite woman, having gone out from those borders, cries out and prays, and confesses the Lord as the son of David, and asks help for her daughter. The Lord is silent, the disciples ask for her: to whom he responds that he was sent to the lost sheep of the house of Israel. But she, adoring, asks to be helped: to whom the Lord says, that it is illicit to offer the bread of the children to the dogs. And she responds in turn, that the whelps are accustomed to be fed by the crumbs falling from the table of the masters. After which the Lord commends her faith, and in that very time health was restored to the girl (ibid. 23-28).

3. The Canaanite is the figure of proselytes. Who the Canaanites are. Therefore, so that those things which were done might follow that reason which is interior; what the person of the Canaanite woman is must be considered from the very virtues of the words. It is a certain faith that there was, and even is, with Israel a people of proselytes: which (viz. the people of proselytes) from the Gentiles passed over into the works of the Law, and having gone out from the region of its former life, was contained as if by the house of a foreign and dominant Law. Moreover, the Canaanites were those inhabiting the lands in which Judea now is: who were either consumed by war, or dispersed into neighboring places, or subjected to servitude by the condition of the conquered, and they carry around only the name without a paternal seat. This people, therefore, mixed with the Jews, is from the Gentiles. And because it is not ambiguous that in that crowd which believed, there was some part of proselytes, deservedly this Canaanite woman, bringing forward the form of proselytes, will be thought to have gone out from her borders—namely, from the Gentiles passing over into the name of another people: who prays for her daughter—namely, for the people of the Gentiles. And because she knew the Lord from the Law, she names him the son of David. For in the Law the rod from the root of Jesse (Isa. 11:1), and the son of David as king of the eternal and heavenly kingdom, is contained (Jer. 23:5).

4. The daughter of the Canaanite woman bears the type of the Church. The firstfruits of faith are from Israel. She herself indeed no longer needs healing, she who confesses Christ both as Lord and as the son of David: but she asks help for her daughter—namely, for the people of the Gentiles—occupied by the dominion of unclean spirits. The Lord is silent, by the patience of silence reserving the privilege of salvation for Israel.

Et miserantes discipuli preces jungunt: sed arcanum ille paternae voluntatis continens, ovibus se perditis Israel missum esse respondit: ut absolute liqueret, typum Ecclesiae Chananaeae filiam continere; cum illa posceret quod aliis deferebatur, non quod non et gentibus impertienda salus esset: sed suis Dominus atque in sua venerat, primitias ergo fidei ab his quibus erat ortus exspectans, caeteris deinceps Apostolorum praedicatione salvandis. Atque ideo ait: Non licet accipere panem filiorum, et dare canibus (Ibid., 26). Delatus Israel honor, affectus in eum Dei cumulat invidiam: juxta quem plebs gentium accepit canum nomen. Sed Chananaea jam ipsa per fidem salva, et interioris certa mysterii, respondit micis, quae de mensa exciderint, pasci catellos, canum opprobrio jam sub blandimento diminutivi nominis mitigato.

5. Tum deinde ad fidem vocantur gentes. Et ut silentium Domini intelligeremus ex ratione temporis, non ex voluntatis difficultate proficisci, adjecit: O mulier, magna est fides tua (Ibid., 28): (supple, ut) salutis suae scilicet ipsa jam certa, quin etiam de gentium congregatione confidat: quo in tempore ita credentes, mox ut puella, ab omni dominatu immundorum spirituum liberabuntur. Et continuo facti fides sequitur. Nam post praefiguratam in Chananaeae filia gentium plebem, continuo in monte obsessi vario genere morborum a turbis Domino offeruntur (Ibid., 29 et 30), id est, a credentibus infideles aegrotique ut adorent et procidant instruuntur: quibusque salus redditur, atque ad sentiendum, contuendum, laudandum, comitandumque Deum, omnia et mentis et corporis ministeria reformantur.

4. Filius et Deus aeternus et natus est. ---Venit autem Jesus in partes Caesareae Philippi, et interrogabat discipulos suos, et reliqua (Ibid., 13). In processu sermonis atque operis absolutius discipulis cognitionem suam (id est, sui) praestat, et quamdam intelligendi se formam rationemque constituit. Est autem haec vera et inviolabilis fides, ex Deo aeternitatis (cui ob id quod semper filius fuerit, semper et jus patris et nomen sit; ne si non semper filius, non semper et pater sit) Deum filium profectum fuisse, cui sit ex aeternitate parentis aeternitas.

And the pitying disciples join their prayers: but he, containing the secret of the Father's will, responded that he was sent to the lost sheep of Israel: so that it might be absolutely clear, that the daughter of the Canaanite woman contained the type of the Church; since she asked for that which was being deferred to others, not because salvation was not also to be imparted to the Gentiles: but the Lord had come to his own and into his own, expecting therefore the firstfruits of faith from those from whom he was born, the others being saved thereafter by the preaching of the Apostles. And therefore he said: It is not permitted to take the bread of the children, and give it to the dogs (*ibid.* 26). The honor deferred to Israel heaps up the envy [*invidiam*] of God's affection toward it: according to which the people of the Gentiles received the name of dogs. But the Canaanite woman, already herself saved through faith, and certain of the interior mystery, responded that the whelps are fed by the crumbs which shall have fallen from the table, the reproach of dogs being now mitigated under the blandishment of a diminutive name.

5. Then thereafter the Gentiles are called to faith. And so that we might understand that the silence of the Lord proceeded from the reason of time, not from a difficulty of will, he added: O woman, great is thy faith (*ibid.* 28): (supply, so that) namely, she being already certain of her own salvation, may even trust concerning the congregation of the Gentiles: in which time those so believing, like the girl, will soon be liberated from all dominion of unclean spirits. And immediately the faith of the deed follows. For after the people of the Gentiles was prefigured in the daughter of the Canaanite woman, immediately on the mountain those obsessed by various kinds of diseases are offered to the Lord by the crowds (*ibid.* 29 and 30), that is, the unbelieving and the sick are instructed by the believers to adore and fall down: and salvation is restored to them, and all the ministries of mind and body are reformed for the sensing, beholding, praising, and accompanying of God.

4. The Son is both eternal and born God. --- "Now Jesus came into the parts of Caesarea Philippi, and asked his disciples," and so forth (*ibid.* 13). In the progress of his speech and work, he provides his disciples with a more absolute knowledge of himself (that is, of his person), and establishes a certain form and reason for understanding him. Moreover, this is the true and inviolable faith: that from the God of eternity (to whom, because he has always been the Father, there is always both the right and the name of Father; lest if he were not always the Father, he would not always be the Son), God the Son proceeded, to whom there is eternity from the eternity of the parent.

Nasci autem eum voluntas ejus fuit (V. l. III de Trin., n. 4), cujus in virtute ac potestate inerat ut nasceretur. Est ergo filius Dei ex Deo Deus, unus in utroque: theotetam enim, quam deitatem Latini nuncupant, aeterni ejus parentis, ex quo nascendo est profectus, accepit. Accepit autem hoc quod erat: et natum est Verbum quod fuit semper in Patre. Atque ita Filius et aeternus et natus est: quia non aliud in eo natum est, quam quod aeternum est.

5. Filius Dei est et filius hominis. ---Hunc igitur assumpsisse corpus, et hominem factum esse, perfecta confessio est: quia sicut aeternitas naturae nostrae corpus accepit; ita cognoscendum est, naturam corporis nostri aeternitatis assumere posse virtutem. Igitur quia summum in fide ista bonum est; a discipulis requirit quem se homines esse dicerent: et adjecit, hominis filium. Haec enim confessionis tenenda ratio est, ut sicut Dei filium, ita et filium hominis meminerimus: quia alterum sine altero nihil spei tribuit ad salutem.

6. Petri juxta Christi placitum confessio. ---Editis itaque, quae diversae de eo erant, hominum opinionibus, quid de se ipsi sentiant quaerit. Petrus respondit: Tu es Christus filius Dei vivi (Ibid., 17). Sed Petrus conditionem propositionis expenderat. Dominus enim dixerat: Quem me homines esse dicunt, filium hominis? Et certe filium hominis contemplatio corporis praeferebat: sed addendo, quem me esse dicunt, significavit, praeter id quod in se videbatur, esse aliud sentiendum; erat enim hominis filius. Quod igitur de se opinandi judicium desiderabat? Non illud arbitramur, quod de se ipse confessus est: sed occultum erat de quo quaerebatur, in quod se credentium fides debebat extendere.

7. Confessionis merces. ---Et dignum plane confessio Petri praemium consecuta est, quia Dei filium in homine vidisset. Beatus hic est, qui ultra humanos oculos et intendisse et vidisse laudatus est: non id quod ex carne et sanguine erat contuens, sed Dei filium coelestis patris revelatione conspiciens; dignusque judicatus, qui quod in Christo Dei esset, primus agnosceret. O in nuncupatione novi nomis felix Ecclesiae fundamentum, dignaque aedificatione illius petra, quae infernas leges, et tartari portas, et omnia mortis claustra dissolveret! O beatus coeli janitor, cujus arbitrio claves aeterni aditus traduntur, cujus terrestre judicium praejudicata auctoritas sit in coelo: ut quae in terris aut ligata sint aut soluta, statuti ejusdem conditionem obtineant et in coelo.

Furthermore, it was his will to be born (cf. Book III on the Trinity, n. 4), in whose power and authority it lay that he should be born. Therefore, the Son of God is God from God, one in both: for he received the theotes [theotetam], which the Latins call deity [deitatem], from his eternal parent, from whom he proceeded by being born. Moreover, he received that which he was: and the Word was born which was always in the Father. And thus the Son is both eternal and born: because nothing else was born in him than what is eternal.

5. He is both the Son of God and the son of man. ---Therefore, it is a perfect confession that he assumed a body and became man: because just as the eternity of our nature received a body, so it must be recognized that the nature of our body can assume the power of eternity. Therefore, because the highest good is in that faith, he requires from the disciples whom men said he was: and he added, "the son of man." For this reason of confession must be held: that just as we remember the Son of God, so also the son of man: because the one without the other grants nothing of hope for salvation.

6. Peter's confession according to Christ's pleasure. ---Therefore, after the opinions of men, which were diverse concerning him, had been put forth, he asks what they themselves thought of him. Peter responded: "Thou art the Christ, the Son of the living God" (ibid. 17). But Peter had weighed the condition of the proposition. For the Lord had said: "Whom do men say that I am, the son of man?" And certainly the contemplation of the body preferred the son of man: but by adding, "whom do they say that I am," he signified that, besides that which was seen in him, something else was to be perceived; for he was the son of man. What judgment of opinion, therefore, did he desire concerning himself? We do not think it was that which he himself had confessed concerning himself: but what was sought after was hidden, into which the faith of believers ought to extend itself.

7. The reward of the confession. ---And the confession of Peter clearly obtained a worthy reward, because he had seen the Son of God in the man. Blessed is he, who is praised for having both intended and seen beyond human eyes: not beholding that which was of flesh and blood, but perceiving the Son of God by the revelation of the heavenly Father; and judged worthy to be the first to recognize what was of God in Christ. O happy foundation of the Church in the naming of a new name, and rock worthy of that building, which would dissolve the laws of hell, and the gates of Tartarus, and all the enclosures of death! O blessed gatekeeper of heaven, to whose judgment the keys of the eternal entrance are delivered, whose earthly judgment is pre-judged authority in heaven: so that what things are either bound or loosed on earth, obtain the condition of the same decree also in heaven.

8. Divitatis Christi testes lex et prophetae, resurrectionis apostoli. ---Jubet etiam discipulis, ne cui loquantur quod ipse est Christus (Ibid., 20): alios enim Spiritus sui esse testes oportebat, legem videlicet et prophetas. Caeterum resurrectionis testimonium proprium est apostolorum. Et quia scientium in Spiritu Christum beatitudo monstrata est; negatae rursum humilitatis et passionis ejus periculum declaratur.

9. Christus Deus et homo confitendus. ---Nam cum praedicare coepisset, oportere se Jerosolymam ire, pati deinde plura a senioribus plebis, et a Scribis et principibus sacerdotum, occidi etiam, et post diem tertium resurgere (Ibid., 21), apprehendens eum Petrus, ait: Absit a te, Domine, non erit istud. At ipse conversus, Petro dixit: Vade retro post me, satana, scandalum mihi es (Ibid., 22, 23). Ut Dei munus est, Christum in Spiritu Deum nosse; ita diaboli opus est Christum in homine nescire. Atque ejusdem periculi res est, vel corpus negare sine Deo, vel Deum negare sine corpore. Corpus autem carnis hujus in aeternitate Spiritus Deo nullum est: verum humanae salutis causa Christus in corpore est, quod assumpsit ex homine.

10. Diabolus auctor infidelitatis Petri. A Christo cum opprobrio revincitur. ---Igitur post praedicationem passionis accipiens diabolus facultatem (usque ad tempus enim ab eo secesserat), quia incredibile satis apostolis videretur, eum in quo Deus erat esse passibilem, sumens hanc humanae infidelitatis occasionem, opinionis istius Petro insinuavit affectum. Denique ita passionem detestatus est, ut dixerit, Absit: quo verbo, rerum detestandarum execratio continetur. Sed sciens Dominus diabolicae artis instinctum, Petro ait: Vade retro post me: id est, ut exemplo se passionis sequatur. In eum vero per quem opinio haec suggerebatur conversus, adjecit: Satana scandalum mihi es. Non enim convenit existimare, Petro satanae nomen et offensionem scandali deputari post illa indultae et beatitudinis et potestatis tanta praeconia. Sed quia infidelitas omnis diaboli opus est; Petri responsione Dominus offensus, cum opprobrio nominis, infidelitatis istius est detestatus auctorem.

11. Felix sui damnum. Crux saltem voluntate tollenda. ---Tum Jesus dixit discipulis suis: Si quis vult post me venire, abneget se ipsum, et reliqua (Ibid., 24). O beatum damnum, et jactura felix! Ditescere nos Dominus detrimento animae et corporis voluit, et esse sui similes hortatur: quia ipse in figura Dei constitutus, usque ad mortem humilis et obediens factus, principatum potestatis totius quae in Deo est, accepit. Sequendus igitur est cruce assumpta: et passionis suae si non forte, attamen voluntate comitandus est.

8. The Law and the Prophets are witnesses of the divinity of Christ; the Apostles of the resurrection. ---He also commands the disciples that they should tell no one that he is the Christ (ibid. 20): for it was necessary that others be witnesses of his Spirit, namely the Law and the Prophets. Furthermore, the testimony of the resurrection is proper to the Apostles. And because the blessedness of those knowing Christ in the Spirit has been shown, the danger of again denying his humility and passion is declared.

9. Christ is to be confessed as God and man. ---For when he had begun to preach, that he must go to Jerusalem, and then suffer many things from the elders of the people, and from the Scribes and the chief priests, and also be killed, and after the third day rise again (ibid. 21), Peter, taking him aside, said: "Be it far from thee, Lord, this shall not be." But he, turning, said to Peter: "Go behind me, Satan, thou art a scandal to me" (ibid. 22, 23). As it is a gift of God to know Christ as God in the Spirit, so it is a work of the devil to be ignorant of Christ in the man. And it is a matter of the same danger, either to deny the body without God, or to deny God without the body. Moreover, the body of this flesh is nothing in the eternity of the Spirit to God: but for the sake of human salvation, Christ is in the body, which he assumed from man.

10. The devil is the author of Peter's infidelity. He is refuted by Christ with reproach. ---Therefore, after the preaching of the passion, the devil receiving the opportunity (for he had departed from him for a time), because it seemed incredible enough to the apostles that he in whom God was should be capable of suffering, taking this occasion of human infidelity, he suggested the affection of that opinion to Peter. Finally, he so detested the passion that he said, "Be it far": by which word a curse of detestable things is contained. But the Lord, knowing the instinct of the diabolical art, said to Peter: "Go behind me": that is, so that he may follow him by the example of the passion. But turning toward him through whom this opinion was suggested, he added: "Satan, thou art a scandal to me." For it is not fitting to think that the name of Satan and the offense of scandal are assigned to Peter after those great proclamations of both granted blessedness and power. But because all infidelity is the work of the devil, the Lord, offended by Peter's response, detested the author of that infidelity with the reproach of the name.

11. A happy loss for oneself. The cross is to be taken up at least in will. ---Then Jesus said to his disciples: "If anyone wishes to come after me, let him deny himself," and so forth (ibid. 24). O blessed loss, and happy forfeiture! The Lord wished us to grow rich by the detriment of soul and body, and exhorts us to be like him: because he himself, being constituted in the form of God, made humble and obedient even unto death, received the primacy of all power which is in God. Therefore, he is to be followed with the cross taken up: and if not perhaps in the event, yet in will he is to be accompanied in his passion.

Quid enim prodest occupasse mundum, et toto terrenae potestatis dominatu opibus saeculi incubare, si perdenda anima, et suscipiendum vitae detrimentum est (Ibid., 26)? Quae autem commutatio pro anima, cum fuerit amissa, Quaeretur? Cum angelis enim Christus aderit, reddens singulis ut merebuntur. Quid afferemus ad vitam? Praeparatos credo terrenarum opum futuris commerciis thesauros, ambitiosos dignitatum famaeque titulos, aut veteres delicatae nobilitatis imagines? Neganda sunt haec omnia, ut melioribus abundemus: et contemptu universorum Christus sequendus est, et aeternitas spiritualium, terrenorum damno est comparanda.

CAPUT XVII.

Ubi in monte cum Moyse et Elia videtur, et vox de coelo auditur, ubi puerum lunaticum solvit, de credentium fide, de didrachma postulata, et statere in ore piscis.

1. Praecepta superiora non mediocri debebant auctoritate firmari; indulto gloriae pignore mulcentur. ---Amen, amen dico vobis, quoniam sunt aliqui de adstantibus istis, qui mortem non gustabunt, donec videant filium hominis venientem in regno suo (Matth. XVI, 28). Docet Dominus et 752 rebus et verbis: et fidem spei nostrae aequaliter sermo atque opus instruunt. Grave enim onus infirmitati humanae imposuerat, ut cum sensum vitae homines ex vivendi affectu habere coepissent, fructum ejus qui praesens corporibus blandiebatur ammitterent negarentque se sibi, id est, quod esse coepissent, esse se nollent; cum sensus hujus exordium ex affectu voluntatis habuissent: deinde opinionem spei ambiguae incertaeque sequerentur; cum in his, quae praesentia haberentur, illecebrae gaudii blandientis existerent. Opus ergo erat veri ac manifesti exempli auctoritate, ut contra vim sensumque judicii optabile fieret praesentium damnum, lucro deinceps non ambiguo futurorum. Igitur postquam et tollendam crucem, et perdendam animam, et damno mundi commutandam vitae aeternitatem monuerat, conversus ad discipulos, ait aliquos ex his futuros, qui gustaturi mortem non essent, donec filium hominis in regni sui gloria contuerentur. Ex conditione autem gustatus, tenuem quamdam fidelibus libationem mortis ostendit. Itaque verba res sequitur.

For what does it profit to have occupied the world, and to brood over the wealth of the age with all the dominion of earthly power, if the soul is to be lost and the detriment of life is to be sustained (ibid. 26)? But what exchange shall be sought for the soul, when it shall have been lost? For Christ will be present with the angels, rendering to each as they shall deserve. What shall we bring to life? Treasures prepared, I believe, for future trades of earthly riches, ambitious titles of dignities and fame, or old images of delicate nobility? All these things are to be denied, that we may abound in better things: and by contempt of all, Christ is to be followed, and the eternity of spiritual things is to be compared with the loss of earthly things.

CHAPTER XVII.

Where he is seen on the mountain with Moses and Elias, and a voice is heard from heaven, where he looses the lunatic boy, concerning the faith of believers, concerning the didrachma demanded, and the stater in the mouth of the fish.

1. The previous precepts had to be confirmed by no small authority; they are soothed by the granted pledge of glory. --- "Amen, amen I say to you, that there are some of those standing here, who shall not taste death, until they see the son of man coming in his kingdom" (Matt. XVI, 28). The Lord teaches both by deeds and words: and speech and work equally instruct the faith of our hope. For he had imposed a heavy burden on human infirmity, that when men had begun to have a sense of life from the affection of living, they should lose the fruit of that which was presently flattering their bodies and should deny themselves to themselves, that is, they should not wish to be what they had begun to be; since they had the beginning of this sense from the affection of the will: then they would follow the opinion of an ambiguous and uncertain hope; when in those things which were held present, there existed the allurements of flattering joy. There was need, therefore, of the authority of a true and manifest example, so that against the force and sense of judgment, the loss of present things might become desirable, with the hereafter unambiguous gain of future things. Therefore, after he had warned both of the cross to be taken up, and the soul to be lost, and the eternity of life to be exchanged for the loss of the world, turning to the disciples, he said that some of them would be future, who would not taste death, until they should behold the son of man in the glory of his kingdom. Moreover, by the condition of "tasting," he showed a certain thin libation of death for the faithful. And so, facts follow the words.

2. Transfiguratio. Cur tres apostoli assumpti. Cur ex Sanctis Moyses tantum et Elias adsint. ---Nam post sex dies, Petrus, Jacobus et Johannes assumuntur seorsum, et in excelso monte consistunt (Matth. XVII, 1): ipsisque inspectantibus Dominus transfiguratur, et toto claritatis suae habitu circumspendet. Et in hoc quidem facti genere, servatur et ratio et numerus, et exemplum. Nam post dies sex, gloriae dominicae habitus ostenditur: sex millium scilicet annorum temporibus evolutis, regni coelestis honor praefiguratur. Tribusque assumptis, de trium origine, Sem, Cham et Japhet, futura electio populi ostenditur. Quod autem Moyses et ex omni sanctorum numero assistunt; medius inter legem et prophetas Christus in regno est; cum his enim Israel, quibus testibus praedicatus est, iudicabit: simulque ut et humanis corporibus decreta esse resurrectionis gloria doceretur, cum quando Moyses conspicabilis astitisset. Ipse autem Dominus fit nive ac sole candidior (Ibid., 2), supra opinionem scilicet nostram coelestis luminis splendore conspicuus. Petro autem, ut tria illic tabernacula fierent offerenti, nihil respondetur (Ibid., 4): nondum enim ut in hac gloria consisteretur erat tempus.

3. Christi praecepta audienda. Silentium cur Apostolis imperetur. ---Sed loquente adhuc eo, nubes eos candida inumbravit, et divinae virtutis spiritu ambiuntur (Ibid., 5). Hunc esse filium, hunc dilectum, hunc complacitum, hunc audiendum, vox de nube significat: ut idoneus ipse praeceptorum talium auctor esset, qui post saeculi damnum, post crucis voluntatem, post obitum corporum regni coelestis gloriam ex mortuorum resurrectione facti confirmasset exemplo. Territos deinde et consternatos elevavit: et solum contuentur, quem medium constitisse inter Moysen et Eliam viderat. Ad futuri enim formam, atque ad facti fidem, Moyses et Elias in monte constiterant. Silentium enim rerum gestarum quas viderant imperat, donec cum a mortuis resurgeret (Ibid., 9); (hoc enim fidei praemium reservabatur, ut honor redderetur iis, apud quos non levis sola praeceptorum auctoritas reperiretur); infirmos enim senserat ad vocis auditum: ut cum essent Spiritu sancto repleti, tunc gestorum spiritalium testes essent.

4. Solliciti etiam de temporibus Eliae requirunt (Ibid., 10). Quibus respondet Eliam esse venturum, et restituere universa (Ibid., 11), id est reliquum, quod deprehenderit ex Israel, ad cognitionem Dei revocaturum. Sed in virtute ac spiritu Eliae 754 Johannem venisse significat, in quo (in quem) gravia quaeque atque aspera exercuissent: ut Domini adventum praenuntians, passionem quoque praecurreret et injuriae et vexationis exemplo.

2. The Transfiguration. Why three apostles were taken. Why of the Saints only Moses and Elias are present. ---For after six days, Peter, James, and John are taken aside, and they stand on a high mountain (Matt. XVII, 1): and while they were looking on, the Lord is transfigured, and shines all around with the whole habit of his brightness. And in this kind of deed, both reason and number and example are preserved. For after six days, the habit of the Lord's glory is shown: namely, after the times of six thousand years have been unrolled, the honor of the heavenly kingdom is prefigured. And three being taken, from the origin of the three, Shem, Ham, and Japheth, the future election of the people is shown. But that Moses and Elias assist from all the number of the saints; Christ is in the kingdom in the middle between the Law and the Prophets; for he will judge Israel with those as witnesses by whom he was preached: and at the same time so that the glory of the resurrection might be taught to have been decreed also for human bodies, since Moses had stood there visibly. Moreover, the Lord himself becomes whiter than snow and the sun (*ibid.* 2), namely conspicuous beyond our opinion with the splendor of heavenly light. But to Peter, offering that three tabernacles be made there, nothing is responded (*ibid.* 4): for it was not yet the time that one should consist in this glory.

3. The precepts of Christ are to be heard. Why silence is commanded to the Apostles. ---But while he was yet speaking, a white cloud overshadowed them, and they are surrounded by the spirit of divine power (*ibid.* 5). A voice from the cloud signifies that this is the Son, this the beloved, this the well-pleased, this the one to be heard: so that he himself might be a suitable author of such precepts, who after the loss of the age, after the will of the cross, after the death of bodies, had confirmed the glory of the heavenly kingdom by the example of the deed from the resurrection of the dead. Then he raised them, terrified and dismayed: and they behold only him, whom they had seen standing in the middle between Moses and Elias. For to the form of the future, and to the faith of the deed, Moses and Elias had stood on the mountain. For he commands silence concerning the things done which they had seen, until he should rise again from the dead (*ibid.* 9); (for this reward of faith was reserved, so that honor might be rendered to those with whom the authority of the precepts alone would be found not light); for he had perceived them infirm at the hearing of the voice: so that when they were filled with the Holy Spirit, then they might be witnesses of the spiritual deeds.

4. They also ask anxiously concerning the times of Elias (*ibid.* 10). To whom he responds that Elias is to come, and restore all things (*ibid.* 11), that is, that what remains of Israel which he shall have found, is to be recalled to the knowledge of God. But he signifies that John came in the power and spirit of Elias, against whom they had exercised all heavy and harsh things: so that announcing the advent of the Lord, he might also run before his passion by the example of both injury and vexation.

5. Et cum venisset ad turbam, accessit ad eum homo genibus provolutus, dicens: Domine, miserere filio meo (Ibid., 14). Reverso ad turbas Domino, a patre genibus advoluto puer offertur daemoniacus, frequenter et in aquam decedens et in ignem, cui curationem afferre discipuli non potuerint. Objurgatis his, et increpato daemone, sanus puer factus est.

6. Apostolorum fides primum imperfecta. ---Crediderant quidem Apostoli: nondum tamen erant perfectae fidei. Nam Domino in monte demorante, et ipsis cum turba residentibus, quidam tepor eorum fidem relaxaverat; atque idcirco ait: Generatio (Ibid., 16) incredibilis et perversa, quousque ero vobiscum (V. l. VI de Trin., n. 23)? quia, absente se, antiquae infidelitatis consuetudo subreperat. Docet igitur, eos nihil salutis afferre posse, qui medio Evangeliorum et iterati adventus sui tempore, a fide tamquam Domino absente decesserint.

7. Diabolus in profundum inferni a quibus ejiciendus. ---Denique quaerentibus a se, cur daemonium ejicere non potuissent, respondit, de inopia fidei effectum esse ne possent (Ibid., 18 et 19): quae si in illis tamquam granum sinapis esset, monti huic, ut a loco in locum transiret, cum efficiendi potestate praeciperent. Sed jam de monte decesserat, et inter turbas haec loquebatur. Itaque et se granum sinapis nuncupavit omnium minimum, et diabolus montem cognominavit: quia in illo spiritalis nequitiae sunt coelestesque virtutes per eos ejiciendae, et in altitudinem maris tamquam in profundum inferni abjiciendae, quos in hanc efficaciam jejunium et oratio prosequuntur.

8. Apostolorum nomine Pharisei et Scribae tractantur. ---Tenebimus quoque etiam cum ordinem, ut sub discipulorum nomine, Phariseorum et Scribarum persona tractetur. Quibus lex curandum ut discipulis populum, tamquam pater filium, cum Dominus abesset, obtulerit. Qui peccatis dominantibus, nunc in ignem judicii decidebat, nunc in aquam diurnarum sordium suarum consuetudine mergebatur. Hi igitur nihil opis attulerunt: quia demorante Moyse cum Domino in monte, effecti fuerant infideles. Et ut typica ratio impleretur, discipuli mirantur se ejicere daemonem non potuisse: 755 cum omnis potestas non solum daemonum fugandorum, verum etiam mortuorum excitandorum esset indulta. Quia vero ultra cum his lex futura non esset, ait: generatio incredibilis et perversa (non utique ad eos quos sanctificaverat, videtur haec loqui), quo usque, inquit, ero vobiscum? Quia fidem non habentes, ipsam illam, quam habebant, amissuri erant legem.

5. "And when he had come to the crowd, there approached him a man prostrate on his knees, saying: Lord, have mercy on my son" (ibid. 14). The Lord having returned to the crowds, a demoniac boy is offered by the father falling on his knees, frequently falling both into water and into fire, for whom the disciples were not able to bring a cure. These having been rebuked, and the demon having been chided, the boy was made healthy.

6. The faith of the Apostles was at first imperfect. ---The Apostles indeed had believed: yet they were not yet of perfect faith. For while the Lord was lingering on the mountain, and they themselves were residing with the crowd, a certain lukewarmness had relaxed their faith; and therefore he said: "Incredible and perverse generation (ibid. 16), how long shall I be with you?" because, while he was absent, the custom of ancient infidelity had crept in. He teaches, therefore, that those can bring nothing of salvation, who in the middle time of the Gospels and of his repeated advent, depart from faith as if from the Lord being absent.

7. From whom the devil is to be cast out into the depth of hell. ---Finally, to those asking from him why they had not been able to cast out the demon, he responded that it was because of the poverty of faith that they were not able (ibid. 18 and 19): which if it were in them like a grain of mustard seed, they would command this mountain that it should pass from place to place, with the power of effecting it. But he had already descended from the mountain, and was speaking these things among the crowds. And so he called himself a grain of mustard seed, the smallest of all, and he surnamed the devil a mountain: because in him are the spiritual wickednesses and heavenly powers to be cast out through those, and to be thrown away into the height of the sea as if into the depth of hell, whom fasting and prayer shall follow into this efficacy.

8. Under the name of the Apostles, the Pharisees and Scribes are treated. ---We shall also hold even with the order, that under the name of the disciples, the person of the Pharisees and Scribes is treated. To whom the Law offered the people as disciples to be cared for, like a father a son, when the Lord was absent. Who, with sins dominating, was now falling into the fire of judgment, now was being submerged into the water of his daily sorrows by custom. These, therefore, brought nothing of help: because while Moses was lingering with the Lord on the mountain, they had been made infidels. And so that the typical reason might be fulfilled, the disciples marvel that they were not able to cast out the demon: since all power not only of routing demons, but even of raising the dead, had been granted. But because the Law was not to be with these further, he says: "incredible and perverse generation" (he does not certainly seem to speak these things to those whom he had sanctified), "how long," he says, "shall I be with you?" Because not having faith, they were about to lose even that Law which they had.

Quam fidem si in se habuissent, quia ipse est granum sinapis, verbi virtute hoc peccatorum onus, et gravem infidelitatis molem, ab eo qui offerebatur populo ejicientes, tamquam in mare montem, sic ad conversationem gentium et saeculi transtulissent.

9. Ipsis autem conversantibus in Galilaea, dixit Jesus: Futurum est ut filius hominis tradatur in manus hominum (Ibid., 21). Sequitur moestitia cognitionem passionis: nondum enim sacramentum ineundae crucis, resurrectionis virtute fuerat revelatum.

10. Didrachmi solutio lege sancita quid significet. ---Et cum venisset Jesus Capharnaum, accesserunt qui didrachma exigebant ad Petrum (Ibid., 23). Dominus didrachma solvere postulat: hoc enim omni Israel lex pro redemptione animae et corporis constituerat in ministerio templi servientium (Exod. XXX, 12). Sed lex, ut scimus, futurorum umbra est. Non enim aeris praetium Deus desiderabat: ut per tam exiguam impensam criminibus corporis atque animae quaedam redemptio concederetur. Ut igitur inscriptos nos et professos et Christi nomine consignatos offerremus in Christo, qui verum Dei templum est, pro testimonio filii Dei hujus didrachmae oblatio constituta est.

11. Christus redemptor redemptionis pretio non eget. ---Itaque Petrum post conventionem silentem, tali eum sermone praevenit: Quid tibi videtur, Simon? Reges terrae a quibus accipiunt tributum aut censum? etc. (Ibid., 34). Numquid ambiguum est, filios regum tributis obnoxios non esse; et quibus regni haereditas est, eos esse liberos a servitute? Sed sermo interius intendit. Postulabatur didrachma a populo. Lex enim in eam fidem, quae per Christum erat revelanda, concluditur. Ergo haec eadem didrachma, consuetudine legis, tamquam ab homine poscebatur a Christo. Sed ut ostenderet, legi se non esse subjectum, et ut in se paternae dignitatis gloriam contestaretur, terreni privilegii posuit exemplum: censu aut tributis regum filios non 756 teneri, potiusque se redemptorem animae nostrae corporisque esse, quam in redemptionem sui aliquid postulandum; quia regis filium extra communionem oportere esse reliquorum scandalum igitur praestat ut solvat, caeterum debito legis est liber (Ibid., 26).

Which faith if they had had in themselves, because he himself is the grain of mustard seed, by the power of the word they would have cast out this burden of sins, and heavy mass of infidelity, from the people which was being offered, as if a mountain into the sea, thus they would have transferred it to the conversation of the Gentiles and of the age.

9. "But while they were conversing in Galilee, Jesus said: It is to come to pass that the son of man be delivered into the hands of men" (ibid. 21). Sadness follows the knowledge of the passion: for the sacrament of the cross to be entered upon had not yet been revealed by the power of the resurrection.

10. What the payment of the didrachma sanctioned by the Law signifies. --- "And when Jesus had come to Capernaum, those who were exacting the didrachma approached Peter" (ibid. 23). The Lord is asked to pay the didrachma: for the Law had established this for all Israel for the redemption of the soul and body in the ministry of those serving the temple (Exod. XXX, 12). But the Law, as we know, is a shadow of future things. For God did not desire the price of bronze: so that through so small an expense some redemption might be granted for the crimes of the body and soul. Therefore, so that we might offer ourselves, inscribed and professed and signed with the name of Christ, in Christ, who is the true temple of God, the offering of this didrachma was established for the testimony of this Son of God.

11. Christ the redeemer does not need the price of redemption. ---Therefore, he precedes Peter, who was silent after the convention, with such a speech: "How does it seem to you, Simon? From whom do the kings of the earth receive tribute or census?" etc. (ibid. 34). Is it at all ambiguous that the sons of kings are not subject to tributes; and that those to whom the inheritance of the kingdom belongs, are free from servitude? But the speech intends more interiorly. The didrachma was being demanded from the people. For the Law is concluded in that faith which was to be revealed through Christ. Therefore this same didrachma, by the custom of the Law, was being asked from Christ as from a man. But so that he might show that he was not subject to the Law, and so that he might contest the glory of the paternal dignity in himself, he set the example of earthly privilege: that the sons of kings are not held by census or tributes, and rather that he is the redeemer of our soul and body than that anything should be demanded for the redemption of himself; because it behooves the son of the king to be outside the commonality of the rest: he provides a scandal, therefore, that he may pay, but otherwise he is free from the debt of the Law (ibid. 26).

12. Deinde sub rerum praesentium effectu, et significantiam legis, et constantiam evangelicae libertatis exposuit: ut cognosci promptum esset, quid didrachma praefigureret in lege. Ire Petrus jubetur ad mare, hamumque mittere, et primi piscis ascendentis os requirere, repertumque in eo staterem pro se ac Domino offerre. Didrachma Dominus postulatur, id est, denarios duos; cur staterem (quatuor denarios complexentem) Petrus offert? Deinde cum primum piscem admonetur inquirere, ascensuri ostenduntur et plures. Numquid etiam natura piscium ferret, ut in littore fortuito repertum staterem ore potius contineret, not intra viscera conderet? Subest igitur efficiendis praesentibus rebus ratio interior.

13. Destinatus enim ad praedicationem Petrus, et piscator hominum factus, doctrinae hamum misit in saeculo, quo appositi sibi dulcedine vagos ex eo fluctuantesque protraheret. Huic adhaesit beatus ille primus martyr hamo, qui ore suo quadrigeminum denarium continebat: id est, evangelici numeri unitate, Dei gloriam Dominumque Christum in passione contuens praedicabat. Stephanus igitur primus ascendit, Stephanus staterem ore continuit: in quo etiam didrachma novae praedicationis, tamquam duo denarii habebantur. Hoc lex praefigurabat, hujus veritatis umbram, tamquam corporis imaginem circumferebat, haec redemptio animae et corporis designabatur: ideoque ait: Da pro me et te: quia jam talis non didrachma, sed stater, et pro Christo erat et pro Christi praedicatione solvendus.

CAPUT XVIII. De infantibus inhibitis, et de humilitate eorum assumenda, de manu et pede et oculo eruendo, de ove perdita, de corripiendis fratribus secreto primum, tum duobus testibus, postremo Ecclesia praesente. Semper ignoscendum. Qui conservum, remisso sibi a domino debito, suffocat.

1. Pueri credentes. Puerorum indoles. In illa die accesserunt discipuli ad Jesum, dicentes: Quis putas major est in regno coelorum? et reliqua (Matth., XVIII, 1). Non nisi reversos in naturam puerorum introire regnum coelorum Dominus docet, id est, in simplicitatem puerilem vitia corporum nostrorum animaeque revocanda. Pueros autem, credentes omnes per audientiae fidem nuncupavit. Hi enim patrem sequuntur, matrem amant, proximo velle malum nesciunt, curam opum negligunt: non insolescunt, non oderunt, non mentiuntur, dictis credunt, et quod audiunt verum habent. Et haec omnium affectionum assumpta in nobis et consuetudo et voluntas, coelorum iter pervium praestat. Revertendum igitur est ad simplicitatem infantium: quia in ea collocati, speciem humilitatis dominicae circumferemus.

12. Then under the effect of present things, he exposed both the significance of the Law and the constancy of evangelical liberty: so that it might be prompt to be known what the didrachma prefigured in the Law. Peter is commanded to go to the sea, and to cast a hook, and to seek the mouth of the first fish ascending, and to offer the stater found in it for himself and the Lord. The Lord is asked for a didrachma, that is, two denarii; why does Peter offer a stater (embracing four denarii)? Then when he is warned to inquire for the first fish, several are shown also about to ascend. Would even the nature of fishes bear that it should contain in its mouth a stater found by chance on the shore, rather than hide it within its viscera? There underlies, therefore, an interior reason for the present things being effected.

13. For Peter, destined for preaching and made a fisher of men, cast the hook of doctrine into the world, by which he might draw out those wandering and fluctuating from it by the sweetness applied to them. To this hook that blessed first martyr adhered, who contained in his mouth the fourfold denarius: that is, by the unity of the evangelical number, beholding the glory of God and the Lord Christ in his passion, he was preaching. Stephen, therefore, ascended first, Stephen contained the stater in his mouth: in which even the didrachma of the new preaching was held as two denarii. This the Law was prefiguring, it was carrying around the shadow of this truth like an image of the body, this redemption of soul and body was being designated: and therefore he said: "Give for me and thee": because now such was not a didrachma, but a stater, to be paid both for Christ and for the preaching of Christ.

CHAPTER XVIII. On children forbidden, and on assuming their humility; on plucking out the hand and foot and eye; on the lost sheep; on correcting brothers secretly first, then with two witnesses, and finally with the Church present. Always to be forgiven. He who chokes his fellow servant, after the debt had been forgiven to him by the lord.

1. Believing children. The character of children. "In that day the disciples approached Jesus, saying: Who, thinkest thou, is greater in the kingdom of heaven?" and the rest (Matt. XVIII, 1). The Lord teaches that only those who have returned to the nature of children enter the kingdom of heaven, that is, the vices of our bodies and soul are to be recalled to childlike simplicity. Moreover, he called "children" all those believing through the faith of hearing. For these follow the father, love the mother, know not how to wish evil to their neighbor, and neglect the care of wealth: they do not become insolent, they do not hate, they do not lie, they believe what is said, and they hold what they hear as true. And this custom and will of all the affections assumed in us provides a passable way to the heavens. Therefore, one must return to the simplicity of infants: because, placed in it, we will carry about the form of the Lord's humility.

2. Judaeis praestaret cum gentibus Deum ignorasse, quam Christum non recepisse. --Si qui autem in Christi nomine tales receperint, Christi recepti praemium consequuntur: Qui autem scandalizaverit unum de pusillis istis, id est, qui offendiculum tentationis intulerit, expedit ei ut suspendatur mola asinaria in collo ejus, et demergatur in profundum maris (Ibid., 6). Tot tantaeque res non otiose comparatae sunt: et mola, et asinaria, et cum ea in mari mergendus, et hoc ei expediens. Communi omnium sensu, semper quod expedit utile est. Quid ergo utilitatis est, mola asinaria collo suspensa demergi? Mors enim tam gravis proficiet ad poenam: et nescio quomodo erit utile, id expetere quod ultimum sit malorum. Quid ergo sentiri oporteat, quaerendum est. Molae opus, labor est caecitatis: nam clausis jumentorum oculis aguntur in gyrum. Et sub asini quidem nomine, frequenter gentes cognominatas reperimus. Igitur gentes quod agunt, nesciunt: et in vitae suae opere detentae, caeci laboris ignorantia continentur. Judaeis autem scientiae iter in lege praestatum est. Qui si Christi apostolos scandalizarent, rectius illigata collo mola asinaria demersi in mare fuissent, id est, gentium labore depressi in ignorantia saeculi demorarentur: quia illis tolerabilius fuerit nescisse Christum, quam istis prophetatum non recepisse.

3. Scandalum crucis necessarium, et quam periculosum. --Vae huic mundo ab scandalis. Necesse est enim venire scandala; verumtamem vae homini illi, per quem scandalum venit (Ibid., 7). Humilitas passionis scandalum mundo est. In hoc enim maxime ignorantia detinetur humana, quod sub deformitate crucis aeternae gloriae Dominum nolit accipere. Et quid mundo tam periculosum, quam non recepisse Christum? Verumtamen sub hominis nuncupatione, auctorem scandali hujus Judaicum populum designat, per quem omne hoc mundo periculum comparatur, ut Christum in passione abnegent, quem lex et prophetae passibilem praedicaverunt. Ideo vero necesse esse ait venire scandala: quia ad sacramentum reddendae nobis aeternitatis, omnis in eo passionis humilitas esset explenda.

4. Superius autem in abscindendis manu vel pede propinquitatum contineri nomina exposuimus (cap. 4, n. 21): atque ideo cognationem generis Israelitae relinquendam veluti quadam membrorum recisione significat, quia per eam mundo scandala comparentur.

2. It would have been better for the Jews to have been ignorant of God with the Gentiles, than not to have received Christ. --- “But if any shall receive such in the name of Christ, they shall obtain the reward of Christ received: but he that shall scandalize one of these little ones,” that is, who shall bring in the stumbling block of temptation, “it is expedient for him that a millstone be hanged about his neck, and that he be drowned in the depth of the sea” (ibid. 6). So many and such great things were not compared idly: both the millstone, and that it be of an ass, and that he is to be merged in the sea with it, and that this is expedient for him. By the common sense of all, what is expedient is always useful. What usefulness, therefore, is there in being merged with an ass's millstone hung from the neck? For a death so heavy will profit for punishment: and I know not how it will be useful to seek that which is the last of evils. What, therefore, ought to be felt, must be sought. The work of a millstone is the labor of blindness: for with the eyes of the beasts of burden closed, they are driven in a circle. And under the name of the ass, indeed, we frequently find the Gentiles named. Therefore, what the Gentiles do, they do not know: and detained in the work of their life, they are contained by the ignorance of blind labor. But the way of knowledge was provided for the Jews in the Law. If these were to scandalize the apostles of Christ, it would have been more right that they had been merged into the sea with an ass's millstone bound to their neck, that is, depressed by the labor of the Gentiles, they might remain in the ignorance of the world: because it would have been more tolerable for those to have not known Christ, than for these not to have received him who was prophesied.

3. The scandal of the cross necessary, and how dangerous. --- “Woe to this world because of scandals. For it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh” (ibid. 7). The humility of the passion is a scandal to the world. For in this especially is human ignorance detained, that under the deformity of the cross it is unwilling to receive the Lord of eternal glory. And what is so dangerous to the world as not to have received Christ? Nevertheless, under the naming of a man, he designates the Jewish people as the author of this scandal, through whom all this danger is prepared for the world, so that they deny Christ in his passion, whom the Law and the prophets preached as passible. Truly, he said it is necessary for scandals to come: because for the sacrament of eternity to be returned to us, all the humility of the passion in him had to be fulfilled.

4. Moreover, above, in the cutting off of the hand or foot, we exposed that the names of relationships are contained (chap. 4, n. 21): and therefore he signifies that the kinship of the Israelite race is to be left behind as if by a certain cutting off of members, because through it scandals are prepared for the world.

5. Angelorum de nobis cura.---Videte ne contemnatis unum de pusillis istis, qui credunt in me (Ibid., 10). Arctissimum vinculum mutui amoris imposuit, ad eos praecipue qui vere in Domino credidissent. Pusillorum enim angeli quotidie Deum vident (Ibid., 11): quia filius hominis venit salvare quae perdita sunt. Ergo et filius hominis salvat, et Deum angeli vident, et angeli pusillorum sunt. Fidelium orationibus praeesse angelos, absoluta auctoritas est. Salvatorum igitur per Christum orationes angeli quotidie Deo offerunt. Ergo periculose ille contemnitur, cujus desideria ac postulationes ad aeternum et invisibilem Deum ambitioso angelorum famulatu ac ministerio pervehuntur.

6. Ovis una errans, homo. Nonaginta novem non errantes, angeli. Horum numerus ex hominibus perficitur. ---Atque ut ingentem esse in coelis laetitiam reditu humanae salutis ostenderet, comparationis posuit exemplum, ejus qui oves nonaginta novem in montibus reliquisset, et errantem unam requisisset: qua inventa plus gaudii sit, quam habebatur in nonaginta et novem conservatione laetitiae (Ibid., 12). Ovis una, homo intelligendus est, et sub homine uno, universitas sentienda est. Sed in unius Adae errore omne hominum genus aberravit; ergo nonaginta novem non errantes, multitudo angelorum coelestium opinanda est, quibus in coelo est laetitia et cura salutis humanae. Igitur et quaerens hominem, Christus est; et nonaginta novem relictis, coelestis gloriae multitudo est: cui cum maximo gaudio errans homo in Domini corpore est relatus. Merito igitur hic numerus per litteram et Abrahae additur et consummatur in Sara: ex Abram enim Abraham nuncupatur, et ex Sarai Sara accipit nomen. In uno enim Abraham omnes sumus: et per nos, qui unum omnes sumus, coelestis gloriae numerus explendus est. Atque ideo et creatura omnis revelationem filiorum Dei exspectat: et ideo congemiscit et dolet, ut numerus, qui per alpha Abrahae additus est, et qui in alpha consummatus in Sara est, ad coelestem constitutionem incremento credentium impleatur.

7. Correptionis ordo in Judaeos a Deo servatus. ---Quod si peccaverit in te frater tuus, vade et corripe eum, et reliqua (Ibid., 15). Eum ordinem continendae charitatis nobis Dominus imposuit, quem ipse in conservando Israel tenuerat (Lev. XIX, 18): jubet enim peccantem fratrem ab eo solo, in quem peccaverit, corripi atque objurgari. Ipse enim sacrificantem diis alienis populum Judaicum, majestatis suae adventu, et toto praesentis potestatis terrore corripuit.

5. The care of angels for us. — “See that you despise not one of these little ones who believe in me” (ibid. 10). He imposed the tightest bond of mutual love, especially toward those who had truly believed in the Lord. “For the angels of the little ones daily see God” (ibid. 11): because the Son of Man came to save that which was lost. Therefore the Son of Man also saves, and the angels see God, and they are the angels of the little ones. That angels preside over the prayers of the faithful is absolute authority. Therefore, the angels daily offer to God the prayers of those saved through Christ. Therefore, he is dangerously despised whose desires and petitions are carried to the eternal and invisible God by the ambitious attendance and ministry of angels.

6. One wandering sheep, man. Ninety-nine not wandering, angels. Their number is completed from men. ---And that he might show that there is great joy in heaven at the return of human salvation, he set the example of a comparison of him who had left ninety-nine sheep in the mountains, and had sought one wandering: which being found, there is more of joy than was had in the preservation of the ninety and nine (ibid. 12). One sheep is to be understood as man, and under one man the universality is to be felt. But in the error of the one Adam the whole race of men wandered away; therefore the ninety-nine not wandering are to be thought of as the multitude of heavenly angels, to whom there is joy and care for human salvation in heaven. Therefore, both he who seeks man is Christ; and the ninety-nine left behind are the multitude of heavenly glory: to which wandering man was brought back in the body of the Lord with greatest joy. Deservedly, therefore, this number is both added to Abraham through a letter and is consummated in Sarah: for from Abram he is named Abraham, and from Sarai Sarah receives her name. For in the one Abraham we all are: and through us, who are all one, the number of heavenly glory is to be fulfilled. And therefore also every creature waits for the revelation of the sons of God: and therefore it groans and sorrows, so that the number, which was added to Abraham through alpha, and which was consummated in Sarah in alpha, may be filled to the heavenly constitution by the increase of believers.

7. The order of correction toward the Jews preserved by God. --- “But if thy brother shall sin against thee, go and rebuke him,” and the rest (ibid. 15). The Lord imposed upon us that order of maintaining charity which he himself had held in preserving Israel (Lev. XIX, 18): for he commands the sinning brother to be rebuked and upbraided by him alone against whom he has sinned. For he himself rebuked the Jewish people sacrificing to alien gods by the advent of his majesty and by all the terror of his present power.

Et tum, cum idem populus Dei propinquantis adventum, extra montem licet positus, ferre non potuit, inobedienti etiam unum atque duos jussit adhiberi, ut in ore duum testimonium fides verbi ac veritas maneat: quia insolenti Israel lex et prophetae et Joannes est missus, testibusque istis ut peccare desineret conventus est, tertio ipso Domini adventu, tamquam coetu Ecclesiae inspectantis, admonitus est: frustra quoque habitis his objurgationibus, publicani aut ethnici vilitate negligitur.

8. Ligandi et solvendi potestas apostolis data. ---Ad terrorem autem metus maximi, quo in praesens omnes continerentur, immobile severitatis apostolicae iudicium praemisit: ut quos in terris ligaverint id est, peccatorum nodis innexos reliquerint, et quos solverint, confessione videlicet veniae receperint in salutem (Matth., XVIII, 18); hi apostolicae conditione sententiae in coelis quoque aut soluti sint aut ligati.

9. Unitatis merito nil negat Deus. ---In tantum igitur humanae pacis studuit concordiae, ut unitatis merito omnia, quae a Deo precanda sint, impetranda esse confirmet (Ibid., 19 et 20); et ubi duo atque tres pari spiritu ac voluntate collecti sint, ibi se medium eorum pollicetur futurum. Ipse enim pax atque charitas, sedem atque 760 habitationem in bonis et pacificis voluntatibus collocabit.

10. Deus sine modo nobis ignoscens, vult et nos sine modo aliis ignoscere. In Cain homicidarum, in Lamech Deicidarum poena est adumbrata. ---Quaerenti deinde Petro, an peccanti in se fratri septies remitteret, respondit: Non usque septies, sed usque septuagiessepties (Ibid., 21 et 22). Omni modo ad similitudinem nos humilitatis ac bonitatis suae instruit, et molliendis ac frangendis turbidorum motuum notrorum aculeis, placabilitatis suae confirmat exemplo: quippe peccatorum omnium veniam per fidem tribuens. Neque enim naturae nostrae vitia indulgentiam merebantur. Ergo venia omnis ex eo est: cum etiam ea quae in se sint peccata, post reditum confessionis indulgeat. Solvenda quidem per Cain poena in septuplum constituta est (Gen. IV, 24): sed peccatum illud in hominem est; in Abel enim fratrem peccatum usque ad necem fuerat. Sed in Lamech supplicium usque ad septuagies et septies est constitutum; et in eo, quantum existimamus, constituta in auctores dominicae passionis est poena.

And then, when the same people were unable to bear the advent of God approaching, although placed outside the mountain, he commanded even one and two to be applied to the disobedient, so that in the mouth of two witnesses the faith of the word and the truth might remain: because to the insolent Israel the Law and the prophets and John were sent, and by these witnesses he was convened that he might cease to sin; thirdly, he was admonished by the advent of the Lord himself, as if by the assembly of the looking Church: and these upbraidings having been held in vain, he is neglected in the vileness of a publican or a heathen.

8. The power of binding and loosing given to the apostles. ---Moreover, for the terror of greatest fear, by which all might be contained for the present, he sent ahead the immobile judgment of apostolic severity: so that those whom they shall have bound on earth, that is, whom they shall have left bound in the knots of sins, and those whom they shall have loosed, namely whom they shall have received into salvation by the confession of pardon (Matt. XVIII, 18); these by the condition of the apostolic sentence are also either loosed or bound in the heavens.

9. God denies nothing by the merit of unity. ---He was so zealous, therefore, for the concord of human peace, that he confirms that all things which are to be prayed for from God are to be obtained by the merit of unity (*ibid.* 19 and 20); and where two and three are gathered with equal spirit and will, there he promises that he will be in the midst of them. For he himself is peace and charity, and will place his seat and habitation in good and peaceful wills.

10. God, forgiving us without measure, wishes us also to forgive others without measure. In Cain the punishment of homicides, in Lamech that of Deicides is adumbrated. ---Then to Peter asking whether he should remit a sinning brother seven times, he replied: "Not until seven times, but until seventy times seven" (*ibid.* 21 and 22). In every way he instructs us to the likeness of his humility and goodness, and confirms us by the example of his placability in softening and breaking the stings of our turbulent motions: namely, bestowing the pardon of all sins through faith. For the vices of our nature did not deserve indulgence. Therefore, all pardon is from him: since he even indulges those sins which are against himself, after the return of confession. Indeed, the punishment to be paid through Cain was established sevenfold (Gen. IV, 24): but that sin was against a man; for the sin against the brother Abel had been even unto death. But in Lamech the punishment was established until seventy and seven times; and in it, as far as we think, the punishment was established for the authors of the Lord's passion.

Sed Dominus per confessionem credentium hujus criminis veniam largitur, id est, per baptismi munus obtrectatoribus ac persecutoribus gratiam salutis indulget: quanto magis oportere ostendit sine modo ac numero veniam a nobis esse reddendam, nec cogitandum quotiens remittamus; sed (supple, oportere) ut irasci his qui in nos peccant, quotiens irascendi necessitas exstiterit, desinamus? Quae utique veniae assiduitas docet, nullum omnino penes nos irae tempus esse oportere: quando omnium omnino peccaminum veniam Deus nobis suo potius munere, quam nostro merito largiatur. Neque enim fas est, nos ex praescripto legis, dandae veniae numero concludi, cum per Evangelii gratiam sine modo nobis a Deo fuerit indulta.

11. Quin etiam ad perfectae bonitatis affectum comparationis posuit exemplum, in qua servo unde redderet non habenti, omne Dominus debitum relaxavit (Ibid., 26): conservoque suo servus ille exiguum quod sibi debebatur extorquens, per hoc voluntatis suae vitium donum munificentiae Domini et liberalitatis amisit. Absoluta autem comparationis ejus est ratio, atque ab ipso Domino omnis exposita est.

CAPUT XIX.

Uxorem non debere dimittere, de eunuchis, de infantibus inhibitis. Divitem difficile introire in regnum coelorum.

1. Cur Galilaeos in Judaeae finibus curet Christus. ---Et factum est, cum locutus esset sermones istos Jesus, transtulit se in Galilaeam, et venit in fines Judaeae, etc. (Matth. XIX, 1). Galilaeos in Judaeae finibus curat. Potuerat namque aegrotorum turbas non fatigare, et intra ipsam Galilaeam opem ferre debilibus: sed typica ratio etiam locorum erat explenda privilegiis, ut peccata gentium in eam veniam quae Judaeae parabatur admitteret.

2. Tunc accesserunt ad eum Pharisei, tentantes eum, et dicentes: Si licet homini dimittere uxorem suam quacumque ex causa (Ibid., 3)? In eo sermone, qui de uxore et de repudio est, occurrit illud, aliter scriptum esse in Genesi (II, 24), quam nunc in praesens Dominus sit locutus (Matth. XIX, 4 et 5). Illic enim sub verbis Adae res omnis refertur: hic Dominus indicat ab eo, qui et hominem figuraverit et mulierem fecerit, omnia illa dicta esse.

But the Lord bestows the pardon of this crime through the confession of believers, that is, through the gift of baptism he indulges the grace of salvation to detractors and persecutors: how much more does he show that pardon ought to be rendered by us without measure and number, nor should we think how often we remit; but (supply, it is necessary) that we should cease to be angry with those who sin against us, as often as the necessity of being angry shall have arisen? Which constancy of pardon certainly teaches that there ought to be no time of anger at all with us: when God bestows the pardon of all sins entirely by his own gift rather than by our merit. For it is not right that we, by the prescription of the Law, should be concluded in the number of giving pardon, when through the grace of the Gospel it has been indulged to us by God without measure.

Furthermore, he set an example of comparison for the affection of perfect goodness, in which the Lord relaxed the whole debt to a servant not having wherewith to render (*ibid.* 26): and that servant, extorting from his fellow servant the little that was owed to him, through this vice of his will lost the gift of the Lord's munificence and liberality. Moreover, the reason for this comparison is absolute, and it was all exposed by the Lord himself.

CHAPTER XIX.

A wife ought not to be dismissed; on eunuchs, on children forbidden. A rich man difficult to enter into the kingdom of heaven.

1. Why Christ heals the Galileans in the borders of Judea. --- "And it came to pass, when Jesus had spoken these words, he transferred himself into Galilee, and came into the borders of Judea," etc. (*Matt.* XIX, 1). He heals the Galileans in the borders of Judea. For he could have not fatigued the crowds of the sick and brought help to the weak within Galilee itself: but the typical reason even of places had to be fulfilled by privileges, so that he might admit the sins of the Gentiles into that pardon which was being prepared for Judea.

2. "Then the Pharisees approached him, tempting him, and saying: Is it lawful for a man to dismiss his wife for any cause?" (*ibid.* 3). In that speech which is about the wife and about repudiation, it occurs that it is written otherwise in *Genesis* (II, 24) than the Lord has now spoken in the present (*Matt.* XIX, 4 and 5). For there the whole matter is related under the words of Adam: here the Lord indicates that all those things were said by him who both figured man and made the woman.

Sed nos secuti apostolicam auctoritatem, qui hoc mysterium grande esse professus est, se autem in Christo atque in Ecclesia accipere (Ephes. V, 32; vid. cap. 22, n. 3), locum hunc sicuti est intactum relinquamus. Admonemus tamen legentem, ut quotienscumque de hac eadem quaestione se consulat, verborum virtutes, et quibus Dominus responderit, et quibus discipuli usi sint, diligenter advertat: Pauli autem apostoli de hoc affectum, vel silentis, vel interdum sub aliis locis tractantis, expendat. Nobis circa eunuchos sermo sit et voluntas. In uno posuit naturam, in altero necessitatem, in tertio voluntatem (Ibid., 12): naturam in eo qui ita nascitur, necessitatem in eo qui ita factus est, voluntatem in illo qui spe regni coelestis, talis esse decreverit: cui nos similes effici, si tamen possimus, admonuit.

3. Infantes, gentes a discipulis inhibentur prae favore Israel. --Tunc oblatis sunt ei infantes, ut manus his imponeret et oraret: Discipuli autem prohibebant eos, et reliqua (Ibid., 13). Novum est, discipulos prohibuisse ne infantes ad Christum accederent, qui offerebantur ut super eos manum imponeret et oraret. Res evangelica, ut diximus, inter praesentis et futuri effectum, mediam utrique rei et congruam rationem temperavit: ut his, quae efficiebantur, futuri species adhaereret. Infantes quidem vere oblatis sunt, sed et vere inhibiti sunt. Sed hi gentium forma sunt, quibus per fidem et auditum salus redditur. Verum ex affectu primum salvandi Israel, a discipulis inhibentur 762 accedere. Inhibendi quidem voluntas placabilitati apostolicae non convenit: sed in typicam consummationem prohibendorum infantium subrepat instinctus. Quos Dominus ait non oportere prohiberi, quia talium sit regnum coelorum: munus enim et donum Spiritus sancti per impositionem manus et precationem, cessante legis opere, erat gentibus largiendum.

4. Judaeorum insolentia in juvene adumbrata. Christus quatenus non bonus.--- Et ecce unus accessit ad eum, et ait illi: Magister, quid boni faciam ut habeam vitam aeternam? et reliqua (Ibid., 16). Opportune post sermonem superiorem; quo et infantes inhibiti sunt, et talium regnum coelorum esse responsum est, succedit hic juvenis, requirens quibusnam bonis operibus vitam aeternam habere posset. Juvenis iste et interrogavit, et insolens fuit, et rursum moestus est factus: resque omnes, quae scriptae sunt, gestae effectaeque sunt.

But we, having followed the apostolic authority, who professed this mystery to be great, but that he accepted it in Christ and in the Church (Ephes. V, 32; see cap. 22, n. 3), let us leave this place untouched as it is. We admonish the reader, however, that as often as he consults himself on this same question, he should diligently notice the virtues of the words, both those with which the Lord responded and those which the disciples used: and he should weigh the affection of the apostle Paul concerning this, either silent or sometimes treating it under other places. Let our speech and will be about eunuchs. In one he placed nature, in another necessity, in the third will (*ibid.* 12): nature in him who is so born, necessity in him who was so made, will in him who, by the hope of the kingdom of heaven, shall have decreed to be such: to whom he admonished us to be made similar, if only we are able.

3. Infants, the Gentiles, are forbidden by the disciples in favor of Israel. — “Then were little children presented to him, that he should impose hands upon them and pray: and the disciples rebuked them,” and the rest (*ibid.* 13). It is new that the disciples forbade infants to approach Christ, who were offered so that he might impose his hand upon them and pray. The evangelical matter, as we have said, between the effect of the present and the future, tempered a middle reason congruent to both matters: so that the form of the future might adhere to those things which were being effected. Infants indeed were truly offered, but also truly forbidden. But these are the form of the Gentiles, to whom salvation is returned through faith and hearing. But from the affection of first saving Israel, they are forbidden by the disciples to approach. The will of forbidding indeed does not agree with apostolic placability: but the instinct of forbidding the infants creeps in for typical consummation. Whom the Lord said ought not to be forbidden, because of such is the kingdom of heaven: for the gift and boon of the Holy Spirit through the imposition of the hand and prayer, the work of the Law ceasing, was to be bestowed upon the Gentiles.

4. The insolence of the Jews adumbrated in the young man. To what extent Christ is not good. — “And behold one came to him, and said to him: Master, what good shall I do that I may have life everlasting?” and the rest (*ibid.* 16). Opportunely after the speech above, by which both infants were forbidden and it was responded that the kingdom of heaven is of such, this young man succeeds, inquiring by what good works he could have eternal life. This young man both questioned, and was insolent, and again was made sorrowful: and all the things which were written, were carried out and effected.

Sed admonuimus ea, quae sub Deo agebantur, praesentium effectibus consequentium formam praetulisse: atque ita semper in Scripturis coelestibus sermonem omnem temperatum fuisse, ut non minus his quae gerebantur, quam eorum quae gerenda essent similitudini conveniret. Juvenis hic itaque formam Judaici populi habet, in lege insolentis, et nihil praeter praecepta Moysi spei exspectantis a Christo. Cui Dominus, in responsione ipsa, severitatem iudicii ex se futuri protestatus est, dicens (Ibid., 17): Quid me vocas bonum? (V. lib. IX de Trin., n. 16.) Is enim, cui necesse sit impia et iniqua punire, nomine bonitatis abstinuit, soli hoc nomen Deo patri reservans, qui se, iudicem dando, officio severitatis exuerit: non quod bonus et ipse non esset, sed quod congrua in cum severitate iudex esset usus.

5. Judaei in lege gloriantes lege convincuntur nil recti egisse. Hunc igitur ex lege insolentem, sollicitum de salute remittit ad legem: ut in ea ipsa, in qua gloriaretur, intelligeret nihil se exinde recti operis fecisse. Verbis enim legis ei Dominus respondit. Sed adolescens, tamquam populus insolens et glorians, in lege confidit, cui tamen obsecutus ex nullo est. Jussus enim fuerat non occidere: prophetas interfecerat. Non moechari: hic corruptelam fidei, et legi adulterium intulerat, et deos alienos adoraverat. Non furari: hic ante quam libertatem credendi in fide Christus redderet, furto legis praecepta dissolvit. Non falsum testem fieri: hic Christum negavit ex mortuis. Patrem et matrem 763 jussus est honorare: hic ipse se a Dei patris atque ab Ecclesiae matris familia abdicavit. Proximum tamquam se amare praeceptus est: hic Christum, qui omnium nostrum corpus assumpsit, et unicuique nostrum assumpti corporis conditione factus est proximus, usque in poenam crucis persecutus est. Ut igitur his depositis, ac recisis omnibus vitiis in legem reverteretur, est jussus.

6. Ab umbra legis ad evangelicam veritatem migrare suadentur.---Sed respondet, haec omnia fecisse se a juventute sua: et quaerit quid adhuc sibi restet (Ibid., 20). Sed, ut diximus, neque superiora illa egerat ad quae remittitur, et in ipsis glorians tamquam consummatus haec loquitur. Cui Dominus respondet, vendenda omnia bona sua esse, et danda pauperibus: et tunc eum futurum esse perfectum, habiturumque thesaurum in coelis (Ibid., 21).

But we admonished that those things which were done under God, preferred the form of consequent things to the effects of present things: and thus all speech in the heavenly Scriptures was always tempered, so that it might agree no less to the similarity of those things which were being done, than of those which were to be done. This young man, therefore, has the form of the Jewish people, insolent in the Law, and expecting nothing of hope from Christ beyond the precepts of Moses. To whom the Lord, in the response itself, protested the severity of judgment about to be from him, saying (*ibid.* 17): “Why callest thou me good?” (V. lib. IX de Trin., n. 16.) For he, to whom it is necessary to punish the impious and the iniquitous, abstained from the name of goodness, reserving this name for God the Father alone, who, by giving a judge, divested himself of the office of severity: not because he himself was not also good, but because the judge was about to use congruent severity against them.

5. The Jews glorying in the Law are convinced by the Law that they have done nothing right. Him, therefore, insolent from the Law and solicitous about salvation, he remits to the Law: so that in that very Law in which he gloried, he might understand that he had done no work of right from then on. For the Lord responded to him with the words of the Law. But the youth, as an insolent and glorying people, trusts in the Law, which nevertheless he has obeyed from none. For he had been commanded not to kill: he had slain the prophets. Not to commit adultery: he had brought in the corruption of faith and adultery to the Law, and had adored alien gods. Not to steal: he, before Christ rendered the liberty of believing in faith, dissolved the precepts of the Law by theft. Not to be a false witness: he denied Christ from the dead. He was commanded to honor father and mother: he himself abdicated from the family of God the Father and from the mother Church. He was commanded to love his neighbor as himself: he persecuted Christ even unto the punishment of the cross, who assumed the body of us all, and was made neighbor to each of us by the condition of the assumed body. Therefore, he was commanded that, these having been deposited and all vices cut away, he should return into the Law.

6. They are persuaded to migrate from the shadow of the Law to the evangelical truth. — But he responds that he has done all these things from his youth: and he asks what yet remains for him (*ibid.* 20). But, as we said, he had neither done those superior things to which he is remitted, and glorying in them as if consummated he speaks these things. To whom the Lord responds, that all his goods are to be sold, and given to the poor: and then he will be perfect, and will have treasure in heaven (*ibid.* 21).

Respondetur huic quidem juveni, pulcherrimo illo ac maxime utili relinquendi saeculi praecepto, quo jactura terrenae substantiae coelorum opes emendae sunt: sed in eo quod bona sua vendere et dare pauperibus jubetur, confidentiam legis relinquere admonetur, et eam felici commercio mutare: et ut meminerit umbram in ea veritatis esse, quae deinceps pauperibus, id est, gentibus sit sub ipsius veritatis corpore dividenda; haec autem neminem posse efficere, nisi qui sequi coeperit Christum.

7. Quid sit quod adolescens a juventute legi se servisse testetur.---Sed adolescens, auditis his, tristis recessit (Ibid., 22): multam enim opulentiae fiduciam habebat ex lege. Atque in eo etiam typicae efficientiae ratio servata est, ut cum adolescentem hunc esse significet, ipse superius dixerit, ab omni se juventute sua praeceptis his quae habentur in lege servivisse: cum adolescentia intra juventutem sit, et posterior aetatis gradus non possit intra prioris terminos contineri. Sed hoc ideo, ut a juventute hoc serviente, longum jam in opere legis populi tempus ostenderet.

8. Israeli superbo difficilis coeli aditus.---Dehinc Dominus cognita adolescentis moestitudine respondit, difficile divitem venturum in regnum coelorum (Ibid., 23). Divitem se igitur Israel, ut diximus, legis fiducia gloriabatur. Huic difficilis est aditus in coelum, veteres opes sub Abrahae nomine inanis prosapiae ambitione retinenti.

9. Crimen non est in habendo, sed in habendi modo. Opum cura periculosa.---Quin etiam adjecit, camelum facilius per foramen acus posse transire, quam coelorum regnum divitem introire (Ibid., 24). Habere criminis non est, sed modus in habendo retinendus est. Nam quomodo impertiendum est, quomodo communicandum, si impertiendi et communicandi materia non relinquatur? Ergo nocenter magis habere, quam illud ipsum habere fit crimen. Sed periculosa cura est, velle ditescere: et grave onus innocentia subit, incrementis opum occupata. Rem enim saeculi, famulatus Dei non sine saeculi ipsius vitiis assequitur. Hinc difficile est divitem regnum coelorum adire. Atque etiam, quia uti plures his quae habent recte possent, ea in sermone Domini ratio servata est, ut non absolute regnum coelorum nemo introire posset; sed intelligi posset futurorum raritas ex difficultate. Et haec quidem ad simplicis sensus intelligentiam pertinent: verum eodem cursu interioris causae ordo retinendus est.

It is responded to this young man, indeed, by that most beautiful and especially useful precept of leaving the world, by which at the loss of earthly substance the riches of the heavens are to be bought: but in that he is commanded to sell his goods and give to the poor, he is admonished to leave the confidence of the Law, and to change it by a happy commerce: and that he may remember that there is a shadow of truth in it, which thereafter is to be divided among the poor, that is, the Gentiles, under the body of the truth itself; but that no one can effect these things unless he has begun to follow Christ.

7. What it means that the youth testifies that he has served the Law from his youth. — But the youth, these things having been heard, went away sorrowful (*ibid.* 22): for he had much confidence of opulence from the Law. And in that also the reason of typical efficiency was preserved, that since he signifies this one to be a youth, he himself said above that he had served these precepts which are held in the Law from all his youth: since adolescence is within youth, and a later stage of age cannot be contained within the limits of a prior one. But this was so that he might show a long time of the people already in the work of the Law from this youth serving it.

8. To proud Israel the entrance of heaven is difficult. — Hence the Lord, the sorrow of the youth being known, responded that it is difficult for a rich man to come into the kingdom of heaven (*ibid.* 23). Proud Israel, therefore, as we said, was glorying in the confidence of the Law. To this one the entrance into heaven is difficult, retaining ancient riches under the name of Abraham in the ambition of a vain lineage.

9. The crime is not in having, but in the mode of having. The care of riches is dangerous. — Furthermore, he added that a camel could more easily pass through the eye of a needle than a rich man enter the kingdom of heaven (*ibid.* 24). To have is not of crime, but the mode in having is to be retained. For how is it to be imparted, how to be communicated, if the material of imparting and communicating be not left? Therefore, it becomes a crime more to have harmfully than to have that thing itself. But the care is dangerous, to wish to become rich: and innocence undergoes a heavy burden, occupied with the increments of wealth. For the ministry of God does not attain the matter of the world without the vices of the world itself. Hence it is difficult for a rich man to approach the kingdom of heaven. And also, because more people might use correctly those things which they have, that reason was preserved in the speech of the Lord, so that not absolutely no one could enter the kingdom of heaven; but the rarity of future things could be understood from the difficulty. And these things indeed pertain to the intelligence of simple sense: but by the same course the order of the interior cause is to be retained.

10. Cur Judaeis difficilis coeli aditus.---Adolescens, ut diximus, insolens, ubi jacturam legis facere praecipitur, moestus et tristis est. Est autem huic populo crux et passio scandalum; et idcirco ipsi nihil salutis ex ea est. Sed gloriatur in lege, et cohaeredes gentes aspernatur, et transire in evangelicam libertatem recusat: atque ideo difficile regnum coelorum introibit. Pauci enim eorum, et juxta multitudinem gentium admodum rari erant credituri: ut (mss. et) difficile praeduratam in lege voluntatem, ad praedicationem evangelicae humilitatis inflecterent.

11. Pervius est gentibus. Cameli natura.---Sed facilius camelus per foramen acus transibit. Non convenit camelo cum acus foramine: neque in angustiis cavernae exiguiusculae, recipi poterit belluae ingentis informitas. Sed in primordio libri (cap. 2, n. 2), sub vestitu Johannis, in camelo gentes significari admonuimus. Pecus enim hoc verbis obedit, metu continetur, jejunii patiens est, et oneri suo quadam disciplinae ratione succumbit: cujus exemplo, gentium immanitas ad obedientiam praeceptorum coelestium emollitur. Hae igitur angustissimum iter regni coelestis introeunt: acus scilicet, quae est verbi novi praedicatio, per quam corporum vulnera assuntur, et dissuta vestium retexuntur, et mors ipsa compungitur. Ergo hujus novae praedicationis hoc iter est: in quod facilius informitas gentium introibit, quam opulencia divitis, id est, gloriantis in lege.

CAPUT XX.

De spe apostolorum, de novissimis primis efficiendis. Ubi conducuntur operarii ad vineam.

De filiis Zebedaei, de primo accubitu, de duobus caecis secus viam sedentibus.

1. Summa sacri textus.---Auditis itaque istis, discipuli admirantur et metuunt, dicentes neminem posse salvari (v. 25-30). Dominus respondit, hoc impossibile esse apud homines, possibile apud Deum. Rursum illi dictis Domini haec reddunt: reliquisse se omnia, et cum ipso esse. Quibus Dominus, cum sederit in majestatis suae sede, sessuros super sedes duodecim, ac totidem tribus Israel judicaturos spon-dit; omnibusque, qui universa reliquerint propter nomen ejus, fructum centupli praemii reservatum: multos autem ex novissimis primos, et ex primis futuros novissimos.

10. Why for the Jews the entrance to heaven is difficult. — The young man, as we said, insolent, where he is commanded to make a loss of the Law, is sorrowful and sad. But the cross and passion is a scandal to this people; and therefore there is nothing of salvation from it for them. But they glory in the Law, and spurn the co-heir Gentiles, and refuse to pass into evangelical liberty: and therefore they will difficultly enter the kingdom of heaven. For few of them, and according to the multitude of the Gentiles quite rare, were about to believe: so that they might difficultly inflect a will hardened in the Law to the preaching of evangelical humility.

11. He is passable to the Gentiles. The nature of the camel. — “But it is easier for a camel to pass through the eye of a needle.” A camel does not agree with the eye of a needle: nor can the deformity of a huge beast be received in the straits of a very tiny cavern. But at the beginning of the book (chap. 2, n. 2), under the clothing of John, we admonished that the Gentiles are signified in the camel. For this beast obeys words, is contained by fear, is patient of fasting, and succumbs to its burden by a certain reason of discipline: by whose example, the immanity of the Gentiles is softened to the obedience of heavenly precepts. These, therefore, enter the very narrow way of the kingdom of heaven: the needle, namely, which is the preaching of the new word, through which the wounds of bodies are sewn together, and the unsewn parts of garments are rewoven, and death itself is pierced. Therefore, this is the way of this new preaching: into which the deformity of the Gentiles will enter more easily than the opulence of the rich man, that is, of the one glorying in the Law.

CHAPTER XX.

On the hope of the apostles, on the last being made first. Where laborers are hired for the vineyard. On the sons of Zebedee, on the first reclining, on the two blind men sitting by the way.

1. Summary of the sacred text. — These things having been heard, the disciples wonder and fear, saying that no one can be saved (vv. 25-30). The Lord responded that this is impossible with men, possible with God. Again they render these things to the words of the Lord: that they have left all things and are with him. To whom the Lord, when he shall sit on the seat of his majesty, promised that they would sit upon twelve seats, and would judge the twelve tribes of Israel; and for all who have left all things for his name's sake, the fruit of a hundredfold reward is reserved: but many of the last shall be first, and of the first shall be the last.

2. Spiritualiter intelligi debet.---Multa sunt, quae non sinunt nos simplici intellectu dicta evangelica suscipere. Interpositis enim nonnullis rebus, quae ex natura humani sensus sibi contrariae sunt, rationem quaerere coelestis intelligentiae admonemur. Apostoli dicunt, et sequi se Christum, et se omnia reliquisse: quomodo igitur fiunt tristes, et quomodo metuunt, dicentes saluum esse neminem posse? Namque et ab aliis fieri poterat, si quid fecissent ipsi. Deinde cum fecissent ipsi; quare metus vel unde susceptus est? Additur etiam in responsione Domini, haec apud homines impossibilia, possibilia apud Deum. Numquid apud homines impossibilia erant, quae et Apostoli fecisse se gloriantur, et fecisse eos Dominus agnoscit: et deinceps plures usque ad martyrii beatitudinem essent omnia relicturi? Aut numquid est Deo, quo egere possit; relictumque sit aliquid, quod jactura rerum quas habeat sit sequendum, ut soli ipsi hoc facere possibile sit? Omnis itaque hic sermo est spiritualis.

3. Apostolis sine Lege salus nulla videbatur.---Apostoli enim spiritualiter audientes, neminem ex lege posse salvari, cum ipsi etiam tunc in lege essent; nam vehemens eos amor legis favorque detinuit: hi igitur nondum penitus evangelici mysterii veritate comperta, metuunt neminem saluum esse posse sine lege: quia omnem salutem etiam tunc in lege constituent. Sed Dominus brevi absolutaque ratione, eorumdem et ignorantiam et metum solvit, dicens, Hoc quidem impossibile est apud homines possibile autem apud Deum. Quid enim Iudaeo tam sine effectu videtur, ut ab homine magis salutem exspectanti et ex lege, quam ut in crucis scandalo legislatio, et testamentum, et adoptio, et haereditas negligatur? Quid autem Dei virtuti tam possibile est, quam ut per fidem salvet, ut per aquam regeneret, ut per crucem vincat, ut per Evangelia adoptet, ut per resurrectionem ex morte vivificet?

4. Regeneratio quid. Centesimus fructus.---Quibus auditis apostoli cito credunt, seseque omnia reliquisse profitentur. Sed hanc eorum obedientiam cito Dominus muneratur, omnem difficultatem superioris quaestionis absolvens, cum dicit: Vos qui secuti estis me in regeneratione iudicabitis duodecim tribus Israel. Secuti in regeneratione sunt, in lavacro baptismi, in fidei sanctificatione, in adoptione haereditatis, in resurrectione ex mortuis.

2. It ought to be understood spiritually. — There are many things which do not allow us to receive the evangelical words with a simple understanding. For some things having been interposed which are contrary to themselves from the nature of human sense, we are admonished to seek the reason of heavenly intelligence. The apostles say both that they follow Christ and that they have left all things: how then do they become sorrowful, and how do they fear, saying that no one can be saved? For it could also be done by others, if they themselves had done something. Then when they themselves had done it; why the fear or whence was it taken up? It is also added in the response of the Lord, that these things are impossible with men, possible with God. Were those things impossible with men, which both the apostles glory that they have done and the Lord acknowledges that they have done: and thereafter many more even unto the blessedness of martyrdom were about to leave all things? Or is there something for God that he can lack; and has something been left behind, which must be followed by the loss of the things which he has, so that it is possible for him alone to do this? Therefore, this entire speech is spiritual.

3. To the apostles, no salvation seemed possible without the Law. — For the apostles, hearing spiritually that no one can be saved from the Law, when they themselves also then were in the Law; for a vehement love and favor of the Law detained them: these, therefore, the truth of the evangelical mystery not yet being fully found out, fear that no one can be saved without the Law: because they constitute all salvation even then in the Law. But the Lord, by a brief and absolute reason, dissolved both their ignorance and fear, saying: "This indeed is impossible with men, but possible with God." For what seems so without effect to a Jew, expecting salvation from a man and from the Law, as that legislation, and testament, and adoption, and inheritance should be neglected in the scandal of the cross? But what is so possible to the power of God, as that he should save through faith, that he should regenerate through water, that he should conquer through the cross, that he should adopt through the Gospels, that he should vivify through resurrection from death?

4. What regeneration is. The hundredfold fruit. — These things having been heard, the apostles quickly believe, and profess that they have left all things. But the Lord quickly rewards this obedience of theirs, dissolving every difficulty of the previous question, when he says: "You who have followed me in the regeneration shall judge the twelve tribes of Israel." They followed in the regeneration, in the washing of baptism, in the sanctification of faith, in the adoption of inheritance, in the resurrection from the dead.

Haec enim illa regeneratio est, quam apostoli sunt secuti, quam lex indulgere non potuit, quae eos super duodecim thronos in iudicandis duodecim tribubus Israel, in duodecim patriarcharum gloria copulavit. Caeteris quoque contemptu saeculi se sequentibus, centesimi fructus copiam pollicetur. Hic centesimus fructus est, qui in centesima ove cum coelesti laetitia expletur. Hic centesimus fructus est, quem perfectae terrae ubertas consequitur. Qui Ecclesiae honor jam in Sarae (V. cap. 18, n. 6) cognomento est destinatus, et jactura legis ac fide evangelica promerendus est: atque ita (subaud. pollicetur) ex novissimis primos efficiendos, quia novissimi efficiantur ex primis.

5. Pater familias. Vineae. Denarius. Forum.---Simile est regnum coelorum homini patri familias, qui exivit primo mane conducere operarios, et reliqua. (Matth. XX, 1.) Comparatio omnis per se absoluta est: sed personis distinguenda, et discernenda temporibus est. Patrem familias hunc, Dominum nostrum Jesum Christum existimari necesse est: qui totius humani generis curam habens, omni tempore universos ad culturam legis vocaverit. Vineae vero, legis ipsius opus et obedientiam; denarium autem, obedientiae ipsius praemium significari intelligimus. Et de denario jam superius tractavimus. De vinea vero, opportunius in consequentibus rationem afferemus. Forum autem pro saeculo accipi res ipsa admonet, aequabiliter turbis hominum, calumniarum, injuriarumque contentionibus, et diversorum negotiorum difficultatibus semper tumultuosum.

6. Quinque testamenta. Quando Christus in carne natus sit.---In prima igitur hora, tempus constituti testamenti ad Noe ex matutini significatione 767 noscendum est, tertia autem hora ad Abraham, sexta ad Moysen, nona ad David et prophetas. Totidem enim testamenta humano generi constituta per singulos reperiuntur, quotidem ad forum enumerantur egressus. In undecima autem hora, corporei adventus Domini tempus ostendit; nam ex omni numero, qui spatio est praesentis saeculi constitutus, in eam rationem convenit ortus ejus ex Maria, in quam undecimae horae tempus ex die est. Divisione enim per quingentenum numerum facta, in omni sex millium annorum summa, tempus corporei ortus ejus undecimo divisionis totius calculo supputatur.

For this is that regeneration which the apostles followed, which the Law could not indulge, which coupled them upon twelve thrones in judging the twelve tribes of Israel, in the glory of the twelve patriarchs. To others also following him in contempt of the world, he promises an abundance of the hundredfold fruit. This hundredfold fruit is that which is filled in the hundredth sheep with heavenly joy. This hundredfold fruit is that which the fertility of the perfect land follows. Which honor of the Church was already destined in the surname of Sarah (v. chap. 18, n. 6), and is to be merited by the loss of the Law and by evangelical faith: and thus he promises that the last are to be made first, because the first are made the last.

5. The father of a family. The vineyard. The denarius. The marketplace. — “The kingdom of heaven is like to a man that is a father of a family, who went out early in the morning to hire laborers,” and the rest (Matt. 20:1). Every comparison is absolute in itself: but it is to be distinguished by persons and discerned by times. It is necessary that this father of a family be thought to be our Lord Jesus Christ: who, having care of the entire human race, at all times called everyone to the culture of the Law. We understand that the vineyard signifies the work and obedience of the Law itself; but the denarius signifies the reward of that same obedience. And we have already treated of the denarius above. But concerning the vineyard, we shall bring forth the reason more opportunely in what follows. The matter itself admonishes that the marketplace be taken for the world, always tumultuous with equal crowds of men, contentions of calumnies and injuries, and the difficulties of diverse businesses.

6. The five testaments. When Christ was born in the flesh. — In the first hour, therefore, the time of the testament established for Noah is to be known from the significance of the morning; but the third hour for Abraham, the sixth for Moses, the ninth for David and the prophets. For just as many testaments are found established for the human race, as many goings out to the marketplace are enumerated. But in the eleventh hour, it shows the time of the bodily advent of the Lord; for from all the number which is established in the space of the present world, his birth from Mary agrees in that reason, into which the time of the eleventh hour is from the day. For a division having been made by the number of five hundred, in every sum of six thousand years, the time of his bodily birth is computed in the eleventh calculation of the entire division.

7. Judaei gentibus invident gratiam.---Et quidem diversus ad undecimae horae operarios sermo est. Primis enim, sed et caeteris dictum est: *Ite ad vineam* (Ibid., 4): merces tamen denarii cum primo constituta est; nam caeteris, justae solutionis promissa spes est, novissimis vero dicitur: *Quid hic statis* (Ibid., 6)? quia quamvis ad Israel lata lex fuerat, voluntas tamen gentium non excludebatur a lege. Qui responderunt: *Nemo nos conduxit* (v. 7). Debitum namque erat per orbem terrarum Evangelium praedicari, et gentes fidei justificatione salvari. Hi igitur mittuntur ad vineam. Et cum sero esse coepisset, donum constitutae in totius diei labore mercedis, primi operarii horae vespers consequuntur (v. 8). Merces quidem ex dono nulla est, quia debetur ex opere; sed gratuitam gratiam Deus omnibus ex fidei justificatione donavit: verum secundum insolentiam populi jam sub Moyse contumacis, hinc murmur operantium est, hinc gratuita mercedis invidia est, quod sine longi laboris difficultate, et sub aestus nomine non longo in eos diabolici instinctus calore flagrante, idem praemium redhibeatur operantibus. Sed ideo quod apud homines impossibile est, possibile est apud Deum: ut mercedem legis optime et inculpabiliter custoditae, donum gratiae per fidem credentibus primis ex novissimis largiatur.

8. Et adscendens Jesus Jerosolymam assumpsit duodecim discipulos, et ait illis : *Ecce ascendimus Jerosolymam, et reliqua* (Ibid., 17 et 18). Jam sine scandalo audituris apostolis sacramentum crucis Dominus exponit (denique nulla hunc sermonem moestitia consequitur): confirmatis scilicet superiore sermone, per fidem crucis novissimos primos futuros; divitibus autem, id 768 is, confidentibus legis in eandem crucem scandalizantibus, invium iter regni coelorum futurum.

9. Zebedaei filiorum mater, lex; filii ejus, Judaei credentes.---Tunc accessit ad eum mater filiorum Zebedaei cum filiis suis, et reliqua (Ibid. 20). Non sine aliquo momento rerum ita effectum fuisse existimandum est, ut mater filiorum Zebedaei Dominum deprecaretur. Numquid et filiis petendi familiaritas non erat? Sed erat gestorum effectibus prophetandum. Apostoli quidem jam ex lege crediderant, quae eos in fidem evangelicam nutriverat. Itaque in matre filiorum Zebedaei lex intelligitur quae confidentia privilegii sui pro credentibus ex se populis deprecatur.

7. The Jews envy the grace to the Gentiles. — And indeed there is a diverse speech to the laborers of the eleventh hour. For to the first, but also to the others, it was said: “Go to the vineyard” (ibid. 4): nevertheless the reward of a denarius was established with the first; for to the others, the hope of a just payment was promised; but to the last it is said: “Why stand you here?” (ibid. 6) because although the Law had been brought to Israel, nevertheless the will of the Gentiles was not excluded from the Law. Who responded: “No man hath hired us” (v. 7). For it was due that the Gospel be preached throughout the whole world, and the Gentiles be saved by the justification of faith. These, therefore, are sent to the vineyard. And when it had begun to be evening, the first laborers follow the gift of the reward established in the labor of the whole day at the hour of evening (v. 8). Indeed, there is no reward from a gift, because it is owed from work; but God gave gratuitous grace to all from the justification of faith: but according to the insolence of the people already contumacious under Moses, hence is the murmur of the laborers, hence is the envy of the gratuitous reward, because without the difficulty of long labor, and under the name of heat in a not long burning heat of diabolical instinct against them, the same reward is rendered to the laborers. But therefore what is impossible with men, is possible with God: so that he may bestow the reward of the Law best and blamelessly kept, as a gift of grace through faith to the first from the last who believe.

8. “And Jesus going up to Jerusalem took the twelve disciples,” and said to them: “Behold we go up to Jerusalem,” and the rest (ibid. 17 and 18). Now to the apostles about to hear without scandal, the Lord exposes the sacrament of the cross (finally no sorrow follows this speech): they being confirmed, namely, by the speech above, that through the faith of the cross the last would be first; but to the rich, that is, those trusting in the Law stumbling at the same cross, the way of the kingdom of heaven would be impassable.

9. The mother of the sons of Zebedee, the Law; her sons, the believing Jews. — “Then came to him the mother of the sons of Zebedee with her sons,” and the rest (ibid. 20). It is not to be thought that it was so effected without some moment of things, that the mother of the sons of Zebedee should deprecate the Lord. Was there not also a familiarity of asking for the sons? But it was to be prophesied by the effects of the deeds. The apostles indeed had already believed from the Law, which had nourished them into evangelical faith. Therefore, in the mother of the sons of Zebedee the Law is understood, which by the confidence of its privilege deprecates for the peoples believing from itself.

Quae quia superius audierat primos novissimos, et novissimos primos futuros; deferri filiis suis orat, ut in Domini regno unus ad dexteram ejus sedeat, alius ad sinistram (Ibid., 21). Cui Dominus respondit, nescire eam quid oret (Ibid., 22). Nihil quidem de gloria apostolorum ambigebatur, et judicatueros eos sermo superior exposuit. Denique in medio sermone an calicem suum possent bibere interrogat. Non utique de communis poculi genere loquebatur; neque enim labor est bibere de calice: sed ille de calice sacramenti passionis interrogat. At illi, qui jam martyrii libertatem constantiamque retinebant, bibitueros se pollicentur. Dominus collaudans eorum fidem ait, martyrio quidem eos secum compati posse; sed laevae ejus ac dexteræ assidere, aliis a Deo patre fuisse dispositum (Ibid., 23).

10. Qui destinati sint, ut Christo in regno assidant. Et quidem, quantum arbitramur, ita honor iste aliis est reservatus, quod tamen nec apostoli ab eo erunt alieni: qui in duodecim patriarcharum sede consistentes, Israellem judicabunt. Et quantum sentire ex ipsis Evangeliiis licet, in regno coelorum Moyses et Elias assidebunt. Nam cum sponddisset Dominus, visuros quosdam de apostolis, antequam mortem gustarent, filium hominis venientem in regno suo; assumptis Petro et Jacobo et Johanne, apparuit 769 cum gloriae suae habitu, Moyse et Elia in monte comitantibus (Matth. XVI, 28). Et hos quidem eosdem prophetas duos praevenientes adventum ejus esse intelligimus, quos Apocalypsis Johannis (XI, 7) ab antichristo esse dicit: licet variae vel de Enoch, vel de Jeremia, plurimorum exstiterint opiniones, quod alterum eorum sicut Eliam mori oporteat. Sed non possumus veritatis fidem, quam Dominus tribus superioribus testibus revelavit, sensus nostri opinione corrumpere: neque alios venturos existimare, quam qui ad sponsionem fidei venisse conspecti sunt. Et quamquam ultra evangelicam veritatem non necesse sit opinari: tamen si quis conditionem et mortis et sepulturae et sepulcri Moysi diligenter adverterit, et secretarum Scripturarum, secundum Apostoli auctoritatem, cognitionem adeptus sit; intelliget omnia ita esse tractata, ut Moyses potuerit jam videri. Et haec quidem instruendi causa sint dicta.

11. Vocationes duae ex Judaeis; his apostoli optant gloriae suae consortium. ---Cae-
terum ut ratio spiritalis intelligentiae plena esset, pro duobus Dominum mater oravit. Duae enim sunt vocationes ex Israel: una discipulorum Joannis, altera per apostolos pharisaeorum. Namque post passionem Joannis superius legimus discipulos ejus ad Dominum transisse. Ideo igitur pro duobus oratur, quia Evangelio Christi hae vocationes geminae crediderunt. Post haec igitur decem discipuli contristati sunt de fratribus duobus: verum ipsorum duorum discipulorum nulla moestitia est.

Who because she had heard above that the first would be last, and the last first; prays that it be deferred to her sons, so that in the Lord's kingdom one may sit at his right hand, the other at his left (ibid. 21). To whom the Lord responded, that she knows not what she asks (ibid. 22). Indeed, nothing was doubted concerning the glory of the apostles, and the speech above exposed that they would judge. Finally, in the middle of the speech he asks if they can drink his cup. Surely he was not speaking of the kind of common cup; for neither is it a labor to drink from a cup: but he asks about the cup of the sacrament of the passion. But they, who already retained the liberty and constancy of martyrdom, promise that they will drink. The Lord, commending their faith, says that they can indeed suffer with him in martyrdom; but to sit at his left and right, had been disposed for others by God the Father (ibid. 23).

10. Who are destined to sit with Christ in the kingdom. — And indeed, as far as we judge, this honor is reserved for others in such a way that nevertheless neither will the apostles be alien from it: who, sitting together on the seats of the twelve patriarchs, will judge Israel. And as far as it is permitted to perceive from the Gospels themselves, in the kingdom of heaven Moses and Elijah will sit. For when the Lord had promised that some of the apostles would see, before they tasted death, the Son of Man coming in his kingdom; having taken Peter and James and John, he appeared with the habit of his glory, Moses and Elijah accompanying him on the mountain (Matt. 16:28). And we understand these same two prophets as preceding his advent, whom the Apocalypse of John (11:7) says are from the antichrist: although various opinions of many have existed either concerning Enoch or concerning Jeremiah, that one of them ought to die just like Elijah. But we cannot corrupt the faith of the truth, which the Lord revealed to the three witnesses above, by the opinion of our sense: nor think that others are about to come than those who were seen to have come for the pledge of faith. And although it may not be necessary to think beyond evangelical truth: nevertheless if anyone diligently observes the condition both of the death and burial and sepulcher of Moses, and has attained the cognition of the secret Scriptures according to the authority of the Apostle; he will understand that all things were so treated that Moses could already have been seen. And let these things be said for the sake of instructing.

11. Two vocations from the Jews; for these the apostles opt for the partnership of their glory. — But so that the reason of spiritual intelligence might be full, the mother prayed the Lord for two. For there are two vocations from Israel: one of the disciples of John, the other of the Pharisees through the apostles. For after the passion of John we read above that his disciples passed over to the Lord. Therefore, prayer is made for two because these twin vocations believed the Gospel of Christ. After these things, therefore, the ten disciples were sorrowful concerning the two brothers: but there is no sorrow of those two disciples themselves.

Hoc ratio non patitur, ut alterius contumelia alius fiat moestus. Certe etiam pro se decem moesti esse potuissent; sub duorum enim nominibus negatum hoc omnibus videbatur; sed typicus ordo servatus est. Apostoli de se certi erant: ideo solum moesti sunt de duobus, quia etiam his duabus vocationibus, quae ex lege sunt, consortium gloriae hujus optabant. Ita enim rationem et futuri et praesentis sermo moderatur, ut non de se neque decem, 770 neque duo solliciti scriberentur, et in decem sollicitudine de duobus, praesentis negotii efficientiae obtemperaretur.

12. Ad gloriam humilitate pervenitur.---Volens igitur Dominus proprietatem nobis istius praefigurationis ostendere, atque hanc praesumptionem eos, qui erant ex lege venturi, de praerogativa israelitici nominis velle praesumere; docet principatum ab his non modo gentium capessendum, sed ministros et servientes, et non quibus ministratum sit, ad gloriam honoris maximi advocandos (Ibid. 25): exemplo scilicet patriarcharum et prophetarum qui servierint, exemplo etiam apostolorum qui ministraverint, exemplo etiam Domini qui animam suam pro redemptione nostrae salutis impenderit. Ad gloriam autem humilitatis istius, coenae eos et convivii modo instruit (Luc. XIV, 8): monens in locis eminentioribus accubari non oportere, ne forte eo adveniente qui clarior est, per dominum coenae occupato loco cum decenti contumelia admonitus decedat. Porro autem si in humilibus accubuerit; advenientibus humilioribus, ad gloriam loci celsioris accedet. Atque ita non praesumere aliquid honoris decet, sed humilitatis operibus promereri.

13. Caeci duo, gentes ex Cham et Japhet. Deum praedicant Christum.---Et egredientibus illis ab Jericho, secuta est eum turba multa: et ecce duo caeci sedentes super viam audierunt quod Jesus transit, etc. (Matth. XX, 30). Superius per figuram duorum filiorum Zebedaei, de Israelitico populo tractatum est, qui ex semine Sem erat ortus. Competenter igitur caeci duo viam adsident: populi videlicet gentium duo ex Cham et Japhet procreati egressus et iter ejus observant, sibi quae caecis visum reddi deprecantur.

Reason does not allow this, that one should become sorrowful at the insult of another. Certainly the ten could also have been sorrowful for themselves; for by the names of the two this seemed denied to all; but the typical order was preserved. The apostles were certain of themselves: therefore they are sorrowful only concerning the two, because even for these two vocations, which are from the Law, they opted for the partnership of this glory. For thus the speech moderates the reason of both the future and the present, so that neither the ten nor the two were written as solicitous for themselves, and in the solicitude of the ten for the two, the efficiency of the present business was obeyed.

12. Glory is reached by humility. — Therefore, the Lord willing to show us the property of that prefiguration, and that those who were about to come from the Law would want to presume this presumption from the prerogative of the Israelite name; he teaches that the principate is not only to be taken up by these from the Gentiles, but that ministers and servants, and not those to whom it has been ministered, are to be called to the glory of the greatest honor (*ibid.* 25): namely by the example of the patriarchs and prophets who served, also by the example of the apostles who ministered, also by the example of the Lord who spent his soul for the redemption of our salvation. But he instructs them in the glory of this humility in the manner of a supper and a banquet (Luke 14:8): warning that it is not proper to recline in the more eminent places, lest perhaps when he who is more illustrious arrives, the place having been occupied through the master of the supper, he depart warned with decent insult. But if he reclines in the humble places; when the more humble arrive, he will approach the glory of a higher place. And thus it is not fitting to presume anything of honor, but to merit it by works of humility.

13. Two blind men, the Gentiles from Ham and Japheth. They preach that Christ is God. — “And when they went out from Jericho, a great multitude followed him: and behold two blind men sitting by the way side, heard that Jesus passed by,” etc. (Matt. 20:30). Above, through the figure of the two sons of Zebedee, it was treated concerning the Israelite people, who were born from the seed of Shem. Fittingly, therefore, two blind men sit by the way: namely, two peoples of the Gentiles procreated from Ham and Japheth observe his goings out and way, and deprecate that sight be restored to them, the blind.

Denique eos turba objurgat cur clament, et ut sileant increpat: non quod silentium causa honoris exigent, sed acerbe a caecis audiunt quod negabant, Dominum esse David filium. Illuminatis enim caecorum mentibus Deus in homine praedicabatur, ut verum esset quod a Domino dictum est: In iudicio mundi hujus veni, ut qui vident non videant, caeci vero respiciant (Joan. IX, 39). At illi magis clamant: et demorante legis populo, vehementiorem fidei suae protestantur calorem. Sed Dominus misereatur, et quid volunt requirit. Illi vero aperiri oculos suos precantur. Quibus misertus oculos contigit, et visum cognoscendi Dei reddidit (Matth. XX, 34). Atque ut typus crediturarum gentium expleretur, coelestis gratiae cognitione percepta, qui caeci fuerant, videntes Dominum suum sunt secuti.

CAPUT XXI.

De asina et pullo ejus, de ejectis a templo nummulariis, de ficu maledicta, de duobus filiis ad vineam missis, de publicanis et meretricibus.

1. Superiori cap. duae vocationes ex Israel, nunc totidem ex gentibus praesignantur.---Tunc Jesus misit duos ex discipulis suis dicens: Ite in castellum quod contra vos est, etc. (Matth. XXI, 1 et 2). Duo discipuli ad vicum mittuntur, ut asinam ligatam cum pullo ejus absolvant, atque ad eum perducant: et si quis interroget cur ita fiat, respondeant Domino necesarios, ac statim remittendos. Post superiorem sermonem, quo in duobus filiis Zebedaei duplicem ex Israel vocationem significatam meminimus, competenter nunc duo discipuli ad solvendam asinam et pullum destinantur: quia duplex erat ex gentibus plebis vocatio consecutura. Erant enim atque sunt Samaritae, profecti quondam per secessionem ex lege, et sub quadam observantiae suae consuetudine servientes: erant etiam gentes indomitae et feroces. Igitur duo mittuntur, ut solvant ligatos et obstrictos et erroris atque ignorantiae vinculis praepe-ditos: et mittuntur extra Jerusalem; extra eam enim hae duae vocationes habebantur. Caeterum mater filiorum Zebedaei intra Jerusalem Dominum oravit: duabus enim vocationibus Israel vel per apostolos vel per Joannem ex lege salvatur. Verum aequè per Philippum Samaria credidit (Act. VIII, 5); per Petrum autem Cornelius Christo tamquam primitiae gentium adductus est (Act. X, 5). Quod autem instruuntur, ut quaerenti respondeant Domino necesarios et mox remittendos, id est, eos ipsos genti suae praedicatores fidei evangelicae esse reddendos. Impleta igitur est prophetia, quae invectum asina et pullo novo Dominum venturum in Jerusalem nuntiabat (Zach. IX, 9).

Finally, the crowd rebukes them why they cry out, and increases the rebuke that they should be silent: not that they required silence for the sake of honor, but they hear bitterly from the blind what they themselves denied, that the Lord is the son of David. For the minds of the blind having been illuminated, God was preached in man, so that it might be true what was said by the Lord: "I am come for judgment into this world, that they who see may not see, and they who are blind may see" (John 9:39). But they cry out more: and the people of the Law delaying, they protest a more vehement heat of their faith. But the Lord has mercy, and asks what they want. But they pray that their eyes be opened. Having had mercy on whom, he touched their eyes, and restored the sight of knowing God (Matt. 20:34). And so that the type of the Gentiles about to believe might be filled, the cognition of heavenly grace having been perceived, they who had been blind, seeing their Lord, followed him.

CHAPTER XXI.

On the ass and her colt, on the money changers ejected from the temple, on the cursed fig tree, on the two sons sent to the vineyard, on the publicans and harlots.

1. In the previous chapter two vocations from Israel, now as many from the Gentiles are prefigured. — "Then Jesus sent two of his disciples, saying: Go ye into the village that is over against you," etc. (Matt. 21:1 and 2). Two disciples are sent to the village, that they may untie the ass tied with her colt, and bring them to him: and if anyone should ask why it is so done, they should respond that they are necessary to the Lord, and are to be sent back immediately. After the speech above, by which we remember that a double vocation from Israel was signified in the two sons of Zebedee, fittingly now two disciples are destined to untie the ass and the colt: because a double vocation of the people from the Gentiles was about to follow. For there were and are Samaritans, having set out formerly by secession from the Law, and serving under a certain custom of their observance: there were also untamed and fierce Gentiles. Therefore two are sent, that they may untie those bound and restricted and hampered by the bonds of error and ignorance: and they are sent outside Jerusalem; for outside it these two vocations were held. But the mother of the sons of Zebedee prayed to the Lord inside Jerusalem: for by two vocations Israel is saved from the Law either through the apostles or through John. But equally Samaria believed through Philip (Acts 8:5); through Peter, however, Cornelius was brought to Christ as the firstfruits of the Gentiles (Acts 10:5). But as they are instructed to respond to the one inquiring that they are necessary to the Lord and soon to be sent back, that is, that those very ones are to be returned as preachers of the evangelical faith to their nation. Therefore the prophecy was fulfilled, which announced that the Lord would come into Jerusalem carried on an ass and a new colt (Zech. 9:9).

Sed gestorum effectibus prophetatur. Asina namque, quae de vico solvitur, atque exhibetur, Samaria videlicet alieno et peregrino obsessa dominatu, per apostolos solvitur, et Domino suo redditur. Pullum vero idem Dominus adscendit, novellum, contumacem, durum: atque haec omnia gentilis ignorantiae vitia dominantur, et tot animarum ferocitates vectio Deo factae sunt.

2. Vestimenta Domino a patriarchis et prophetis qui substrata. Rami ab apostolis excisi, quid.---Omnis autem haec species futuri ordinem tenet: et parabolicis significationibus, rerumque praesentium conditionibus, futuris forma praemittitur. Erit enim Dominus in claritatis 772 suae adventu gentes possidens: earumque mentibus tamquam vector insidens, toto comitatus sui agmine praedicabitur, patriarcharum, prophetarum atque apostolorum. Nam gloriam suam in vestimentis patriarchae Domino substernunt: eorum enim et generationibus et nominibus et insectationibus est Dominus prophetatus. Eique omni dignitatis suae ornatu concedentes, seque sedili ejus substernentes, docent omnem gloriam suam praeparationi dominici adventus fuisse substratam (Ibid. 8). Illic etiam Prophetae vestimenta sua incedentis itineri substernunt; hanc enim viam gentium vecturarum Deum praedicaverunt: quique saeculi amore postposito, mortibus se et lapidationibus offerendo, ipsis se quodam modo corporibus exuerunt, ad ingressum viae talis oblatis. Apostoli quoque excisarum arborum ramos post vestimenta substernunt: sed nulla in hoc est humani officii reverentia. Rami enim incedentem impedirent, et implicitum iter facerent properantis ingressui: verum explicatur omnis ratio prophetiae, et futuri forma servatur. Igitur infructuosarum gentium rami, id est infidelium quondam gentium fructus, per apostolos itineri Domini substernuntur, et Salvatoris justificantur ingressu: et per eos inceditur, et gratissimum fit incedenti Deo ex ramis infecundae radicis officium.

3. Populi in Christum compugnantes affectus.---Turba autem et praecedens et consequens clamabat: Hosanna fili David, benedictus qui venit in nomine Domini (Ibid. 9). Sed crucifigendum quomodo turba collaudat, aut quomodo odium meruit ex favore? Verum laudationis verba, redemptionis in eo exprimunt potestatem. Nam hosanna hebraico sermone significatur redemptio domus David. Deinde David filium nuncupant, in quo agnoscerent regni aeterni haereditatem. Postremo benedictum qui venit in nomine Domini confitentur. Atquin acclamandum ab his erat "crucifige" blasphemum.

But it is prophesied by the effects of the deeds. For the ass, which is untied from the village and exhibited, namely Samaria, besieged by an alien and foreign dominion, is untied through the apostles and returned to her Lord. But the same Lord ascends the colt, new, contumacious, hard: and all these vices of Gentile ignorance dominate, and the ferocities of so many souls were made a carriage for God.

2. The garments spread under the Lord by the patriarchs and prophets. What the branches cut off by the apostles are. — All this appearance holds the order of the future: and by parabolic significations and conditions of present things, the form is sent before for future things. For the Lord will be possessing the Gentiles in the advent of his brightness: and sitting upon their minds as a carrier, he will be preached by the entire train of his company, of patriarchs, prophets, and apostles. For the patriarchs spread under the Lord their glory in their garments: for the Lord was prophesied by their generations and names and persecutions. And yielding to him all the ornament of their dignity, and spreading themselves under his seat, they teach that all their glory was spread under the preparation of the Lord's advent (*ibid.* 8). There also the prophets spread their garments for the way of him walking; for they preached that this way of the Gentiles about to be carried was God: and who, the love of the world having been postponed, by offering themselves to deaths and stonings, in a certain way divested themselves of their very bodies, offered for the entrance of such a way. The apostles also spread the branches of cut trees after the garments: but there is no reverence of human office in this. For branches would impede the one walking, and would make an entangled way for the entrance of one hastening; but the entire reason of the prophecy is unfolded, and the form of the future is preserved. Therefore the branches of unfruitful Gentiles, that is, the fruits of the formerly unfaithful Gentiles, are spread under the way of the Lord through the apostles, and are justified by the entrance of the Savior: and it is walked through them, and a very pleasing office is made for God walking from the branches of an unfruitful root.

3. The conflicting affection of the people toward Christ. — But the crowd both preceding and following was crying out: "Hosanna to the son of David, blessed is he that cometh in the name of the Lord" (*ibid.* 9). But how does the crowd commend the one to be crucified, or how did he merit hatred from favor? But the words of praise express the power of redemption in him. For "hosanna" in the Hebrew speech signifies the redemption of the house of David. Then they call him the son of David, in which they would acknowledge the inheritance of the eternal kingdom. Lastly, they confess him blessed who comes in the name of the Lord. Yet "crucify him" was to be shouted by them blasphemously.

Sed peragunt formam futuri gesta praesentia; et compugnantibus licet eorum inter quos haec gerebantur affectibus, quamvis mox diversa essent consecutura, rerum tamen coelestium fidem etiam invitorum meditatur operatio. Commovetur deinde Jerosolyma; rerum enim novitas motum attonitis afferebat.

4. Videntes columbas, hoc est, Spiritus sancti dona, de templo ejiciuntur.--- Templum vero introiit, id est, ecclesiam traditae a se praedicationis ingressu (Ibid. 12). A qua primum omnia sacerdotalis ministerii vitia jure potestatis expellit: reddenda enim ab omnibus 773 gratuita tradiderat, quae gratuita fuerant consecuti (Matth., X, 8): quia neque emi aliquid per corruptelam sacerdotis aut vendi, libertas doni debebat admittere. Cathedras autem, praecipue vendentium columbas, evertit. Quae porro dignitas est in nundinis columbarum? aut quod privilegium in avium istarum commerciis reservatum est, ut vendentes eas honorem sibi arrogent cathedrarum? Sed in omni loco admonemus, altius verborum virtutes in istius modi significationibus contuendas. In columba, secundum prophetiae exempla, sanctum Spiritum intelligimus: in cathedra, sacerdotii sedes est. Ergo eorum, qui sancti Spiritus donum venale habent, cathedras evertit, quibus ministerium a Deo commissum negotiatio est; admonitionis ejus commemorans auctoritatem, quae in propheta teneatur. Nam scriptum est: Domus mea domus orationis vocabitur; vos autem fecistis illam speluncam latronum (Esai. LVI, 7; Matth. XXI, 13). Sed neque emere Judaeos in Synagoga, neque vendere Spiritum sanctum posse existimandum est. Non enim habebant ut venire possent, neque erat quod emere quis posset: sed praefiguratio futurorum dictis praesentibus continetur, Ecclesiae vitia in ipso adventu dominicae claritatis esse purganda.

5. Infirmities quoque caecorum et claudorum curavit in templo (Ibid. 14): et publicas ejus operationes favor populi consecutus est. Invident autem puerorum clamoribus principes sacerdotum, eumque admonent cur ista audiat (Ibid. 15); in redemptionem enim venisse domus David praedicabatur. Quibus respondit, non legisse eos: Ex ore infantium et lactentium perfecisti laudem (Ibid. 16; Psal. VIII, 3): cessantibus enim prudentum judiciiis, hanc sibi a pueris atque infantibus. quorum sit regnum coelorum, confessionis gloriam praeparatam; quia prudentes et principes saeculi sapientiam Dei reprobaverint, Christum autem regenerationis parvuli lactentesque sint praedicaturi: Et his dictis civitatem egressus reliquit eos, atque in Bethania mansit (Ibid. 17). Infidelem videlicet Synagagam deserens in Ecclesia gentium demonstratur.

But the present deeds carry out the form of the future; and although with the conflicting affections of those among whom these things were done, although diverse things were soon about to follow, nevertheless the operation of even the unwilling meditates the faith of heavenly things. Then Jerusalem is moved; for the novelty of the things was bringing motion to the astonished.

4. Those selling doves, that is, the gifts of the Holy Spirit, are ejected from the temple. — But he entered the temple, that is, the church, by the entrance of the preaching delivered by him (*ibid.* 12). From which he first expels by right of power all the vices of the priestly ministry: for he had delivered that those things which had been gratuitously attained were to be rendered gratuitously by all (*Matt.* 10:8): because the liberty of the gift ought not to admit that anything be bought or sold through the corruption of a priest. But he overturned the chairs, especially of those selling doves. Furthermore, what dignity is there in the markets of doves? or what privilege is reserved in the commerces of those birds, that those selling them should arrogate to themselves the honor of chairs? But in every place we admonish that the virtues of the words are to be looked at more deeply in significations of this kind. In the dove, according to the examples of prophecy, we understand the Holy Spirit: in the chair, is the seat of the priesthood. Therefore, he overturns the chairs of those who have the gift of the Holy Spirit for sale, to whom the ministry committed by God is a business; commemorating the authority of his admonition, which is held in the prophet. For it is written: “My house shall be called a house of prayer; but you have made it a den of thieves” (*Isa.* 56:7; *Matt.* 21:13). But it is not to be thought either that the Jews could buy in the synagogue, or sell the Holy Spirit. For they did not have it so that they could sell it, nor was there anything that anyone could buy: but the prefiguration of future things is contained in the present words, that the vices of the Church are to be purged in the very advent of the Lord’s brightness.

5. He also cured the infirmities of the blind and the lame in the temple (*ibid.* 14): and the favor of the people followed his public operations. But the princes of the priests envy the shouts of the children, and they admonish him as to why he hears these things (*ibid.* 15); for he was being preached as having come for the redemption of the house of David. To whom he responded that they had not read: “Out of the mouth of infants and sucklings you have perfected praise” (*ibid.* 16; *Ps.* 8:3): for, the judgments of the prudent ceasing, this glory of confession was prepared for him from children and infants, of whom is the kingdom of heaven; because the prudent and the princes of the world rejected the wisdom of God, but the little ones and sucklings are about to preach the Christ of regeneration: And these things being said, having gone out of the city, he left them and remained in Bethany (*ibid.* 17). Leaving, namely, the unfaithful Synagogue, he dwells in the Church of the Gentiles.

6. Ficus fructu non foliis carens. Synagoga.---Mane autem transiens in civitatem, esuriit: et videns arborem fici unam secus viam, venit ad eam, et reliqua (Ibid. 18, 19). Idem etiamnum rerum coelestium ordo praemittitur. Nam in ficu Synagogae positum exemplum est. Dato enim poenitentiae spatio, eo videlicet tempore quod inter passionem et reditum claritatis est medium, veniet esuriens plebis hujus salutem, et inveniet infecundam, foliis tantummodo vestitam, 774 id est, verbis inanibus gloriantem, sed fructibus vacuam, operibus quippe bonis sterilem, et exspectatis proventibus nudam. Et quia poenitendi tempus excesserit, in perpetuum sententia iudicii coelestis arescet. Et in eo quidem bonitatis dominicae argumentum reperiemus. Nam ubi afferre voluit procuratae per se salutis exemplum, virtutis suae potestatem in humanis corporibus exercuit. spem futurorum et animae salutem curis praesentium aegritudinum commendans. Nunc vero ubi in contumaces formam severitatis constituebat, futuri speciem damno arboris indicavit, ut infidelitatis periculum sine detrimento eorum, in quorum redemptionem venerat, doceretur.

7. Sterilitati damnatio est aeterna. Fidei jus.---Admirantur vero discipuli arborem in momento dicti ipsius aruisse (Ibid. 20): quia praesentis facti efficacia futuri imaginem praeferebat. Cum enim in regno coelesti advenerit, in tempore ipso adventus ejus infidelitatis Judaicae sterilitatem aeternae damnationis sententia consequetur. Quos (discipulos) Dominus, si fidem habuerint non solum haec, sed et majora horum eos posse confirmat. Illi quidem judicaturi erant Israel, secundum antecedentes sponsiones: sed etiam jus omne in diabolum, quem montem nuncupat, essent consecuturi. Ait enim ita: Si fidem habueritis, non solum de ficulnea facietis, sed et si monti huic dixeritis: Tolle et jacta te in mari, fiet (Ibid. 21). O ingens fidei praemium, cujus merito in tantum potestas credentium extollitur, ut judicaturi universos, pari severitatis sententia in damnationem saeculi diaboli celsitudinem molemq̃ue demergant!

8. Synagoga qua ratione ficui comparetur.---Contuendum autem est, qua ratione Synagoga ficus arbori comparetur. Haec namque arbor dissimiliter a caeterarum arborum et natura et conditione florescit. Nam flos ei primus in pomis est, sed non in his (pomis), quae maturitatem ut emergerint consequantur. Grossa enim haec et communis usus et prophetica auctoritas nuncupavit.

6. The fig tree lacking fruit, not leaves. The Synagogue. — But passing in the morning into the city, he was hungry: and seeing one fig tree by the way, he came to it, and the rest (*ibid.* 18, 19). The same order of heavenly things is still sent before. For the example set in the fig tree is of the Synagogue. For, a space of repentance having been given, namely in that time which is middle between the passion and the return of brightness, he will come hungry for the salvation of this people, and will find it unfruitful, clothed only with leaves, that is, boasting in empty words, but void of fruits, sterile indeed of good works, and naked of expected yields. And because the time of repenting will have exceeded, the sentence of heavenly judgment will wither it forever. And in that indeed we shall find an argument of the Lord's goodness. For where he wished to bring forward an example of salvation procured through himself, he exercised the power of his virtue in human bodies, commending the hope of future things and the salvation of the soul to the cares of present ailments. But now where he was establishing a form of severity against the contumacious, he indicated the appearance of the future by the loss of a tree, so that the danger of infidelity might be taught without the detriment of those for whose redemption he had come.

7. Damnation for sterility is eternal. The right of faith. — But the disciples wonder that the tree withered in the moment of his saying (*ibid.* 20): because the efficacy of the present deed was preferring an image of the future. For when he arrives in the heavenly kingdom, in the very time of his advent the sentence of eternal damnation will follow the sterility of Judaic infidelity. Whom (the disciples) the Lord confirms that, if they have faith, they can do not only these things, but even greater than these. They indeed were about to judge Israel, according to the antecedent promises: but they would also follow every right against the devil, whom he calls a mountain. For he speaks thus: "If you have faith, not only shall you do of the fig tree, but also if you shall say to this mountain: Take up and cast yourself into the sea, it shall be done" (*ibid.* 21). O huge reward of faith, by whose merit the power of believers is so much extolled, that they about to judge all, by an equal sentence of severity, should submerge the loftiness and mass of the devil into the damnation of the world!

8. In what reason the Synagogue is compared to the fig tree. — But it is to be looked at, in what reason the Synagogue is compared to the fig tree. For this tree blossoms differently from both the nature and condition of other trees. For its first flower is in the fruits (poma), but not in these fruits which should follow maturity as they have emerged. For common use and prophetic authority have called these early figs (*grossa*).

Verum postea internae fecunditatis virtute exuberante, ejusdem speciei atque formae poma prorumpunt, quibus prorumpentibus ista truduntur, et dissolutis quibus continebantur radicibus decidunt, aliaque illa exeuntia usque ad maturitatem fructuum provehuntur. Sed de superioribus illis si quando inciderit, ut in sinu virgularum ex ramulo eodem prodeuntium emerint; manent semper, et non sicut grossa caetera decidunt, sed haerent sola tantum, pomaque caetera maturitate praeveniunt. Et hos pulcherrimos fructus arbor illa ex se dabit, qui cum grossis caeteris promergentes, de medio utrarumque virgularum claviculo proferentur. Igitur ex conditione arboris propria et competens Synagogae similitudo proposita est.

9. Apostoli primi ex Synagoga fructus. Aliorum infidelitas in Adam et Eva praesignata.--Primos enim populi fructus, quos ab exordio protulerat, grossorum amisit exemplo: 775 quia plebem ejus inutilem, fidelis et pertinax et usque ad consummationem temporum manens populus gentium protrusit. Verumtamen credentes primi ex Israel Apostoli, et inter Legem et Evangelia grossorum modo inhaerentes caeteros resurrectionis gloria et tempore anteibunt. Et quidem jam in exordio Genesis (III, 7), in hujus rei formam, pudorem suum Adam atque Eva hujus arboris foliis texerunt, cum se ipsos ad adventum Domini vocantis occulerent: quia Synagoga infidelis, et legis mandata transgrediens, impudentiae suae foeditates, et turpitudinum confusionem infructuosus esset verborum velamentis tamquam ficus foliis contextura. Atque haec quidem de natura arboris hujus interjecta sunt, ut comparationis proprietates intelligi posset. Reliquus itaque gestorum ordo est contuendus.

10. Phariseorum de Joannis baptismo responsum qui verum.--Pharisaei multa exinde viderant ingentibus magis digna miraculis: sed nunc maxime solliciti sunt, et interrogant, in qua haec faciat potestate (Matth., XXI, 23). Res enim, sub praesentium gestorum effectibus, ingens futurorum complectebatur arcanum. Atque idcirco ex eo specialiter interrogandi reperitur instinctus, sub quo totius periculi praeformatio proferebatur. Dominus respondet dicturum esse se in qua haec faceret potestate, si modo illi interroganti sibi respondissent, Joannis baptisma utrum de coelo, aut ex hominibus putarent esse (Ibid. 24). At illi responsionis suae periculo cunctantur, cogitantes, si de coelo professi essent, confessione sua se reos deprehendendos, cur coelestis testimonii auctoritati non credidissent: si ex hominibus dixissent, turbas verebantur, plures enim prophetam Joannem habebant (Ibid. 26). Responderunt itaque, nescire se (Ibid. 27).

But afterwards, the virtue of internal fecundity being exuberant, fruits of the same species and form burst forth, by which bursting forth those others are thrust out, and the roots by which they were contained being dissolved, they fall, and those other outgoing ones are carried forward even to the maturity of the fruits. But from those superior ones, if ever it happens that they emerge in the bosom of the twigs proceeding from the same branchlet; they always remain, and do not fall like the other early figs, but they alone adhere, and prevent the other fruits in maturity. And that tree will give of itself these most beautiful fruits, which emerging with the other early figs, are brought forth from the little key of the middle of both twigs. Therefore from the proper and competent condition of the tree, a similitude of the Synagogue was proposed.

9. The apostles are the first fruits from the Synagogue. The infidelity of others was prefigured in Adam and Eve. — For it lost the first fruits of the people, which it had brought forth from the beginning, after the example of the early figs (*grossorum*): because the faithful and persistent people of the Gentiles, remaining even until the consummation of times, thrust out its useless people. Nevertheless, the apostles, the first believing from Israel, and adhering like early figs between the Law and the Gospels, will precede the others in the glory and time of the resurrection. And indeed already in the beginning of Genesis (3:7), for a form of this thing, Adam and Eve covered their shame with the leaves of this tree, when they hid themselves from the advent of the Lord calling: because the unfaithful Synagogue, and transgressing the mandates of the law, was about to cover the foulness of its impudence, and the confusion of its turpitudes, with unfruitful veils of words like fig leaves. And these things indeed were interposed concerning the nature of this tree, so that the propriety of the comparison could be understood. Therefore the remaining order of the deeds is to be looked at.

10. The response of the Pharisees concerning the baptism of John which was true. — The Pharisees had seen many things thereafter more worthy of huge miracles: but now they are especially solicitous, and they ask in what power he does these things (Matt. 21:23). For the matter, under the effects of the present deeds, was embracing a huge secret of future things. And therefore especially from him an instinct of asking is found, under which a preformation of the entire danger was being brought forth. The Lord responds that he would say in what power he did these things, if only they had responded to him asking them, whether they thought the baptism of John was from heaven or from men (*ibid.* 24). But they hesitate at the danger of their response, thinking that if they had professed it from heaven, they would be caught guilty by their own confession, as to why they had not believed the authority of the heavenly testimony: if they had said from men, they feared the crowds, for many had John as a prophet (*ibid.* 26). Therefore they responded that they did not know (*ibid.* 27).

Non utique de coelo nesciebant, cum convinci veritate professionis suae metuunt. Sed verum de se etiam cum fallendi voluntate dixerunt. Per infidelitatem enim suam de coelo esse Joannis baptismum nescierunt. Quod autem ex hominibus esset, idcirco non potuerunt scire, quia non erat.

11. Difficultas prima, quis filius senior, quis junior.---Homo quidam habebat duos filios, et reliqua (Ibid. 28). Multa et gravia sunt, quae confundere intelligentiam possunt, nisi prioris et posterioris sensus ordinem tenuerimus. Quis enim hic existimari poterit filius senior, qui iturum se ad opus negaverit, et per poenitentiam emendatus eo rursum profectus sit? Atquin Israel non poenituit, sed in Dominum manus intulit, et universitas ejus Deum suum impio ore crucifixit. Juniorem autem quem sentiemus, qui iturum se spononderit, et non abierit? Sed gentium peccatorumque plebs id quod sponondit effecit. Abiit enim, et ad opus ad quod vocabatur egressa est: quomodo ergo ea esse quae non abiit, sentietur?

12. Difficultas altera, qui junior obediens.---Deinde ipsa Pharisaeorum responsio quid momenti habeat, quaerendum est. Dicunt voluntati 776 juniorem obedisse. Hoc rerum ratio non patitur, ut simulata professio meritum perfectae veritatis obtineat; ut plus sit fefellisse spondentem, quam perfecisse omnia non pollicentem. Quis autem non malit negari sibi id quod poscat, dummodo id quod poposcerit fiat, quam non fieri quod spondeatur ut fiat; cum facti effectus ex desperatione sit gratior, spes autem destituta plus doleat? Nisi forte poscentium voluntas sola sibi adulatione spondentium blandiatur.

13. Filius prior, qui ex Phariseis crediderunt.---Recordandum igitur est, propositionem comparationis istius ex eo sermone descendere, qui initus sit de Joanne, ut infidelitatis cunctationem, et ex ea silentii necessitatem istiusmodi positum objurgaret exemplum. Sed sicut in caeteris admonuimus, hic quoque meminisse nos oportet, rationi rerum praesentium aliquid interdum ea conditione deesse, ut futurorum species sine damno aliquo praefiguratae efficientiae expleatur. Primus est filius, populus ex Phariseis in praesens a Deo per Joannis prophetiam ut praeceptis suis obtemperaret admonitus. Hic insolens et inobediens et dictis praesentibus contumax fuit, habens in lege fiduciam, et poenitentiam peccatorum gloria praerogativae ex Abraham nobilitatis adspersans: qui deinceps operum miraculis post Domini resurrectionem poenitens sub apostolis credidit, facti fide ad voluntatem evangelicae operationis regressus, anterioris insolentiae culpam poenitendo confessus est.

They did not by any means not know of heaven, when they fear to be convicted by the truth of their profession. But they said what was true of themselves even with the will of deceiving. For through their infidelity they did not know the baptism of John to be from heaven. But that it was from men, they could not know for this reason, because it was not.

11. The first difficulty, who is the elder son, who the younger. — A certain man had two sons, and the rest (*ibid.* 28). Many and heavy are the things which can confuse the understanding, unless we hold the order of the prior and posterior sense. For who can be thought here the elder son, who denied that he would go to the work, and being amended through repentance set out thither again? Yet Israel did not repent, but laid hands on the Lord, and its entire body crucified its God with an impious mouth. But whom shall we feel to be the younger, who promised that he would go, and did not go? But the people of the Gentiles and of sinners effected that which it promised. For it went, and went out to the work to which it was called: how then shall it be felt to be that which did not go?

12. The second difficulty, who is the obedient younger one. — Then it must be asked what weight the response of the Pharisees itself has, by which they say that the younger one obeyed the will. The reason of things does not allow this, that a feigned profession should obtain the merit of perfect truth; that it should be more to have deceived promising, than to have perfected all things not promising. But who would not rather have denied to him that which he asks, as long as that which he asked is done, than that what is promised to be done should not be done; since the effect of the deed is more pleasing from desperation, but the destitute hope grieves more? Unless perhaps the will of those asking should flatter itself with the sole adulation of those promising.

13. The first son, those of the Pharisees who believed. — It is therefore to be recorded that the proposition of this comparison descends from that speech which was entered into concerning John, so that he might objurgate the hesitation of infidelity, and from it the necessity of silence by a placed example of this kind. But as we have admonished in the others, here also it behooves us to remember that something is sometimes lacking to the reason of present things on that condition, so that the species of future things may be filled up without any loss of prefigured efficiency. The first is the son, the people from the Pharisees for the present admonished by God through the prophecy of John so that they might obey his precepts. This one was insolent and disobedient and contumax against the present words, having confidence in the law, and spurning the repentance of sins by the glory of the prerogative of nobility from Abraham: who thereafter repenting for the miracles of works after the resurrection of the Lord believed under the apostles, and having returned by the faith of the deed to the will of the evangelical operation, confessed the fault of his earlier insolence by repenting.

14. Filius junior, publicani et peccatores.---Filius autem minor, plebs est publicanorum et peccatorum, ipsa peccati in qua tum demorabatur conditione posterior, cui praeceptum sit per Joannem ut a Christo exspectaret salutem, et ab eo baptizata crediderit. Sed quod ait, spopondisse eam ituram se, et non isse; ostendit credidisse eam quidem Joanni, sed quia evangelicam accipere doctrinam non nisi post passionem Domini per apostolos potuit (tum enim erant humanae salutis sacramenta peragenda); non isse eam significat. Denique non ait noluisse, sed non abisse. Res extra culpam infidelitatis est, quia in facti erat difficultate ne fieret. Non igitur ire statim ad opus quod praeceptum est noluit; sed quia 777 ire non poterat, non iit. In eo enim necessitatis mora sine crimine voluntatis ostenditur.

15. Hi quomodo obedientes. ---Et in responsione quidem Pharisaeorum quaedam est necessitas prophetiae. Nam inviti licet, confitentur quis obsecutus sit voluntati, junior scilicet filius, obediens professione, licet non efficiens in tempore; quia fides sola justificat. Atque ideo publicani et meretrices in regno erunt priores (Ibid. 3), quia Joanni crediderint, et in remissionem peccatorum baptizati in adventum Christi confessi sint, curationum opera laudaverint, sacramentum passionis acceperint, virtutem resurrectionis agnoverint. Principes autem sacerdotum et Pharisei videntes haec, et contemnentes, qui justificati per fidem non erant, nec per poenitentiam regressi sunt ad salutem: atque ideo in perpetuum fructus eorum sub maledictione ea, quae in arbore ficu praeformabatur, arescit.

CAPUT XXII. De vinitoribus qui missos ad se ob repetendos fructus interficiunt, de invitatis promiscuis et veste nuptiali. 1. Paterfamilias Deus. Vineam, Israelitae. Torcularia, prophetae.---Aliam parabolam audite. Homo erat paterfamilias, et plantavit vineam, et sepem circumdedit ei, et fodit in ea torcular, et turrem aedificavit, et reliqua (Ibid. 33). Quaestio omnis in absoluto est. Nam etiam ipsi principes sacerdotum et Pharisei de se dici haec intelligentes, in iram accensi sunt. Sed personarum proprietates, et rerum comparationes sunt proferendae.

14. The younger son, the publicans and sinners. — But the minor son is the people of publicans and sinners, posterior in the very condition of sin in which it then remained, to whom it was commanded through John that it should expect salvation from Christ, and having been baptized by him believed. But that which he says, that it promised that it would go, and did not go; shows that it indeed believed John, but because it could not receive the evangelical doctrine except after the passion of the Lord through the apostles (for then the sacraments of human salvation were to be performed); he signifies that it did not go. Finally, he does not say it was unwilling, but that it did not go. The matter is outside the fault of infidelity, because it was in the difficulty of the deed that it should not be done. Therefore it was not unwilling to go immediately to the work which was commanded; but because it could not go, it did not go. For in that the delay of necessity is shown without the crime of the will.

15. How these were obedient. — And in the response indeed of the Pharisees there is a certain necessity of prophecy. For although unwilling, they confess who obeyed the will, namely the younger son, obedient in profession, although not effecting in time; because faith alone justifies. And therefore the publicans and the harlots will be prior in the kingdom (*ibid.* 3), because they believed John, and having been baptized unto the remission of sins confessed the advent of Christ, praised the works of healings, accepted the sacrament of the passion, and acknowledged the power of the resurrection. But the princes of the priests and the Pharisees seeing these things, and contemning them, who were not justified through faith, nor returned to salvation through repentance: and therefore for ever their fruit withers under that malediction which was being preformed in the fig tree.

CHAPTER XXII. Concerning the vinedressers who kill those sent to them for the purpose of seeking the fruits, concerning the promiscuous invited guests and the wedding garment. 1. God is the Paterfamilias. The vineyard, the Israelites. The wine-presses, the prophets. — Hear another parable. There was a man a paterfamilias, and he planted a vineyard, and surrounded it with a hedge, and dug in it a winepress, and built a tower, and the rest (*ibid.* 33). The entire question is in the absolute. For even the princes of the priests and the Pharisees, understanding that these things were said of them, were kindled into anger. But the propriety of the persons and the comparisons of the things are to be brought forward.

Patremfamilias hic patrem Deum intelligimus, qui populum Israel in proventus optimorum fructuum plantaverit, quique eos sanctificatione paterni nominis, id est, nobilitate Abrahae et Isaac et Jacob intra fines suos, tamquam septo aliquo custodiae peculiaris, incluserit; prophetas quoque quaedam quasi torcularia aptaverit, in quos musti modo quaedam ubertas sancti Spiritus ferventis 778 influeret: in turri autem eminentiam legis extruxerit, quae et in coelum ex solo egressa proveheret, et ex qua Christi speculari posset adventus. In colonis vero, principum sacerdotum et Pharisaeorum est species, quibus in plebem potestas est permissa doctrinae.

2. Servi missi. Filius occisus. Sceleris spes. Patrisfamilias reditus. Lapis angularis.--- In servis vero, qui missi sunt ut fructus perciperent (v. 34), varius et saepe repetitus progressus est prophetarum. Missi autem rursum plures prioribus (v. 36), tempus illud est, quo post singulorum praedicationem, plurimus in unum prophetantium numerus emissus est; qui variis temporibus verberati et lapidati et occisi sunt, fructus institutae plebis edoctaeque repetentes. In filio vero ad ultimum misso (v. 37), Domini nostri et adventus et passio est: qui extra Jerusalem, tamquam extra vineam, in sententiam damnationis abjectus est. Consilium vero colonorum et haereditatis occiso haerede praesumptio (v. 38), spes inanis est gloriam legis, perempto Christo, posse retineri. In patrisfamilias reditu (v. 40), tempore iudicii gloria est in Filio paternae majestatis assistens. In responsione autem ipsorum principum et pharisaeorum, redditur dignius apostolis legis haereditas. Sed hic filius lapis est ab aedificantibus improbatus, et in fastigium angularis erectus, et in oculis omnium mirabilis, et inter legem atque gentes lateris et aedificii utriusque conjunctio.

3. Nuptiae quid: cur a Patre factae.---Simile est regnum coelorum homini regi, qui fecit nuptias filio suo, et misit servos suos vocare invitatos ad nuptias, etc. (Matth. XXII, 2). Et haec quidem parabola distinguenda temporibus est, et dignoscenda personis. Et de persona regis et filii absoluta intelligentia est. Fecisse autem patrem nuptias filio, et sic invitasse, nova ratio est. Nam nuptias facere, et auctoris et temporis est nuptiarum. Verum hic nuptiae, vitae coelestis et in resurrectione suscipiendae aeternae gloriae sacramentum est.

Here we understand God the Father as the Paterfamilias, who planted the people of Israel for the yield of the best fruits, and who enclosed them with the sanctification of the paternal name, that is, with the nobility of Abraham and Isaac and Jacob within their boundaries, as with some hedge of peculiar custody; he also adapted the prophets like certain winepresses, into which a certain abundance of the fervent Holy Spirit should flow after the manner of must: but in the tower he built up the eminence of the law, which should also carry them forward having gone out of the soil into heaven, and from which the advent of Christ could be spied. But in the colonists, there is the appearance of the princes of the priests and of the Pharisees, to whom the power of doctrine was permitted over the people.

2. The servants sent. The Son killed. The hope of the crime. The return of the Paterfamilias. The cornerstone. — In the servants, however, who were sent to perceive the fruits (v. 34), there is the various and often repeated progress of the prophets. But more sent than the first (v. 36), is that time in which, after the preaching of individuals, a very great number of those prophesying was sent out together; who at various times were beaten and stoned and killed, seeking the fruits of the instituted and taught people. In the Son, however, sent at the last (v. 37), is both the advent and the passion of our Lord: who was cast out outside Jerusalem, as if outside the vineyard, into the sentence of damnation. But the counsel of the colonists and the presumption of the inheritance the heir having been killed (v. 38), is the vain hope that the glory of the law could be retained, Christ having been slain. In the return of the paterfamilias (v. 40), there is the glory in the Son of the paternal majesty assisting at the time of judgment. But in the response of the princes and Pharisees themselves, the inheritance of the law is rendered more worthily to the apostles. But this son is the stone rejected by the builders, and erected into the summit of the cornerstone, and wonderful in the eyes of all, and the conjunction of both the side and the building between the law and the nations.

3. What the wedding is: why made by the Father. — The kingdom of heaven is like to a man a king, who made a wedding for his son, and sent his servants to call those invited to the wedding, etc. (Matt. 22:2). And this parable indeed is to be distinguished by times, and to be discerned by persons. And concerning the person of the king and the son there is an absolute understanding. But that the father made a wedding for the son, and thus invited, is a new reason. For to make a wedding is of both the author and the time of the wedding. But here the wedding is the sacrament of the heavenly life and of the eternal glory to be taken up in the resurrection.

Merito igitur a Patre sunt factae; quia aeternitatis hujus societas, et novi corporis desponsa conjunctio, jam perfecta habebatur in Christo. Et in hoc quidem loco admonebimus ita, ut et in superiore (cap. XIX, n. 2) ubi de repudii conditione tractatum est, diligenter quae de ratione resurrectionis significata sunt contueri, et id quod sub persona Aadae ad Evam dictum est, quia sacramentum magnum sit, ne incuriose relinquantur (Ephes. 5, 32).

4. Missi ad invitandum qui.---Qui autem admonentur ut veniant (Matth. XXII, 3), invitati antea populus Israel est: in gloriam enim aeternitatis per legem est advocatus. Servi missi, qui invitatos vocarent, apostoli sunt: eorum enim erat proprium, commonefacere eos quos 779 invitaverant prophetae. Qui vero iterum cum praeceptorum conditione mittuntur, apostolici sunt viri et successores apostolorum. Tauri autem saginati, gloriosa martyrum species est, qui confessioni Dei, tamquam hostia electa, sint immolati. Saginata vero (supple, hostia), sunt homines spiritales, tamquam coelesti pane ad evolandum aves pastae, caeteros accepti cibi ubertate expleturae. His enim omnibus jam paratis, et in numerum complacitae Deo multitudinis collectis, regni coelestis gloria tamquam nuptiae nuntiantur.

5. Quomodo excepti ac vindicandi.---Sed eorum quoque admonitionem ita neglexerunt, ut aliqui eorum ambitione saeculi tamquam agro occuparentur: plures vero ob pecuniae cupiditatem negotiatione detinerentur (Ibid. 5). Caeteri autem missos servos, quod in ipsis apostolis expletum est, affectos injuriis occiderunt (v. 6). Sed tam immanis facti scelus ultio digna consequitur. Missi exercitus coelestes omnem eorum congregationem iudicio Dei urent, et flammis aeterni ignis succendent (v. 7); quia contra humanitatis affectum, homicidarum odiis saevierunt.

6. Gentium vocatio. Vocatio bonos efficit quantum ex se est.---Quoniam vero de iudicii tempore et resurrectionis ista loquitur, sermonem eundem ad congregationem gentium retulit. Indignis enim repertis his, qui primi invitati fuerant, jubet iri ad exitus viarum (v. 9). Dono enim gratiae, vitae anterioris crimina omittuntur. Nam saepissime viam tempus saeculi intelligendam monuimus. Atque ideo ad exitus viarum jubentur ire; quia omnibus retroacta donantur. Vocari deinde omnes sine aliqua exceptione ad nuptias jubet, et mali simul cum bonis veniunt (v. 10). Vocatio quidem bonos efficere debuerat, quia sancta est, et ex optimo affectu invitantis profecta est: sed per vitium inemendatae voluntatis discrimen est vocatorum.

Worthily therefore was it made by the Father; because the society of this eternity, and the betrothed conjunction of the new body, was already held perfect in Christ. And in this place indeed we shall admonish thus, so that as in the superior place (chap. 19, n. 2) where the condition of repudiation was treated, those things which were signified concerning the reason of the resurrection should be diligently looked at, and that which was said under the person of Adam to Eve, because it is a great sacrament, let it not be left carelessly (Eph. 5:32).

4. Who those sent to invite are. — Those who are admonished to come (Matt. 22:3), invited before, are the people of Israel: for they were called to the glory of eternity through the law. The servants sent, who should call those invited, are the apostles: for it was their own role to remind those whom the prophets had invited. Those who are sent again with the condition of precepts, are apostolic men and successors of the apostles. But the fattened bulls are the glorious species of the martyrs, who were immolated for the confession of God as an elect victim. But the fattened (victims) are spiritual men, fed as if with heavenly bread for flying away as birds, about to fill the others with the abundance of the received food. For all these things being already prepared, and collected into the number of the multitude pleasing to God, the glory of the heavenly kingdom is announced as a wedding.

5. How they were received and were to be vindicated. — But they also neglected their admonition, so that some of them were occupied with the ambition of the world as if with a field: but more were detained by the desire for money in merchandise (ibid. 5). But the others killed the sent servants, which was fulfilled in the apostles themselves, having been affected by injuries (v. 6). But a worthy vengeance follows the crime of such an immense deed. The sent heavenly armies will burn all their congregation by the judgment of God, and will set it on fire with the flames of eternal fire (v. 7); because against the affection of humanity, they raged with the hatreds of murderers.

6. The vocation of the Gentiles. Vocation makes men good as much as is in itself. — Since however it speaks of the time of judgment and of resurrection, it referred the same speech to the congregation of the nations. For those having been found unworthy, who had been first invited, he commands that it be gone to the exits of the ways (v. 9). For by the gift of grace, the crimes of the earlier life are omitted. For very often we have reminded that the way is to be understood as the time of the world. And therefore they are commanded to go to the exits of the ways; because to all the things done before are given. Then he commands all to be called to the wedding without any exception, and the bad come together with the good (v. 10). Vocation indeed ought to have made them good, because it is holy, and proceeded from the best affection of the inviter: but through the vice of an unamended will there is a discrimination of those called.

7. Non omnium est nosse malos.---Et quia in fallendis hominibus plurimum artis habere soleat simulatio, quae si nos vel secreto mentis alienae, vel simplicitate iudicii nostri fefellerit, tamen Deum latere non possit: ideo ingressus Deus felix resurrectionis istius coetum, et hominem accumbentem sine nuptiali veste conspiciens, interrogat quomodo sit ingressus (v 11). Numquid invitandorum habitum designaverat? Deinde cum invitari quoscumque jussisset; quomodo unus omnibus poterat esse vestitus? Aut si certus ex consuetudine convivantium in nuptiis habitus esse soleret: et ab invitantibus ac ministris potuisset inhiberi. Sed quia malos intelligere non omnium est, et humana simplicitas difficile fraudulentiam simulatae mentis intelligit; idcirco hunc malum et indignum coetu nuptiali Deus solus invenit. 780 Vestitus autem nuptialis est gloria Spiritus sancti, et candor habitus coelestis: qui bonae interrogationis confessione susceptus, usque in coetum regni coelorum immaculatus et integer reservetur. Hic itaque tollitur, et in exteriores tenebras mittitur, quia multi vocati sunt, et pauci electi (Ibid. 13 et 14). Non est igitur paucitas in invitatis, sed raritas in electis: quia in invitante sine exceptione publicae bonitatis humanitas est; in invitatis vero de iudicii merito probitatis electio est.

CAPUT XXIII.

De tributo et imagine Caesaris, de eadem septem fratrum uxore, de mandatis maximis, de David filio.

1. Tunc abierunt Pharisei, et consilium fecerunt, ut eum caperent in verbo, etc. (Matth. XXII, 16). Frequenter Pharisei commoventur, et occasionem insimulandi eum habere ex praeteritis non possunt: cadere enim vitium in gesta ejus et dicta non poterat. Sed de malitiae affectu in omnem se inquisitionem reperiendae accusationis extendunt. Namque a saeculi vitiis atque a superstitionibus humanarum religionum universos ad spem regni coelestis vocabat. Igitur an violaret saeculi potestatem, de propositae interrogationis conditione pertentant: an videlicet reddi tributum Caesari oporteret (v 17)? Qui interna cogitationum secreta cognoscens (Deus enim nihil non eorum quae intra homines sunt absconsa speculatur), afferri sibi denarium jussit, et quaesivit cujus et inscriptio esset et forma (v 18 et 19). Pharisei responderunt, Caesaris eam esse. Quibus ait: Caesari redhibenda esse, quae Caesaris sunt, Deo autem reddenda esse quae Dei sunt (v 20 et 21).

7. It is not of all to know the bad. — And because in deceiving men simulation usually has a great deal of art, which if it has deceived us either by the secret of another's mind, or by the simplicity of our judgment, nevertheless it cannot be hidden from God: therefore God having entered the assembly of that happy resurrection, and beholding a man reclining without a wedding garment, asks how he entered (v. 11). Had he designated the habit of those to be invited? Then when he had commanded that whosoever should be invited; how could one be clothed for all? Or if a certain habit were accustomed to be from the custom of those feasting in weddings: and it could have been inhibited by the inviters and the ministers. But because to understand the bad is not of all, and human simplicity with difficulty understands the fraud of a feigned mind; therefore God alone found this bad and unworthy man for the wedding assembly. But the wedding garment is the glory of the Holy Spirit, and the brightness of the heavenly habit: which having been taken up by the confession of a good interrogation, should be reserved immaculate and whole even into the assembly of the heavenly kingdom. This one therefore is taken up, and cast into exterior darkness, because many are called, and few are chosen (ibid. 13 and 14). Therefore there is not a fewness in those invited, but a rarity in the chosen: because in the inviter there is the humanity of public goodness without exception; but in the invited there is the election of probity from the merit of judgment.

CHAPTER XXIII.

Concerning the tribute and the image of Caesar, concerning the same wife of seven brothers, concerning the greatest commandments, concerning the son of David.

1. Then the Pharisees went and took counsel that they might catch him in his word, etc. (Matt. 22:15). Frequently the Pharisees are moved, and they cannot have an occasion of accusing him from past things: for vice could not fall into his deeds and words. But from the affection of malice they extend themselves into every inquisition of finding an accusation. For he was calling all from the vices of the world and from the superstitions of human religions to the hope of the heavenly kingdom. Therefore they test from the condition of the proposed interrogation whether he would violate the power of the world: namely whether it behooved that tribute be rendered to Caesar (v. 17)? Who, knowing the internal secrets of thoughts (for God spies out nothing of those things which are hidden within men), ordered a denarius to be brought to him, and asked whose both the inscription and the form were (v. 18 and 19). The Pharisees responded that it was Caesar's. To whom he said: That those things which are Caesar's are to be rendered to Caesar, but those things which are God's are to be rendered to God (v. 20 and 21).

2. Mentium Deo uni deditarum libertas. Quid Deo debeamus.---O plenam miraculi responsionem, et perfectam dicti coelestis absolutionem! Ita omnia inter contemptum saeculi, et contumeliam laedendi Caesaris temperavit, ut curis omnibus et officiis humanis devotas Deo mentes absolveret, cum Caesari, quae ejus essent, redhibenda decernit. Si enim nihil ejus penes nos resederit, conditione reddendi ei quae sua sunt non tenebimur. Porro autem si rebus illius incubamus, si jure potestatis suae utimur, et nos tamquam mercenarios alieni patrimonii procuratori subjicimus; extra querelam injuriae est, 781 Caesari redhiberi quod Caesaris est, Deo autem quae ejus sunt propria reddere nos oportere, corpus, animam, voluntatem. Ab eo enim haec profecta atque aucta retinemus: et proinde condignum est, ut ei se totum reddant, cui debere se recolunt et originem et profectum.

3. In illa die accesserunt ad eum Sadducaei, qui dicunt non esse resurrectionem, et reliqua (Ibid. 23). Sadducaei extra fidem resurrectionis sunt. Et quia eam Dominus praedicaret, calumniam divinis rebus ex efficiendi voluntate proponunt, septem videlicet fratrum eandem conjugem, cujusnam eorum in resurrectione futuram esse respondeat.

4. Scripturae auctoritas. In qua forma muliebris sexus resurgat.---Atque ita quidem publica opinio accipit, de resurrectionis conditionibus nihil scripturis prophetalibus contineri. Sed Dominus ait: Erratis nescientes Scripturas, neque virtutem Dei (Ibid. 29). Ergo scriptum est; et cessare debet ambiguitas, quam auctoritas tanta condemnat. Hanc enim eandem calumniam afferre plures solent, in quam formam muliebris sexus resurgat, et an rursum cum ipsis naturae suae et corporis officiis reformetur? Nos quidem temere locum hunc a cunctis ferme praeteritum contingimus: sed admonemus id tantum Domino fuisse propositum, cujus uxor sit deputanda de septem; Dominum autem objurgasse, cur errarent nescientes Scripturas Dei quae virtutem, quia non nubent neque nubentur (v 30). Et quidem suffecerat adversus Sadducaeos ita sentientes, opinionem corporeae illecebrae recidisce, et officiis cessantibus inania haec corporum gaudia sustulisse: sed adjecit: Erunt similes angelis Dei. Quia igitur eas angelis similes sacramentum Scripturarum et divinae virtutis potestas futuras esse demonstrat; qualis in Scripturis auctoritas est de angelis opinandi, talem in resurrectione spei nostrae sensum oportet esse de feminis. Et haec quidem de resurrectionis conditionibus propositae reddidit quaestioni.

2. The liberty of minds dedicated to God alone. What we owe to God. — O response full of miracle, and perfect absolution of the heavenly speech! Thus he tempered all things between the contempt of the world and the contumely of harming Caesar, so that he might absolve minds devoted to God from all human cares and offices, when he decrees that those things which were his are to be rendered to Caesar. For if nothing of his has resided with us, we shall not be held by the condition of rendering to him those things which are his. Furthermore, if we incubate upon his things, if we use the right of his power, and subject ourselves to the procurement of another's patrimony as mercenaries; it is outside the complaint of injury that what is Caesar's be rendered to Caesar, but that it behooves us to render to God those things which are properly his, body, soul, will. For we retain these things having proceeded and increased from him: and accordingly it is condign that they render themselves entirely to him, to whom they recollect that they owe both origin and progress.

3. In that day there came to him the Sadducees, who say there is no resurrection, and the rest (*ibid.* 23). The Sadducees are outside the faith of the resurrection. And because the Lord was preaching it, they propose a calumny for divine things from the will of effecting, namely the same spouse of seven brothers, whose she should be in the resurrection he should respond.

4. The authority of Scripture. In what form the female sex should rise. — And thus indeed public opinion accepts, that nothing is contained in the prophetic scriptures concerning the conditions of the resurrection. But the Lord says: "You err not knowing the Scriptures, nor the power of God" (*ibid.* 29). Therefore it is written; and the ambiguity ought to cease, which such great authority condemns. For many are accustomed to bring this same calumny, into what form the female sex should rise, and whether it is reformed again with the very offices of its nature and body? We indeed rashly touch this place passed over by almost all: but we admonish that this only was proposed to the Lord, whose wife she is to be deputed of the seven; but that the Lord objurgated why they erred not knowing the Scriptures and the power of God, because they shall neither marry nor be given in marriage (v. 30). And indeed it had sufficed against the Sadducees thus sensing, that the opinion of corporeal enticement had fallen back, and these empty joys of bodies had been taken away the offices ceasing; but he added: "They shall be like the angels of God." Because therefore the sacrament of the Scriptures and the power of the divine virtue demonstrates that they will be like to angels; what kind of authority there is in the Scriptures of opining concerning angels, such a sense of our hope ought to be in the resurrection concerning women. And these things indeed he rendered to the proposed question concerning the conditions of the resurrection.

5. Resurrectionis aeternae veritas ex Lege.---De ipsa vero resurrectione adversum infidelitatem eorum ita locutus est: Non legistis quod dictum est vobis a Deo dicente, Ego sum Deus Abrahae, Deus Isaac, et Deus Jacob; non est Deus mortuorum, sed viventium (Ibid. 31 et 32). Sermo enim hic ad Moysen sanctis istis patriarchis jam pridem quiescentibus exstiterat. Ergo quorum erat Deus, hi Deum habebant. Nihil autem poterant habere, si non erant; quia in natura rei est, ut esse id necesse sit, cujus sit alterum. Atque ita Deum habere viventium est; 782 cum Deus aeternitas sit, et non sit eorum quae mortua sunt, habere id quod aeternum est. Et quomodo esse illi futuri quoque semper negabuntur, quorum se esse profiteatur aeternitas?

6. Pharisei scientia legis elati. Officium Christi proprium.---Pharisei autem audientes quod silentium imposuisset Sadducaei, congregati sunt adversus eum, et interrogavit eum unus ex his legis doctor, et reliqua (Ibid. 34 et 35). Succedunt Sadducaei tentantibus Pharisei. Et illis quidem congruenter fuerat de resurrectione responsum, ut in lege ipsa, ex qua erant profecti, contineri sperandae resurrectionis fidem convincerentur. Pharisei vero habere se scientiam legis gloriabantur, quae ad futurorum speciem praelata, imaginem consecuturae veritatis continebat. Quae autem, quod mandatum esset potissimum in lege (v. 36): non contuentes meditationem legis in Christo fuisse perfectam. Et quidem insolentium ignorantiae legis ipsius verbi responsum est: quae responsio omnem in se veritatis est complexa doctrinam. Proprium enim Domini nostri Jesu Christi officium est, cognitionem Dei afferre, et intelligentiam nominis ejus potestatisque praestare (V. lib. II de Trin. n. 22). Missus enim venerat, et ex aeternitate deductus, his quae erant Deo placita perfungebatur. Respondit itaque primum esse mandatum: Diliges Dominum Deum tuum in toto corde tuo, et in tota anima tua, et in tota mente tua (v. 37). Non enim aliud ille efficiebat, quam quod lex continebat; quia praecepta legis, eorum quae gesturus ipse erat, formam complectebantur. Admonet igitur cognitionis ejus, quam habere se gloriabantur in lege, Deum omnipotentem omni affectu mentis, cordis, animae diligendum, ut admonitionem suam praemissa legis mandata firmarent.

5. The truth of the eternal resurrection from the Law. — Concerning the resurrection itself against their infidelity he spoke thus: “Have you not read what was said to you by God saying, I am the God of Abraham, the God of Isaac, and the God of Jacob; he is not the God of the dead, but of the living” (ibid. 31 and 32). For this speech to Moses had stood forth when these holy patriarchs were already long since resting. Therefore of whom he was God, these had God. But they could have nothing, if they were not; because it is in the nature of a thing, that it is necessary that that be, whose the other is. And thus to have God is of the living; since God is eternity, and it is not of those things which are dead, to have that which is eternal. And how shall they be denied to be and to be about to be always, of whom eternity professes itself to be?

6. The Pharisees elated by the knowledge of the law. The proper office of Christ. — But the Pharisees hearing that he had imposed silence on the Sadducees, were gathered against him, and one of them a doctor of the law asked him, and the rest (ibid. 34 and 35). The Pharisees succeed the tempting Sadducees. And to those indeed the response concerning the resurrection had been fittingly made, so that they might be convicted that the faith of the hoped-for resurrection was contained in the law itself, from which they had proceeded. But the Pharisees were boasting that they had the knowledge of the law, which preferred to the species of future things, contained an image of the truth about to follow. But they ask, what commandment was the most powerful in the law (v. 36): not beholding that the meditation of the law was perfected in Christ. And indeed to the ignorance of the insolent the response is of the word of the law itself: which response embraced in itself the entire doctrine of truth. For the proper office of our Lord Jesus Christ is to bring forward the cognition of God, and to provide the understanding of his name and power (see Book II on the Trinity, n. 22). For he had come sent, and deduced from eternity, he was performing those things which were pleasing to God. Therefore he responded that the first commandment is: “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind” (v. 37). For he was effecting no other thing than what the law contained; because the precepts of the law embraced the form of those things which he himself was about to do. He admonishes therefore of his cognition, which they were boasting to have in the law, that God almighty is to be loved with every affection of mind, heart, and soul, so that the earlier mandates of the law might firm his admonition.

7. Proximi nomine Christus diligendus jubetur.---Deinde adjecit: Hoc est magnum et primum mandatum. Secundum vero simile huic: Diliges proximum tuum sicut te ipsum (Ibid. 38 et 39). Sed mandatum sequens et simile significat idem esse et officii et meriti in utroque (Sic cap. 4, n. 7, idem poenae). Neque enim aut Dei sine Christo, aut Christi sine Deo potest utilis esse dilectio. Alterum igitur sine altero nullum ad salutem nostram affert profectum. Et ideo in his duobus mandatis tota lex pendet et prophetae (v 40); quia lex et prophetae omnis Christi deputabatur adventui, et adventus ejus per supplementum eorum cognoscendi Dei intelligentiam praestabat. Nam de proximo frequenter admonuimus, non alium intelligendum esse quam Christum. Cum enim patrem, matrem, filios charitati Dei praeponere inhibeamur, quomodo dilectio proximi diligendi Deum simile mandatum est? Aut relinquetur aliquid, quod amoris Dei possit aequari? nisi quia similitudo praecepti parem charitatem diligendi Patrem et Filium exigebat.

8. Christus qui filius David secundum carnem, Dominus est David.---Atque ut legis ipsius verbis argui possent, et 783 de proximo manifestior intelligentia panderetur; requirit quid illis videretur Christus, cujusnam filius futurus esset. Qui responderunt, David. Quibus ait, quomodo in spiritu Dominus a David nuncuparetur, qui ejus filius futurus esset; et quomodo ab eo dictum esset: Dixit Dominus Domino meo: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum (Ibid. 42 44). Erat quidem verum, Christum ex David semine procreandum: sed similitudo nominis, qua Dominus Domino dicebat, et qua a dextris collocabat, donec omnes inimicos subderet pedibus ipsius, significabat et de consortio nominis substantiae unitatem, et assidendi invitatione iudicium, et de universorum subjectione virtutem; ut meminissent in eo, qui ex David oriebatur, aeternae virtutis et potestatis et originis substantiam contineri, et Deum in homine mansurum.

CAPUT XXIV. De cathedra Moysi super quam sederunt Scribae et pharisaei, de clauso ab iisdem regno coelorum, et ab iisdem comedi domos viduarum, circum-euntibus mare et aridam, et dicentibus: Quicumque juraverit in templo, nihil est, et decimantibus mentham et anethum, et aedificantibus sepulcra prophetarum, et de Jerusalem quae interficit prophetas, et lapidat eos qui ad se missi sunt.

7. By the name of neighbor Christ is commanded to be loved. — Then he added: “This is the great and first commandment. But the second is like to this: Thou shalt love thy neighbor as thyself” (ibid. 38 and 39). But the following and similar commandment signifies that there is the same both of office and of merit in both (so chap. 4, n. 7, the same of punishment). For neither the love of God without Christ, nor of Christ without God can be useful. Therefore the one without the other brings no progress to our salvation. And therefore in these two commandments the whole law and the prophets hang (v. 40); because the whole law and the prophets were deputed to the advent of Christ, and his advent through the supplement of those provided the understanding of knowing God. For concerning the neighbor we have frequently reminded that no other is to be understood than Christ. Since we are inhibited from preferring father, mother, sons to the charity of God, how is the dilection of the neighbor a commandment similar to loving God? Or will anything be left, which can be equaled to the love of God? except because the similitude of the precept was exacting equal charity of loving the Father and the Son.

8. Christ who is the son of David according to the flesh, is the Lord of David. — And so that they might be argued with by the words of the law itself, and a more manifest understanding concerning the neighbor might be opened; he asks what Christ seemed to them, whose son he was about to be. They responded, David's. To whom he said, how he was called Lord by David in the spirit, who was about to be his son; and how it had been said by him: “The Lord said to my Lord: Sit at my right hand, until I put thy enemies as the footstool of thy feet” (ibid. 42-44). It was indeed true, that Christ was to be procreated from the seed of David: but the similitude of the name, by which Lord was saying to Lord, and by which he was placing him at the right hand, until he should subject all enemies under his feet, signified both the unity of substance from the fellowship of the name, and the judgment from the invitation of sitting together, and power from the subjection of all things; so that they might remember that in him, who was arising from David, the substance of eternal power and potency and origin was contained, and that God was about to remain in man.

CHAPTER XXIV. Concerning the chair of Moses upon which the Scribes and Pharisees sat, concerning the kingdom of heaven closed by the same, and by the same the houses of widows are devoured, circling sea and dry land, and saying: “Whoever shall have sworn by the temple, it is nothing,” and tithing mint and anise, and building the sepulchres of the prophets, and concerning Jerusalem which kills the prophets, and stones those who are sent to her.

1. Legis doctrina commendatur. Phariseorum iniquitas, ignorantia, ac superbia.---Tunc Jesus locutus est turbis et discipulis suis, dicens: Super cathedram Moysi sederunt Scribae et Pharisei, et reliqua (Matth. XXIII, 1 et 2). Legis de se testantis gloriam praetulit, quae imaginem in se futurae veritatis expresserat. In omnibus enim Christi meditabatur adventum. Quidquid enim in ea continebatur, in profectum manifestandae ejus cognitionis assumptum est. Jubet igitur praeceptis Phariseorum obtemperari, quia in Moysi cathedra sederint: jubet legis mandatis omnibus obediri, sed a factis eorum atque operibus abstinere; ut mores hominum atque infidelitas, non legis doctrina vitetur. Ipsi enim subdito sibi populo gravissima legis onera imponunt, ne digitum quidem suum contingendis ipsis admoventes (Ibid. 4). Quin etiam praeciipiunt Dominum ex toto corde diligere, et proximum tamquam se amari, ipsi adversum legis sibi latae testimonium, Deum in Christo passionibus persequentes. Verborum quoque suorum gloriam tamquam philacteria 784 dilatantes (v. 5), quibus vitae aeternae auctor Deus non sit intellectus in Christo, seseque ex honore legis emissos tamquam fimbrias ex veste magnificent, qui totius legis ignari, neque opera neque virtutem ejus ipsius legis agnoverint: amantes primos accubitus in conviviis, qui igni aeterno (convivantibus potius cum Abraham gentibus) deputantur: et primas cathedras in synagogis, ipsi doctorem suum secundum legis et prophetarum testimonia nescientes (v. 6): sed et salutationes in foro, quibus humilitas cordis et ministerium in omnes est imperatum. Vocari etiam ab hominibus magistri volunt (v. 7), doctrinae legis ignari, et magistrum salutis perpetuae respuentes. Quae quia omnia profana atque perversa essent, factorum imitatione damnantur. Legis autem audientia, et dictorum obedientia, quia Christum loquebantur, exigitur.

2. Charitatis et humilitatis praecepta.---Verum in contrarium discipulis jam scientibus totius humilitatis praecepta consummat, ut meminerint omnes fratres esse se, id est, filios parentis unius, et per novae nativitatis generationem terreni ortus excessisse primordia, et unum sibi esse omnibus coelestis doctrinae magistrum, et gloriam honoris aeterni humilitatis conscientia capessendam; quia insolentiam Deus humilem effecturus sit, et humilitatem elaturus in gloriam (Ibid. 8-12).

1. The doctrine of the Law is commended. The iniquity, ignorance, and pride of the Pharisees. — Then Jesus spoke to the crowds and to his disciples, saying: “Upon the chair of Moses have sat the Scribes and Pharisees,” and the rest (Matt. XXIII, 1 and 2). He preferred the glory of the Law testifying concerning himself, which had expressed in itself the image of the truth to come. For in all things it was meditating on the advent of Christ. For whatever was contained in it, was assumed for the progress of manifesting his cognition. He commands therefore that the precepts of the Pharisees be obeyed, because they sat in the chair of Moses: he commands that all the mandates of the Law be obeyed, but to abstain from their deeds and works; so that the customs of men and their infidelity be avoided, not the doctrine of the Law. For they impose very heavy burdens of the Law upon the people subject to them, not even moving their own finger to touch them (*ibid.* 4). Nay more, they command that the Lord be loved from the whole heart, and the neighbor be loved as oneself, while they themselves, against the testimony of the Law brought to them, pursue God in the passions of Christ. Also broadening the glory of their words like phylacteries (*v.* 5), by which God the author of eternal life was not understood in Christ, and they magnify themselves like fringes from a garment, sent forth from the honor of the Law, who, ignorant of the whole Law, recognized neither the works nor the power of that Law itself: loving the first reclining places in banquets, who are deputed to the eternal fire (rather with the nations feasting with Abraham): and the first chairs in synagogues, they themselves not knowing their own teacher according to the testimonies of the Law and the prophets (*v.* 6): but also greetings in the marketplace, by which humility of heart and ministry to all was commanded. They even wish to be called masters by men (*v.* 7), being ignorant of the doctrine of the Law, and rejecting the master of perpetual salvation. Because all these things were profane and perverse, they are condemned by the imitation of their deeds. But the hearing of the Law, and the obedience to the sayings, because they were speaking of Christ, is required.

2. Precepts of charity and humility. — But on the contrary, for the disciples already knowing themselves, he completes the precepts of all humility, that they might remember that they are all brothers, that is, sons of one parent, and through the generation of the new birth they have exceeded the beginnings of earthly origin, and that there is one master of heavenly doctrine for them all, and the glory of eternal honor is to be attained by the consciousness of humility; because God is about to make the insolent humble, and to lift up humility into glory (*ibid.* 8-12).

3. Pharisei Christum respuendo claudunt coelum.---Vae vobis Scribae et Pharisei hypocritae, qui clauditis regnum coelorum (v. 13). Simulationem eorum poenae significatione condemnat. Vae enim vox dolentis est. Claudere autem eos regnum coelorum ideo ait, quia in lege meditationem ejus quae in Christo est veritatis occultent, et corporeum adventum a prophetis praedicatum doctrinae simulatione abscondant; ipsique non adeuntes viam aeternitatis in Christo, adire quoque caeteros non sinant.

4. Qui imponant aliis.---Vae vobis Scribae et Pharisei hypocritae, qui comeditis domos viduarum (v. 14). Hinc illae sunt veritatis inficiae, hinc adeundae caeteris salutis inhibitio, et regni coelestis obseratio, ut in obeundis viduarum domibus retineatur ambitio, ut longae orationis dignatione spolientur, ut ab his coelestis cognitio tamquam a thesauro repositae opulentiae expetatur, ut legis dignitas gratiae silentio perseveret. Et ideo accipient amplius judicium, quia et poenam proprii peccati, et reatum alienae ignorantiae debebunt.

5. Eorum odium in Evangelium. Qui poena duplici plectendi.---Vae vobis Scribae et Pharisei hypocritae, qui circuitis mare et aridam (v. 15). Maris et terrae peragratiōe significat, in totis orbis finibus eos esse Christi Evangelio obtrectaturos, et legis jugo contra justificationem fidei aliquos subdituros: proselyti enim sunt ex gentibus in Synagogam recepti. Quorum futurorum raritas in uno indicatur: neque enim post Christi praedicationem doctrinae eorum fides relictā est. Sed quisquis fuerit acquisitus ad plebem, filius fit gehennae, poenae soboles, et aeterni iudicii 785 haereditas: quia adoptio ex gentibus Abrahae familiam factura sit. Ideo autem poenae duplicatae erit filius, quia neque remissionem peccatorum sit gentilium consecutus, et societatem eorum qui Christum persecuti sunt sit secutus.

6. Lex futurorum forma, sedes est et thronus Christi. Christo adveniente cur inutilis.---Vae vobis duces caeci, qui dicitis: Quicumque iuraverit in templum, nihil est (Ibid. 16). Reverentiam humanarum observationum, et contumeliam propheticae traditionis exprobrat, quod inanibus honorem darent, et detraherent honorandis. Legem namque ipse dederat, et lex non efficientiam continebat, sed meditabatur effectus. Nam ornatus altarii atque templi non dignitatem de cultu conciliabat, sed futurorum speciem de decore fingeat.

3. The Pharisees by rejecting Christ close heaven. — Woe to you Scribes and Pharisees hypocrites, who close the kingdom of heaven (v. 13). He condemns their simulation by the significance of punishment. For “Woe” is the voice of one grieving. But he says they close the kingdom of heaven for this reason, because in the Law they hide the meditation of that truth which is in Christ, and they conceal by the simulation of doctrine the bodily advent preached by the prophets; and they themselves not entering the way of eternity in Christ, do not allow the others to enter also.

4. Those who impose on others. — Woe to you Scribes and Pharisees hypocrites, who devour the houses of widows (v. 14). From here are those denials of truth, from here the inhibition of the salvation to be approached by others, and the locking of the heavenly kingdom, so that in visiting the houses of widows ambition might be retained, so that they might be despoiled by the worthiness of long prayer, so that from these heavenly cognition might be sought as from a treasure of stored-up opulence, so that the dignity of the Law might persevere in the silence of grace. And therefore they will receive a more ample judgment, because they will owe both the punishment of their own sin, and the guilt of another’s ignorance.

5. Their hatred for the Gospel. Who are to be punished with a double penalty. — Woe to you Scribes and Pharisees hypocrites, who circle sea and dry land (v. 15). By the perambulation of sea and land he signifies that in the whole ends of the world they would be detractors of the Gospel of Christ, and they would subject some to the yoke of the Law against the justification of faith: for the proselytes are those received into the Synagogue from the nations. The rarity of those who would be such is indicated in one: for neither after the preaching of Christ was faith in their doctrine left. But whoever shall have been acquired for the people, becomes a son of Gehenna, an offspring of punishment, and an inheritance of eternal judgment: because adoption from the nations was to make the family of Abraham. But for this reason he will be a son of double punishment, because he has neither attained remission of the sins of the Gentiles, and he has followed the society of those who persecuted Christ.

6. The Law is the form of future things, it is the seat and throne of Christ. Why it is useless upon the coming of Christ. — Woe to you blind guides, who say: “Whoever shall have sworn by the temple, it is nothing” (ibid. 16). He reproaches the reverence of human observations, and the contumely of prophetic tradition, because they gave honor to vain things, and detracted from those to be honored. For he himself had given the Law, and the Law did not contain efficiency, but was meditating on effects. For the ornament of the altar and of the temple did not reconcile dignity from worship, but fashioned the species of future things from beauty.

Nam aurum, argentum, aes, aurichalcum, margaritae, crystallus propriam significantiam pro natura uniuscujusque metalli complectuntur. Igitur redarguit, quod aurum templi et dona altaris pro sacramentorum religione venerarentur; cum honor potior esset et altaris et templi, quia ad futurorum speciem et aurum templo et donum dedicaretur altari. Et ideo adveniente Christo inutilem esse fiduciam legis: quia non in lege Christus, sed lex sanctificaretur in Christo, in qua veluti sedes thronusque sibi positus sit. Qui quia religiosus habeatur, religionem ab eo necesse est qui in illo considat acceperit: atque ita stulti caecique sint, sanctificante praeterito, sanctificata venerantes (v. 17).

7. Opera externa, etsi non omittenda, internis tamen virtutibus posthabenda.--- Vae vobis Scribae et Pharisei hypocritae, qui decimatis mentham et anethum, et omne olus, et reliqua (Ibid. 23). Mentis occulta et obscuram voluntatum iniquitatem redarguit: quod ea quae in decimis menthae atque anethi lex praescribit efficiant, ut implere legem ab hominibus existimentur; misericordiam vero atque justitiam et fidem et omnem benevolentiae affectum reliquerint, quod proprium hominis officium est. Quia decimatio illa oleris, quae in praeformationem futurorum erat utilis, non debebat omitti: effici autem hoc oportebat, ut fidei et justitiae et misericordiae partibus functi, non imitatione fingendae, sed veritate retinendae voluntatis operibus placeremus. Et quia minus piaculi esset, decimationem oleris potius quam benevolentiae officium praeterire; irridet eorum in colandis culicibus diligentiam, quorum in glutiendis camelis esset incuria, peccata videlicet levia vitantium, et gravia devorantium (v. 24). Par quoque in eos poenae denuntiatio est, qui calices et paropsides extrinsecus eluentes, eorum interiora non mudent (v. 25): et jactantiam inutilis studii sequentes, utilitatis perfectae ministerium derelinquant. Calicis namque usus interior est: qui si obsorduerit, quid proficiet lotus exterius? Atque ideo interioris conscientiae nitor est obtinendus, ut ea quae corporis sunt forinsecus eluantur (v. 26). Sepulcris quoque eos comparavit, quae humano opere cultuque splendens, mortuorum ossibus et cadaverum immunditiis interius sordescant (v. 27): praeferant scilicet inanibus verbis justitiae speciositatem, habeant vero intra se conscientiae suae mentisque foetorem.

For gold, silver, bronze, orichalcum, pearls, crystal embrace their own significance according to the nature of each metal. Therefore he redargued that they venerated the gold of the temple and the gifts of the altar for the religion of the sacraments; since the honor of both the altar and the temple was more powerful, because both the gold for the temple and the gift for the altar was dedicated to the species of future things. And therefore upon the advent of Christ the confidence of the Law is useless: because Christ is not in the Law, but the Law would be sanctified in Christ, in whom a seat and throne as it were has been placed for himself. Which because it is held religious, it is necessary that it has received religion from him who sits upon it: and thus they are foolish and blind, with the past sanctifying, venerating the sanctified things (v. 17).

7. External works, even if not to be omitted, are nevertheless to be postponed to internal virtues. — Woe to you Scribes and Pharisees hypocrites, who tithe mint and anise, and every herb, and the rest (*ibid.* 23). He reproaches the hidden things of the mind and the obscure iniquity of the wills: because they effect those things which the Law prescribes in the tithes of mint and anise, so that they might be thought by men to fulfill the Law; but they have left mercy and justice and faith and every affection of benevolence, which is the proper office of man. Because that tithing of herbs, which was useful for the preformation of future things, ought not to be omitted: but it was necessary to effect this, that having performed the parts of faith and justice and mercy, we might please by works of a will to be retained in truth, not to be feigned in imitation. And because there would be less of an expiation to pass over the tithing of herbs rather than the office of benevolence; he mocks their diligence in straining gnats, whose carelessness would be in swallowing camels, avoiding light sins forsooth, and devouring grave ones (v. 24). There is also an equal denunciation of punishment against those who, washing the outside of cups and plates, do not cleanse their interior (v. 25): and following the boastfulness of useless study, they desert the ministry of perfect utility. For the use of the cup is interior: which if it should become filthy, what will it profit being washed on the outside? And therefore the brightness of the interior conscience is to be obtained, so that those things which are of the body might be washed from without (v. 26). He also compared them to sepulchres, which shining with human work and care, internally become filthy with the bones of the dead and the impurities of cadavers (v. 27): forsooth they prefer the beauty of justice in vain words, but they have within themselves the stench of their own conscience and mind.

8. Judaei prophetas in odium veritatis occisos non nesciunt.---Vae vobis Scribae et Pharisei hypocritae, qui aedificatis sepulcra prophetarum, et reliqua (v. 29). Iudicii forma in absoluto est, et unicuique nostrum ex natura sensus atque opinio aequitatis imponitur: ut minus ex eo veniae iniquitatis opus habeat, quo magis aequitas ignorata non fuerit. Prophetas namque omnes legis populus occidit. In odium enim eorum, amaritudine objurgationis, accensi sunt: nam voce publica furta, caedes, adulteria, sacrilegia ejus coarguebant. Et quia indignum eum coelesti regno ob haec opera denuntiabant, et haeredes testamenti Dei gentes futuras praedicabant; vario poenarum genere confecti sunt. Sed parentum facta posteritas ita detestata est, ut prophetiae libros veneretur, memorias adornet, sepulcra restauret: talique reverentia extra culpam se esse paterni sceleris testetur.

9. Tanto magis sunt rei de nece Christi, qui prophetarum opus. Apostolorum elogium.---Qui ergo prophetas cum gravissimo piaculo occisos fatentur, qua venia Christum, qui prophetarum opus est, condemnabunt; cum ea, quae detestentur, etiam multiplicato facinore perficiant? Atque ideo et serpentes et viperina generatio sunt, quia mensuram paternae voluntatis implebunt (v. 33). Et quomodo effugient iudicium, detestantes caedem prophetarum, eorumque ad crucis mortem Dominum persequentes? A quibus propter apostolos, qui de futurorum revelatione prophetae sunt, de Christi agnitione sapientes, de legis intelligentia scribae, caesos, lapidatos, crucifixos, et a civitatibus in civitates fugatos, omnis sanguis justorum ab Abel usque ad Zachariam redundavit (Ibid. 34 et 35): ut quibus obeditum si fuisset, priorum criminum esset venia praestanda, ob hos eosdem interemptos poena in eos, qui peremerint, paternorum quoque facinorum congereretur.

10. Christi in Judaeos affectus.---Jerusalem, Jerusalem, quae interficis prophetas, et lapidas eos qui ad te missi sunt, etc. (v. 37). Inter multa objurgationum genera semper misericordiae suae protestatur affectum: cujus hinc omnis querela est, quod regredi in salutem quam praestabat abnuerent. Occiderat enim prophetas, et ad se missos lapidaverat Jerusalem. In civitatis nuncupatione, habitantium facinus ostenditur. Et idcirco Abel sanguis et Zachariae in hanc eorum posteritatem venturus ostenditur: 787 quia jam in his habitans Christus et praedicans erat passus.

8. The Jews are not ignorant of the prophets killed in hatred of truth. — Woe to you Scribes and Pharisees hypocrites, who build the sepulchres of the prophets, and the rest (v. 29). The form of judgment is in the absolute, and for each of us from the nature of the sense and opinion of equity is imposed: so that less from that of pardon the work of iniquity should have, by how much more equity was not ignored. For the people of the Law killed all the prophets. For they were kindled in hatred of them, by the bitterness of oburgation: for by public voice they were coarguing their thefts, murders, adulteries, sacrileges. And because they were denouncing them unworthy of the heavenly kingdom because of these works, and they were preaching that the nations were to be the heirs of the testament of God; they were finished off by various kinds of punishments. But posterity so detested the deeds of their parents, that they venerate the books of prophecy, adorn the memorials, restore the sepulchres: and by such reverence they testify that they are outside the fault of the paternal crime.

9. So much more are they guilty of the death of Christ, who is the work of the prophets. The elogia of the Apostles. — Those therefore who confess the prophets killed with the gravest sin, by what pardon will they condemn Christ, who is the work of the prophets; since they perfect those things, which they detest, even with multiplied crime? And therefore they are both serpents and a vipers' generation, because they will fulfill the measure of the paternal will (v. 33). And how will they flee the judgment, detesting the murder of the prophets, and pursuing the Lord of them to the death of the cross? From whom on account of the Apostles, who from the revelation of future things are prophets, wise from the recognition of Christ, scribes from the understanding of the Law, beaten, stoned, crucified, and fled from cities to cities, all the blood of the just from Abel even to Zechariah has redundated (ibid. 34 and 35): so that to whom if there had been obedience, pardon of their own crimes was to be provided, on account of these same ones slain the punishment should be heaped upon them, who destroyed them, of the paternal crimes also.

10. The affection of Christ toward the Jews. — Jerusalem, Jerusalem, you who kill the prophets, and stone those who have been sent to you, etc. (v. 37). Among many kinds of oburgations he always protests the affection of his mercy: of which from here is the whole complaint, that they refused to return into the salvation which he was providing. For Jerusalem had killed the prophets, and had stoned those sent to her. In the naming of the city, the crime of the inhabitants is shown. And therefore the blood of Abel and of Zechariah is shown as about to come into this posterity of theirs: because already Christ dwelling in these and preaching had suffered.

Quod si creditum ei fuisset; non solum extra poenam necis prophetarum, credentium fides foret, sed ipsam illam dominicae passionis sententiam esset venia consecuta. At vero cum nec post resurrectionem creditum ei fuerit; etiam ultio ab his Abelis et Zachariae sanguinis reposcetur.

4. Finis temporum cur non definitus.---De fine autem temporum curam sollicitudinis nostrae ademit, diem illum dicens esse nemini cognitum, et non solum angelis, sed etiam sibi ignoratum (Ibid. 36). O divinae bonitatis inaestimabilem misericordiam! Numquid Deus pater cognitionem diei, celandi Filium proposito, abnegavit; cum dictum ab eo sit: Omnia mihi a patre meo tradita sunt (Matth. XI, 27)? Ergo non omnia sunt, si est aliquid quod negatur. Sed quia ad nos omnia a Patre accepta deveheret, Deique Verbum non tam futuri in se fidem contineat, quam facti; ideo extra definitionem dies posita est, ut largum licet Deus poenitentiae nobis tempus indulgens, incerti tamen metu semper nos sollicitos detineret; et ipse, nulli loquendo voluntatem dandi hujus diei, nulla dicti sui definitione cohiberet, quia secundum diluvii tempus, in ipso vitae nostrae cursu omnia agentibus ac patientibus, magnus ille dies aderit (Matth. XXIV, 38).

5. Discretio fidelium et infidelium. Judaeorum creditorum et non creditorum, haereticorum et catholicorum.---Quin etiam in assumendis fidelibus futurum esse discrimen ostendit, cum duobus in agro positus, assumatur unus, et alius relinquatur; et duabus molentibus, improbetur altera, et altera eligatur; et ex duobus qui in lecto erunt, adhaereat unus, alter deseratur. Infidelium enim et fidelium discrimen in relinquendis aliis et aliis assumendis docet. Dei enim ira ingravescente sancti (ut propheta ait) in promptuariis recondentur; perfidi vero ad coelestis ignis materiem relinquentur (Matth. III, 12). Duos igitur in agro, duos populos, fidelium et infidelium, in saeculo tamquam in vitae hujus opere dies Domini deprehendet; separabuntur tamen, relicto alio, et alio assumpto. De molentibus quoque par ratio est. Mola, opus legis est. Sed quia pars Judaeorum ut per apostolos credidit, ita per Eliam est creditura, et justificanda per fidem: ideo una per eandem fidem boni operis apprehendetur, alia vero in infructuoso legis opere relinquetur, molens in cassum, et non factura coelestis cibi panem. Duo autem sunt in lecto, eandem passionis dominicae requiem praedicantes: circa quam et haereticorum et catholicorum eadem atque una confessio est.

Because if there had been belief in him; not only outside the punishment of the murder of the prophets would be the faith of the believers, but even that very sentence of the Lord's passion would have attained pardon. But truly when he was not believed even after the resurrection; also the vengeance of the blood of these, Abel and Zechariah, will be required from them.

4. Why the end of times is not defined. — Regarding the end of times, he removed the concern of our anxiety, saying that that day is known to no one, and unknown not only to the angels but even to himself (*Ibid.* 36). Oh, the inestimable mercy of divine goodness! Did God the Father deny the knowledge of the day with the purpose of hiding it from the Son, when it was said by him: "All things have been delivered to me by my Father" (*Matth.* XI, 27)? Therefore, they are not "all things" if there is something that is denied. But because he would bring to us all things received from the Father, and the Word of God contains in himself not so much the faith of the future as of the deed; therefore the day was placed outside of definition, so that although God indulges us with a generous time for repentance, he might nevertheless keep us always anxious by the fear of uncertainty; and he himself, by speaking to no one his will of giving this day, might not be restrained by any definition of his own word, because according to the time of the flood, while all are acting and suffering in the very course of our life, that great day will be present (*Matth.* XXIV, 38).

5. Distinction of the faithful and the unfaithful. Of the Jews who have believed and those who will not believe, of heretics and catholics. — Furthermore, he shows that there will be a distinction in the assuming of the faithful, when of two placed in the field, one is assumed and the other is left; and of two grinding, one is rejected and the other is chosen; and of two who will be in bed, one adheres and the other is deserted. For he teaches the distinction of the unfaithful and the faithful in the leaving of some and the assuming of others. For as the wrath of God grows heavy, the saints (as the prophet says) will be hidden in storehouses; but the treacherous will be left as material for the heavenly fire (*Matth.* III, 12). Therefore, the day of the Lord will find two in the field, two peoples, of the faithful and the unfaithful, in the world as if in the work of this life; they will nevertheless be separated, one being left and the other assumed. Regarding those grinding, there is also a similar reasoning. The millstone (*mola*) is the work of the law. But because a part of the Jews believed through the apostles, so through Elijah they are about to believe and be justified through faith: therefore one through the same faith of good work will be apprehended, but the other will be left in the fruitless work of the law, grinding in vain, and not about to make the bread of heavenly food. Moreover, there are two in bed, preaching the same rest of the Lord's passion: concerning which there is the same and one confession of both heretics and catholics.

Sed quia unitatem Patris et Filii, et communem eorum theotetam, quam deitatem nuncupamus, catholicorum veritas praedicabit, et eandem rursus plurimis contumeliis haereticorum falsitas impugnet; idcirco ex duobus in lecto alius relinquetur, et alius assumetur: quia fidem confessionis utriusque in uno assumendo, et alio relinquendo, divini arbitrii iudicium comprobabit.

793 6. Vigilantiae necessitas.---Atque ut ignorantiam illam diei omnibus taciti, non sine utilis silentii ratione esse sciremus; vigilare nos propter adventum furis admonuit, et orationum assiduitate detentos omnibus praeceptorum suorum operibus inhaerere (Matth. XXIV, 43). Furem enim esse ostendit diabolus, ad detrahenda ex nobis spolia pervigilem, et corporum nostrorum domibus insidiantem ut ea, incuriosis nobis et somno deditis, consiliorum suorum atque illecebrarum jaculis perfodiat. Paratos igitur esse nos convenit: quia diei ignoratio intentam sollicitudinem suspensae expectationis exagitet.

CAPUT XXVII.

De servo fideli quem constituit dominus super familiam suam, de decem virginibus, de homine in peregre profecto, qui tradidit substantiam suam servis suis.

1. Praepositis praesertim vigilandum. Praepositi diligentis opus ac merces.---Quis namque est fidelis servus et prudens, quem constituit Dominus super familiam suam? etc. (Matth. XXIV, 45). Quamquam in commune nos ad indefessam vigilantiae curam adhortetur; specialem tamen populi principibus, id est, episcopis, in expectatione adventuque suo sollicitudinem mandat. Hunc enim servum fidelem atque prudentem, praepositum familiae significat, commoda atque utilitates commissi sibi populi curantem. Qui si dicto audiens et praeceptis obediens erit, id est, si doctrinae opportunitate et veritate infirma confirmet, disrupta consolidet, depravata convertat, et verbum vitae in aeternitatis cibum alendae familiae dispendat, atque haec agens hisque immorans deprehendatur; gloria in a Domino tamquam dispensator fidelis et villicus utilis consequetur, et super omnia bona constituetur, id est, in Dei gloria collocabitur, quia nihil sit ultra quod melius sit (v. 47).

But because the truth of the catholics will preach the unity of the Father and the Son, and their common deity (*theotes*), which we call deitas, and the falsehood of the heretics will again attack it with many insults; therefore of the two in bed one will be left and the other assumed: because the judgment of the divine arbiter will approve the faith of the confession of both by assuming one and leaving the other.

6. The necessity of vigilance. — And so that we might know that that ignorance of the day, silent to all, is not without the reason of a useful silence; he admonished us to watch because of the coming of the thief, and being held by the assiduity of prayers to cling to all the works of his precepts (Matth. XXIV, 43). For he shows that the thief is the devil, ever watchful to take spoils from us, and lying in wait for the houses of our bodies so that, while we are careless and given to sleep, he may pierce them with the darts of his counsels and allurements. It is fitting therefore that we be ready: because the ignorance of the day should excite an intent anxiety of suspended expectation.

CHAPTER XXVII.

Concerning the faithful servant whom the lord appointed over his household, concerning the ten virgins, concerning the man gone abroad, who delivered his substance to his servants.

1. Especially those in charge must watch. The work and reward of the diligent leader. — "Who then is a faithful and wise servant, whom the Lord has appointed over his household?" etc. (Matth. XXIV, 45). Although he exhorts us in common to an unwearied care of vigilance; nevertheless he mandates a special anxiety for the princes of the people, that is, the bishops, in the expectation and coming of himself. For he signifies that this faithful and wise servant is the one set over the household, caring for the advantages and utilities of the people committed to him. If he will be hearing the word and obedient to the precepts, that is, if by the opportuneness and truth of doctrine he confirms the weak, consolidates the broken, converts the depraved, and dispenses the word of life as the food of eternity for nourishing the household, and is found doing these things and dwelling in them; he will attain glory from the Lord as a faithful steward and a useful manager, and will be set over all goods, that is, he will be placed in the glory of God, because there is nothing beyond that which is better (v. 47).

2. Negligentis vitia ac vindicta.---Quod si contuens longam Dei patientiam, quae in profectum humanae salutis extenditur; adversum conservos insolescet, et saeculi malis vitiisque se tradet, praesentium tantum curam in cultu ventris exercens: desperata die Dominus adveniet, eumque a bonis quae spoponderat dividet, portionemque ejus cum hypocritis in poenae aeternitate constituet, quia adventum desperaverit, quia mandatis non obtemperaverit, quia praesentibus studuerit, quia vita gentium vixerit, quia desperatione judicii commissam sibi familiam fame, siti, caede vexaverit (Ibid. 48-51).

794 3. Cur Moyses Decalogum duabus tabulis accepit. ---Tunc similibitur regnum coelorum decent virginibus, et reliqua (Matth. XXV, 1). Ex dictis superioribus ratio quoque hujus sermonis intelligi potest. De die enim magno Domini omnis est sermo, quo occulta humanarum cogitationum divini judicii cognitione prodentur, et vera exspectati Dei fides non ambiguae spei meritum consequetur. Absolute enim in quinque prudentibus et in quinque fatuis, fidelium atque infidelium est constituta divisio: quo exemplo Moyses decem verba duabus tabulis conscripta acceperat. Necesse enim erat, omnia ea in utraque conscribi: et duplex pagina, inter proprietatem dexteræ ac sinistreae, divisionem sub uno licet testamento bonorum malorumque signabat.

4. Parabolæ virginum brevis et acuta expositio.---Sponsus atque sponsa, Dominus noster est in corpore Deus. Nam ut Spiritus carni (supple, sponsus), ita Spiritui caro sponsa est. Denique tuba excitante, sponso tantum obviam proditur; erant enim jam ambo unum; quia in gloriam spiritalem humilitas carnis excesserat. Primo autem progressu, vitae hujus officiis, occurrere in resurrectionem quae est a mortuis praeparatur. Lampades igitur, animarum splendentium lumen est, quae sacramento baptismi splenduerunt. Oleum, boni operis est fructus. Vasa, humana sunt corpora, intra quorum viscera thesaurus bonae conscientiae recondendus est. Vendentes sunt hi, qui misericordia fidelium indigentes, reddunt ex se petita commercia, indigentiae suae scilicet satietate, boni operis nostri conscientiam veneuntes. Haec enim indefessi luminis copiosa materies est, quae misericordiae fructibus et emenda est et recondenda. Nuptiae, immortalitatis assumptio est, et inter corruptionem atque incorruptionem ex nova societate conjunctio. Mora sponsi, poenitentiae tempus est.

2. The vices and vengeance of the negligent one. — But if, beholding the long patience of God, which is extended for the advancement of human salvation, he becomes insolent against his fellow servants, and delivers himself to the evils and vices of the age, exercising care only for present things in the service of the belly: the Lord will arrive on a day despaired of, and will divide him from the goods which he had promised, and will appoint his portion with the hypocrites in the eternity of punishment, because he despaired of the coming, because he did not obey the mandates, because he studied present things, because he lived the life of the Gentiles, because by despair of judgment he vexed the household committed to him with hunger, thirst, and slaughter (Ibid. 48-51).

3. Why Moses received the Decalogue on two tables. — "Then shall the kingdom of heaven be likened to ten virgins," and the rest (Matth. XXV, 1). From the things said above the reason for this discourse can also be understood. For the whole discourse is about the great day of the Lord, on which the secrets of human thoughts will be brought forth by the knowledge of divine judgment, and the true faith of the expected God will attain the merit of no ambiguous hope. For absolutely in the five wise and in the five foolish ones, the division of the faithful and the unfaithful is established: by which example Moses had received ten words written on two tables. For it was necessary that all those things be written on both: and the double page, between the property of the right and the left, signified the division of the good and the bad under one testament, although it be one.

4. A brief and sharp exposition of the parable of the virgins. — The bridegroom (*sponsus*) and the bride, our Lord is God in the body. For as the Spirit is to the flesh (supply, bridegroom), so the flesh is the bride to the Spirit. Finally, when the trumpet rouses them, they go forth to meet the bridegroom only; for both were already one; because the humility of the flesh had passed into spiritual glory. But in the first progress, by the duties of this life, we are prepared to run toward the resurrection which is from the dead. The lamps, therefore, are the light of shining souls, which shone in the sacrament of baptism. The oil is the fruit of good work. The vessels are human bodies, within whose bowels the treasure of a good conscience is to be hidden. The sellers are those who, needing the mercy of the faithful, return the requested commerce from themselves, namely by the satiety of their own need, selling the conscience of our good work. For this is the copious material of unwearied light, which is both to be bought and hidden by the fruits of mercy. The wedding is the assumption of immortality, and the conjunction from a new fellowship between corruption and incorruption. The delay of the bridegroom is the time of repentance.

Exspectantium somnus, credentium quies est, et in poenitentiae tempore mors temporaria universorum. Nocte media clamor, cunctis ignorantibus tubae vox est, Domini praecedentis adventum, et universos ut obviam 795 sponso exeant excitantis. Lampadum assumptio, animarum est reditus in corpora: earumque lux, conscientia boni operis elucens, quae vasculis corporum continetur.

5. In adventu Christi neminem juvabunt aliena merita. Jam poenitentiae nullum tempus.---Prudentes virgines hae sunt, quae opportunum in corporibus operandi tempus amplexae, in primum se occursum adventus dominici praeparaverint. Fatuae autem, quae dissolutae ac negligentes, praesentium tantum sollicitudinem habuerint; et immemores promissorum Dei, in nullam se spem resurrectionis extenderint. Et quia prodire obviam fatuae extinctis lampadibus non possunt? deprecantur eas quae prudentes erant, ut oleum mutuentur (v. 8). Quibus responderunt, non posse se dare, quia non sit forte quod omnibus satis sit (v. 9): alienis scilicet operibus ac meritis neminem adjuvandum, quia univique lampadi suae emere oleum sit necesse. Quas hortantur ut redeant ad emendum: si vel sero praeceptis Dei obsequendo, cum lampadum luce sponsi dignae efficiantur occurso. Quibus morantibus, sponsus ingressus est; atque una cum eo in nuptias sapientes, quae comparato lampadum lumine operiebantur, introeunt, id est, in coelestem gloriam sub ipso statim adventu dominicae claritatis incedunt (v. 10). Et quia jam poenitentiae nullum est tempus, fatuae accurrunt, aperiri sibi aditum rogant. Quibus respondetur a sponso, quia nescio vos (v. 12). Non enim in officio advenientis adfuerant, neque ad vocem tubae excitantis occurrerant, neque introeuntium comitatu adhaeserant: sed morantes et indignae, introeundi ad nuptias tempus amiserant.

6. Talenta secundum fidei mensuram distributa.--- Sicut enim homo peregre proficiscens, vocavit servos suos, et tradidit illis substantiam suam, et reliqua (v. 14). Divisio pecuniae inaequalis est: sed non ad dividendum referenda diversitas est; ait enim, unumquemque secundum virtutem suam accepisse. Ergo in quantum quis capax esset accepit: et extra moderantis arbitrium est, quod erat in jure sumentis. Patremfamilias, 796 se ipsum esse significat.

The sleep of those waiting is the rest of believers, and in the time of repentance the temporary death of all. The cry in the middle of the night, while all are ignorant, is the voice of the trumpet, preceding the coming of the Lord, and rousing all to go out to meet the bridegroom. The taking of the lamps is the return of souls into bodies: and their light is the conscience of good work shining forth, which is contained in the vessels of the bodies.

5. At the coming of Christ no one will be helped by the merits of another. Now there is no time for repentance. — These are the wise virgins, who, having embraced the opportune time of working in their bodies, prepared themselves for the first meeting of the Lord's coming. But the foolish ones, who, being dissolute and negligent, had concern only for present things; and unmindful of the promises of God, extended themselves into no hope of resurrection. And because the foolish ones are not able to go forth to meet him with their lamps extinguished? they entreat those who were wise to borrow oil (v. 8). To whom they responded, that they were not able to give, because there might not be enough for all (v. 9): namely that no one is to be helped by the works and merits of another, because it is necessary for each one to buy oil for his own lamp. Whom they exhort to return to buying: if even late by obeying the precepts of God, they might be made worthy of the meeting of the bridegroom with the light of their lamps. While they were delaying, the bridegroom entered; and together with him the wise ones, who were covered by the prepared light of their lamps, enter into the wedding, that is, they enter into heavenly glory immediately under the very coming of the Lord's brightness (**claritas**) (v. 10). And because now there is no time for repentance, the foolish ones run up, asking for the entrance to be opened to them. To whom it is responded by the bridegroom, "I do not know you" (v. 12). For they had not been present in the duty of the one coming, nor had they run to the voice of the trumpet rousing them, nor had they adhered to the company of those entering: but delaying and unworthy, they had lost the time of entering to the wedding.

6. Talents distributed according to the measure of faith. — "For as a man going abroad called his servants and delivered to them his substance," and the rest (v. 14). The division of the money is unequal: but the diversity is not to be referred to the one dividing; for he says that each one received according to his own virtue. Therefore each one received insofar as he was capable: and it is outside the judgment of the one moderating, what was in the right of the one taking. He signifies that he himself is the master of the house.

Peregrinationis tempus poenitentiae spatium est: quo in coelis a dextris Dei assidens, potestatem universo generi humano fidei atque operationis evangelicae permisit. Igitur unusquisque secundum fidei suae mensuram talentum, id est, Evangelii praedicationem a praedicante suscepit. Haec enim incorrupta substantia est, hoc Christi patrimonium aeternis haeredibus reservatum.

7. Cui quinque talenta.---Sed servus ille, qui quinque talenta accepit (v. 20), populus ex lege credentium est: ex qua profectus, meritum ipsius recte probeque perfuncta evangelicae fidei operatione duplicavit. In ratione autem ponenda iudicii examen est, quo coelestis verbi usus, et reditus dispensati talenti postulatur. Igitur cui erant quinque commissa, Domino reverso de quinque decem obtulit: talis scilicet in fide repertus, qualis in lege, qui decem verborum quinque libris Moysi praeceptorum obedientiam per gratiam evangelicae justificationis expleverit. Igitur jubetur in gaudium Domini introire, id est, in honorem gloriae Christi recipitur (v. 21).

8. Cui duo.---Ille vero servus, cui duo talenta commissa sunt (v. 22), gentium populus est, fide atque confessione et Filii justificatus et Patris, et Dominum nostrum Jesum Christum Deum atque hominem et Spiritu et carne confessus. Nam et corde fides, et ore confessio est. Haec ergo huic sunt duo talenta commissa. Sed ut prior ille omne sacramentum in quinque talentis, id est, in lege cognoverat, idque ipsum fide Evangelii duplicaverit: ita iste incremento duum talentorum, idque operatione promeruit. Ratione ac reditu dissimili, par tamen a Domino munus amborum est; ut gentium fidem exaequatam credentium ex lege scientiae nosceremus. Nam collaudatione eadem jubetur in gaudium Domini introire (v. 23). Est autem duplicatio sumptae pecuniae, operationem fidei addidisse, et quae opinione crediderant, rebus factisque gessisse.

9. Cui unum talentum.---Qui vero unum talentum accepit, et in terra recondidit (v. 24), populus est in lege persistens, totus carnalis et stupidus, et nihil spiritale intelligens, et quem virtus praedicationis evangelicae non subeat, sed propter invidiam salvandarum gentium, in terra acceptum talentum absconderit; neque ipse utens, neque utendum aliis dispenset, sed sufficere sibi legem existimet ad salutem.

The time of the pilgrimage is the space of repentance: in which, sitting in heaven at the right hand of God, he permitted to the whole human race the power of evangelical faith and operation. Therefore each one according to the measure (*mensura*) of his faith received a talent, that is, the preaching of the Gospel from the one preaching. For this is the incorrupt substance (*substantia*), this patrimony of Christ reserved for the eternal heirs.

7. To whom five talents. — But that servant who received five talents (v. 20) is the people of those believing from the Law: from which having set out, he doubled his merit by the rightly and properly performed operation of evangelical faith. Moreover, in the rendering of the account there is the examination of judgment, by which the use of the heavenly word and the return of the dispensed talent is demanded. Therefore he to whom five had been committed, the Lord having returned, offered ten from five: such a one namely found in faith, as in the Law, who fulfilled the obedience of the precepts of the ten words in the five books of Moses through the grace of evangelical justification. Therefore he is ordered to enter into the joy of the Lord, that is, he is received into the honor of the glory of Christ (v. 21).

8. To whom two. — But that servant to whom two talents were committed (v. 22) is the people of the Gentiles, justified by faith and confession of both the Son and the Father, and having confessed our Lord Jesus Christ as God and man both in Spirit and in flesh. For there is faith in the heart, and confession in the mouth. These therefore are the two talents committed to him. But as that former one had known every sacrament (*sacramentum*) in the five talents, that is, in the Law, and doubled that very thing by the faith of the Gospel: so this one merited it by the increase of two talents, and that by operation. With a dissimilar reasoning and return, nevertheless the gift of both from the Lord is equal; so that we might know the faith of the Gentiles to be made equal to the knowledge of those believing from the Law. For by the same commendation he is ordered to enter into the joy of the Lord (v. 23). Moreover, the doubling of the money received is to have added the operation of faith, and to have performed in reality and deeds what they had believed in opinion.

9. To whom one talent. — But he who received one talent and hid it in the earth (v. 24), is the people persisting in the Law, entirely carnal and stupid, and understanding nothing spiritual, and whom the virtue of the evangelical preaching does not enter, but because of envy of the Gentiles to be saved, hid the received talent in the earth; neither using it himself, nor dispensing it to be used by others, but thinking the Law to be sufficient for himself for salvation.

Atque ideo cum ab eo ratio expostularetur, ita ait: Timui te (v. 25), tamquam per reverentiam ac metum veterum praeceptorum, usu evangelicae libertatis abstineat dicatque: Ecce quod tuum est, velut in his quae a Domino praecepta sunt fuerit immoratus.

10. In terra abscondere quid.---In terra vero talentum abscondere hoc 797 est, novae praedicationis gloriam sub obtreptione corporeae passionis occultare. Qui cum Christum Dominum ad salutem gentium missum fuisse non possit abnuere (nam et adventus et passio ejus ex lege est), obtemperare tamen Evangelii ipse noluerit. Ait enim: Scio quia homo durus es, metis ubi non seminasti, et colligis ubi non sparsisti (v. 24). Rerum praesentium natura non fert messem esse sine semine, et colligi quae sparsa non fuerint: sed totus spiritalis hic sermo est. Diximus enim hunc populum esse de lege, non ignorantem Domini adventum et gentium salutem; sed infidelem: quippe cum sciat metendos illic justitiae fructus, ubi lex sata non sit, et colligendos ex gentibus, qui non ex Abrahae sint stirpe dispersi: et idcirco durus hic homo sit, scilicet sine lege justificaturus, sine dispersione collecturus, et sine satione messurus.

11. Quanta culpa. Quae hujus culpae vindicta.---Atque ideo hoc magis sine venia erit, cur praedicationem occultaverit, et commissum sibi talentum suffoderit, cum scire messurum esse sine semine, et collecturum esse quae non sparsisset: sed potius oportuisse eum nummulariis dare, id est, universo generi hominum, quod saeculi negotiis occupetur, usum crediti sibi talenti communicare, Domino reditus ejus a singulis postulaturus. Ob quam culpam talentum ab eo non tam Evangelii, quod suffoderat, quam legis aufertur, eique qui quinque duplicaverit datur, Domino dicente: Omni enim habenti dabitur, et abundabit: qui autem non habet, etiam quod habet auferetur ab eo (v. 29). Potest quidem habens abundare; quia facile est, per incrementum vel munificentiae vel laboris, opulentum posse ditescere: sed quo modo non habens habebit ad damnum? Hoc ideo, quia habentibus usum evangeliorum, etiam legis honor redditur: non habenti autem fidem Christi, etiam quod ex lege habere sibi videbatur honoris, aufertur.

CAPUT XXVIII.

De adventu filii hominis venientis in majestate sua.

1. Malorum et bonorum discretio in iudicio.---Cum autem venerit filius hominis in majestate sua, et omnes angeli cum eo, et reliqua (Matth. XXV, 31). Omnem ipse sermonis hujus rationem absolvit.

And therefore when an account was demanded from him, he says thus: "I feared you" (v. 25), as if through reverence and fear of the old precepts, he might abstain from the use of evangelical liberty and say: "Behold what is yours," as if he had dwelt in those things which were commanded by the Lord.

10. What it is to hide in the earth. — But to hide the talent in the earth is this: to conceal the glory of the new preaching under the detraction of the bodily passion. Who, although he cannot deny that Christ the Lord was sent for the salvation of the Gentiles (for both his coming and passion are from the Law), nevertheless would not himself obey the Gospels. For he says: "I know that you are a hard man, reaping where you have not sown, and gathering where you have not scattered" (v. 24). The nature of present things does not bear that there be a harvest without seed, and that those things be gathered which have not been scattered: but this whole discourse is spiritual. For we have said that this people is from the Law, not ignorant of the coming of the Lord and the salvation of the nations; but unfaithful: namely since he knows that the fruits of justice are to be reaped there, where the Law has not been sown, and gathered from the Gentiles, who are not dispersed from the stock of Abraham: and therefore this man is hard, namely about to justify without the Law, to gather without dispersion, and to reap without sowing.

11. How great the fault. What the vengeance for this fault is. — And therefore this will be more without pardon, why he concealed the preaching and buried the talent committed to him, when he knew that he was about to reap without seed, and to gather what he had not scattered: but rather he ought to have given it to the bankers, that is, to the whole race of men, which is occupied with the business of the age, to communicate the use of the talent credited to him, the Lord about to demand the return of it from each one. For which fault the talent is taken away from him, not so much of the Gospel, which he had buried, as of the Law, and is given to him who doubled the five, the Lord saying: "For to everyone who has, shall be given, and he shall abound: but from him who has not, even that which he has shall be taken away from him" (v. 29). Indeed, the one having can abound; because it is easy, through an increase of either munificence or labor, for the wealthy to be able to grow rich: but in what way will the one not having have for a loss? This is therefore, because to those having the use of the Gospels, also the honor of the Law is rendered: but from the one not having the faith of Christ, even what of honor he seemed to have from the Law is taken away.

CHAPTER XXVIII.

Concerning the coming of the Son of Man coming in his majesty.

1. The distinction of the good and the bad in the judgment. — "But when the Son of Man shall come in his majesty, and all the angels with him," and the rest (Matth. XXV, 31). He himself completes the whole reasoning of this discourse.

De iudicii enim tempore adventuque commemorat, quo fideles ab infidelibus separabit, atque ab infructuosis fructuosa discernet, haedos videlicet ab agnis, et in dextera ac sinistra collocans unumquemque, digna aut bonitatis aut malitiae suae sede constituet: indicans se in minimis suis, id est, iis qui sibi 798 cum humilitatis suae expectatione famulentur, et esurientibus ali, et sitientibus potari, et peregrinantibus confoveri, et nudis contegi, et infirmis visitari, et sollicitis consolari (v. 40). Ita enim in universorum fidelium corporibus mentibusque transfunditur, ut haec humanitatis officia, aut gratiam suam impensa mereantur, aut offensam negata commoveant.

2. Post quem sermonem, quo se venturum in reditu claritatis ostenderat, nunc passurum esse se admonet (Matth. XXVI, 1): ut sacramentum crucis admixtum esse gloriae aeternitatis agnoscerent. Sumitur inter haec perimendi ejus a Judaeis consilium: et congregatis principibus sacerdotum, occasio tanti facinoris expectatur (v. 4).

CAPUT XXIX.

De muliere, quae accessit ad Jesum in domum Simonis leprosi habens alabastrum unguenti pretiosi.

1. Cum autem esset Jesus in Bethania in domo Simonis leprosi, accessit ad eum mulier habens alabastrum unguenti pretiosi, et reliqua (Matth. XXVI, 6 et 7). Sub ipso tempore passionis non ex nihilo est, ut mulier unguentum pretiosum recumbentis Domini capiti infuderit: dehinc ut discipuli irascerentur, et dicerent vendi istud potius in usum pauperum debuisse (v. 8 et 9): tum ut Dominus et mulieris factum comprobaret, et aeternam cum praedicatione Evangelii operis hujus esse memoriam sponderet: postremo ut post id Judas ad vendendam salutem ejus erumperet.

2. Mulier ungens Christum, plebs gentium. Discipulorum pro Israel favor. Pauperes, Judaei fidei indigi.---Mulier haec in praefiguratione gentium plebis est, quae in passione Christi gloriam Deo reddidit. Caput enim ejus perunxit: caput autem Christi Deus est. Nam unguentum boni operis est fructus. Et propter corporis curam mulierum sexui maxime gratum est. Igitur omnem curam corporis sui, et totum pretiosae mentis affectum in honorem Dei laudemque transfudit. Sed discipuli favore salvandi Israelis, ut saepe numero, commoventur: vendi hoc in usum pauperum debuisse.

For he commemorates concerning the time and coming of judgment, in which he will separate the faithful from the unfaithful, and will discern the fruitful from the unfruitful, namely the goats from the sheep, and placing each one on the right and on the left, he will establish them in the worthy seat of either their goodness or their malice: indicating that he himself is in his least ones, that is, those who serve him with the expectation of his humility, and that the hungry are to be fed, and the thirsty given drink, and the strangers cherished, and the naked covered, and the sick visited, and the anxious consoled (v. 40). For thus he is transfused into the bodies and minds of all the faithful, so that these duties of humanity, being performed, either merit his grace, or being denied, move his offense.

2. After which discourse, in which he had shown that he was about to come in the return of brightness (*claritas*), he now admonishes that he is about to suffer (Matth. XXVI, 1): so that they might acknowledge that the sacrament (*sacramentum*) of the cross is mixed with the glory of eternity. Among these things, the counsel of the Jews for killing him is taken: and the chief priests having been gathered, the occasion for so great a crime is expected (v. 4).

CHAPTER XXIX.

Concerning the woman who approached Jesus in the house of Simon the leper, having an alabaster box of precious ointment.

1. "But when Jesus was in Bethany in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment," and the rest (Matth. XXVI, 6 and 7). Under the very time of the passion, it is not for nothing that a woman poured precious ointment upon the head of the Lord as he reclined: then that the disciples were angry and said that this ought rather to have been sold for the use of the poor (v. 8 and 9): then that the Lord both approved the deed of the woman, and promised that there would be an eternal memory of this work together with the preaching of the Gospel: finally that after this Judas burst forth to sell his salvation.

2. The woman anointing Christ, the people of the Gentiles. The favor of the disciples for Israel. The poor, the Jews lacking faith. — This woman, in prefiguration, is the people of the Gentiles, who in the passion of Christ rendered glory to God. For she anointed his head: but the head of Christ is God. For ointment is the fruit of good work. And because of the care of the body, it is most pleasing to the female sex. Therefore she transfused all the care of her body, and the whole affection of her precious mind, into the honor and praise of God. But the disciples are moved by a favor for saving Israel, as often happens: saying that this ought to have been sold for the use of the poor.

Sed neque mulier haec venale unguentum circumferebat. Et pauperes, fidei indigos instinctu prophetico nuncupaverunt. Atque hanc gentium fidem emi potius ad salutem egeni hujus populi debuisse. Quibus Dominus ait, plurimum esse temporis, quo habere curam pauperum possent; caeterum non nisi ex praecepto suo salutem gentibus posse praestari, quae secum infuso mulieris hujus unguento sint consepultae (v. 11 et 12): quia regeneratio non nisi commortuis in baptismi professione redhibetur. Et idcirco ubi praedicabitur hoc Evangelium, narrabitur opus ejus (v. 13): quia cessante Israel, Evangelii gloria fide gentium praedicatur. Qua aemulatione in Judae persona Israel profanus accensus, omni odio ad exstinguendum nomen Domini incitatur.

CAPUT XXX.

De die prima azymorum, in qua accesserunt discipuli ad Jesum, dicentes: Ubi vis paremus tibi comedere pascha?

1. Christianum nomen quando indultum.---Prima autem die azymorum accesserunt discipuli ad Jesum, dicentes: Ubi vis paremus tibi pascha manducare? et reliqua (Matth. XXVI, 17). Discipuli ire ad quemdam hominem jubentur, et ei dicere quod cum eo Dominus pascha cum discipulis facere vellet. Qui praeceptis obtemperaverunt, et pascha paraverunt (v. 19). Sed oportuerat eos scire quo pergerent, et de hominis nomine edoceri. Alioquin incerti ad quem mitterentur, quomodo missi quae praecepta fuerant, exsequerentur? Verum sermo prophetiae, rerum praesentium effectibus admiscetur. Hominem enim, cum quo pascha celebraturus esset, non nominat. Nondum enim Christiani nominis honor credentibus erat praestitus, qui vere sunt Deum mentis ac fidei oculis contuentes: ut cum eo pascha Domini Apostolos praeparare sciremus, cui in tempore Domini novum nomen esset addendum.

2. Judas corpus Christi non sumpsit.---Post quae Judas proditor indicatur, sine quo pascha accepto calice et fracto pane conficitur: dignus enim aeternorum sacramentorum communionem non fuerat. Nam discessisse statim hinc intelligitur, quod cum turbis reversus ostenditur. Neque sane bibere cum Domino poterat, qui non erat bibiturus in regno: cum universos, tunc bibentes ex vitis istius fructu, bibituros secum postea polliceretur (v. 29). Hymnoque dicto, in montem reversi sunt (v. 30). Consummatis scilicet universis divinarum mysteriorum virtutibus, gaudio et exultatione communi in coelestem gloriam efferuntur.

But neither did this woman carry around ointment that was for sale. And they named as poor, by a prophetic instinct, those lacking faith. And that this faith of the Gentiles ought rather to have been bought for the salvation of this needy people. To whom the Lord says, that there is plenty of time in which they could have care for the poor; but that salvation cannot be provided to the nations except from his precept, who are buried together with him by the pouring of this woman's ointment (v. 11 and 12): because regeneration is not restored except to those who have died together in the profession of baptism. And therefore where this Gospel shall be preached, her work shall be told (v. 13): because while Israel ceases, the glory of the Gospel is preached by the faith of the nations. By which emulation profane Israel, kindled in the person of Judas, is incited with all hatred to extinguish the name of the Lord.

CHAPTER XXX.

Concerning the first day of unleavened bread, on which the disciples approached Jesus, saying: Where do you wish that we prepare for you to eat the passover?

1. When the Christian name was granted. — "But on the first day of unleavened bread the disciples came to Jesus, saying: Where do you wish that we prepare for you to eat the passover?" and the rest (Matth. XXVI, 17). The disciples are ordered to go to a certain man, and to say to him that the Lord wished to make the passover with him together with the disciples. Who obeyed the precepts and prepared the passover (v. 19). But it had been necessary for them to know where they were going, and to be taught concerning the name of the man. Otherwise, being uncertain to whom they were sent, how would they, having been sent, execute those things which had been commanded? Truly the word of prophecy is mixed with the effects of present things. For he does not name the man with whom he was about to celebrate the passover. For the honor of the Christian name had not yet been granted to those believing, who truly are beholding God with the eyes of the mind and of faith: so that we might know the Apostles to prepare the passover of the Lord with him, to whom in the time of the Lord a new name was to be added.

2. Judas did not receive the body of Christ. — After these things Judas the betrayer is indicated, without whom the passover is completed, the cup (*calix*) having been taken and the bread broken: for he had not been worthy of the communion of the eternal sacraments (*sacramenta*). For he is understood to have departed immediately from here, because he is shown returned with the crowds. Nor indeed was he able to drink with the Lord, who was not about to drink in the kingdom: when he promised that all those then drinking from the fruit of this vine would afterwards drink with him (v. 29). "And a hymn being said, they returned into the mountain" (v. 30). Namely, all the virtues of the divine mysteries having been consumed, they are carried away into heavenly glory with common joy and exultation.

3. Petri in Christum affectus.---Futurae quoque eos infirmitatis admonuit, et nocte eadem omnes metu atque infidelitate turbandos (v. 31). Cujus rei fides etiam auctoritate prophetiae veteris continebatur, percusso pastore oves esse spargendas (Zach. XIII, 7): se tamen resurgentem in Galilaeam praecessurum esse, ut infirmitatem eorum sponsione reditus sui consolaretur (Matth. XXVI, 32). Sed Petrus pro fidei suae calore respondit, caeteris licet scandalizantibus (passive), numquam se scandalizaturum. In tantum enim et affectu et charitate Christi efferebatur (v. 33), ut et imbecillitatem 800 carnis suae, et fidem verborum Domini non contueretur: quasi vero dicta ejus efficienda non essent. Cui ait: Priusquam gallus cantet, ter me negabis (v. 34). Sed tam ille, quam caeteri ne mortis quidem metu decessuros se de confessione nominis sui pollicentur: ad omnem enim se ministerii constantiam, intrepida fidei voluntate firmaverant.

CAPUT XXXI. Cum venit Jesus in agrum qui dicitur Gethsemani, et dicit discipulis suis, Sedete donec eam illuc orare, et de tristi anima sua usque ad mortem, de calice si possibile est transire a se, de spiritu prompto et carne infirma; et rursum, Pater, non potest hic calix transire nisi illum bibam? fiat voluntas tua.

1. Tunc venit cum illis Jesus in agrum, qui dicitur Gethsemani, et dicit discipulis suis, Sedete hic donec eam illuc orare, et reliqua (Matth. XXVI, 36). Fidem discipulorum, et constantiam devotae sibi voluntatis acceperat: sed et turbandos et diffisuros sciebat. Quos considerare in loco jubet, dum progredieretur orare. Et assumpsit Petrum, Jacobum et Joannem Zebedaei filios. Quibus assumptis, tristis esse moestusque coepit: et ait tristem animam suam usque ad mortem esse (v. 37, 38).

2. Divinitati Christi tristitiam, metum, etc., tribuentium opinio confutatur.---Aliquorum ea opinio est, quod cadere propter se moestitudo in Deum potuerit, eumque futurae passionis metus fregerit: quia dixerit, Tristis est anima mea usque ad mortem (v. 38); et illud, Pater, si possibile est, transeat a me calix iste (v. 39); et rursum, Spiritus quidem promptus est, caro autem infirma (v. 41); et ad postremum bis idipsum, Pater, si non potest hic calix transire, nisi illum bibam, fiat voluntas tua (v. 42).

3. Peter's affection toward Christ. — He also admonished them of future infirmity, and that on the same night all were to be troubled by fear and infidelity (v. 31). The faith of which thing was also contained by the authority of the old prophecy, the shepherd being struck the sheep were to be scattered (Zech. XIII, 7): yet that he, rising again, would precede them into Galilee, so that he might console their infirmity by the promise of his return (Matth. XXVI, 32). But Peter responded according to the heat of his faith, that although the others were being offended (*scandalizantibus*), he would never be offended. For he was carried away in so much affection and charity for Christ (v. 33), that he did not behold either the imbecility of his own flesh, or the faith of the words of the Lord: as if truly his words were not to be brought to pass. To whom he says: "Before the cock crows, you will deny me thrice" (v. 34). But both he and the others promise that they will not depart from the confession of his name even by the fear of death: for they had confirmed themselves to every constancy of ministry by an intrepid will of faith.

CHAPTER XXXI. When Jesus came into the field which is called Gethsemane, and says to his disciples, Sit until I go there to pray, and concerning his soul sorrowful even unto death, concerning the cup if it is possible to pass from him, concerning the willing spirit and weak flesh; and again, Father, cannot this cup pass unless I drink it? let your will be done.

1. "Then Jesus came with them into a field which is called Gethsemane, and says to his disciples, Sit here until I go there to pray," and the rest (Matth. XXVI, 36). He had received the faith of the disciples, and the constancy of their will devoted to him: but he also knew that they were to be troubled and about to distrust. Whom he orders to sit in the place, while he went forward to pray. And he took Peter, James, and John the sons of Zebedee. Whom having been taken, he began to be sorrowful and sad: and says that his soul is sorrowful even unto death (v. 37, 38).

2. The opinion of those attributing sorrow, fear, etc., to the divinity of Christ is refuted. — There is an opinion of some that sadness could fall upon God on his own account, and the fear of the future passion broke him: because he said, "My soul is sorrowful even unto death" (v. 38); and that, "Father, if it is possible, let this cup pass from me" (v. 39); and again, "The spirit indeed is willing, but the flesh is weak" (v. 41); and at the last twice this very thing, "Father, if this cup cannot pass unless I drink it, let your will be done" (v. 42).

Volunt enim ex infirmitate corporis aerumnam Spiritui adhaerere: ac si virtutem illam incorruptae substantiae, imbecillitatis suae sorte assumptio carnis infecerit, et aeternitas naturam fragilitatis acceperit. Quae si ad metum tristis est, si ad dolorem infirma, si ad mortem trepida; jam et corruptioni subdita erit, et incidet in eam totius infirmitatis affectio. Erit ergo quod non erat, de angore moesta, de timore sollicita, de dolore perterrita: ac sic aeternitas demutata in metum, si potest esse quod non erat, potuit perinde hoc 801 quod in ea est aliquando non esse. Deus autem sine mensura temporum semper est: et qualis est, talis aeternus est. Aeternitas autem in infinito manens, ut in his quae fuerant, ita in illis quae consequentur extenditur: semper integra, incorrupta, perfecta, praeter quam nihil, quod esse possit, extrinsecus sit relictum. Non ipsa in aliquo, sed intra eam cuncta: potens ita largiri nobis ipsa quod suum est, ut sibi nihil de eo quod sit largita decedat.

3. Quinam opinionis hujus auctores.---Sed eorum omnis hic sensus est, ut opinentur metum mortis in Dei filium incidisse qui asserunt non de aeternitate esse prolatum neque de infinitate paternae substantiae exstitisse, sed ex nullo per eum qui omnia creavit effectum: ut assumptus ex nihilo sit, et coeptus ex opere, et confirmatus ex tempore. Et ideo in eo doloris anxietas, ideo Spiritus passio cum corporis passione, ideo metus mortis: ut qui mortem timere potuit, et mori possit; qui vero mori potuit, licet in futurum erit (subaud. aeternus), non tamen per eum qui se genuit ex praeterito sit aeternus. Qui si per fidem vitaeque probitatem capaces Evangeliorum esse potuissent, scirent Verbum in principio Deum, et hoc a principio apud Deum, et natum esse ex eo qui erat, et hoc in eo esse qui natus est, quod is ipse est penes quem erat ante quam nasceretur: eandem scilicet aeternitatem esse et gignentis et geniti. Mori igitur nihil in Deo potuit, neque ex se metus Deo ullus est. In Christo enim Deus erat mundum reconcilians sibi (II Cor. V, 19).

4. Tristitia Christi non de se, sed de discipulis orta est.---Sed introspectendus omnis hic sermo est, ut quia moestum fuisse Dominum legimus, causas moestitudinis reperiamus. Admonuerat superius, omnes scandalizatuos. Petrus de se confidens responderat, etiamsi caeteri perturbarentur, se non commovendum: quem Dominus etiam ter negaturum esse respondit. Sed et ille et caeteri omnes discipuli, ne si in ipsa quidem morte positi sint, pollicentur sese negatuos. Et procedens, jussit discipulos suos consedere dum oraret. Assumptisque Petro et Jacobo et Joanne coepit tristis esse.

For they wish that from the infirmity of the body the distress should adhere to the Spirit: as if the assumption of the flesh infected that virtue of the incorrupt substance (*substantia*) with the lot of its own imbecility, and eternity received the nature of fragility. Which if it is sorrowful unto fear, if weak unto pain, if trembling unto death; already it will also be subject to corruption, and the affection of all infirmity will fall into it. It will therefore be what it was not, sad from anguish, anxious from fear, terrified from pain: and thus eternity changed into fear, if it can be what it was not, could likewise be that this which is in it at some time might not be. But God is always without measure (*mensura*) of times: and such as he is, such is he eternal. But eternity remaining in the infinite, as it is extended into those things which had been, so into those which follow: always whole, incorrupt, perfect, beyond which nothing that can be exists left outside. Not she herself in anything, but all things within her: being able thus to bestow upon us what is hers, so that nothing of that which she has bestowed departs from herself.

3. Who the authors of this opinion are. — But this whole sense is of those who think that the fear of death fell upon the Son of God, who assert that he was not brought forth from eternity nor existed from the infinity of the Father's substance (*substantia*), but was made from nothing through him who created all things: so that he was assumed from nothing, and begun from work, and confirmed from time. And therefore in him is the anxiety of pain, therefore the passion of the Spirit with the passion of the body, therefore the fear of death: so that he who was able to fear death, might also be able to die; but he who was able to die, although he will be in the future (understand, eternal), nevertheless is not eternal from the past through him who begot him. Who if they could have been capable of the Gospels through faith and the probity of life, would know that the Word was in the beginning God, and this from the beginning was with God, and was born from him who was, and this is in him who was born, which he himself is with whom he was before he was born: namely that it is the same eternity of both the one begetting and the one begotten. Therefore nothing in God was able to die, nor is there any fear in God from himself. "For God was in Christ reconciling the world to himself" (II Cor. V, 19).

4. The sorrow of Christ arose not from himself, but from the disciples. — But this whole discourse is to be looked into, so that because we read that the Lord was sorrowful, we may find the causes of the sorrow. He had admonished above that all were about to be offended. Peter, trusting in himself, had responded that even if the others were disturbed, he would not be moved: to whom the Lord responded that he would even deny him thrice. But both he and all the other disciples, promise that they will not deny him even if they were placed in death itself. And going forward, he ordered his disciples to sit down while he prayed. And Peter and James and John having been taken, he began to be sorrowful.

Ergo non ante tristis est quam assumit, et omnis metus illis esse coepit assumptis: atque ita non de se orta est, sed de his quos assumpserat, moestitudo. Et quidem recordandum est, non alios hic assumptos fuisse, quam ipsos illos, quibus venturus in regno suo filius hominis ostensus est, tum cum assistentibus in monte Moyse et Elia, toto aeternae gloriae suae honore circumdatus est (Matth. XVII, 1 et seqq.). Sed 802 quae tunc assumendorum eorum, eadem et nunc fuit causa.

5. Tristitia Christi usque, non ob mortem. Blasphemiam in Spiritum Christus timet suis.--- Denique ait, Tristis est anima mea usque ad mortem. Numquid ait, Tristis est anima mea propter mortem (V. lib. X de Trinit. num. 36)? Certe non ita. Nam si de morte erat metus, ad eam utique referri per quam erat debuit. Sed aliud est usque in id, aliud ob id metuere. Et causam non facit quidquid in fine est, quia usque in id quod ab altero coeptum sit differatur. Superius igitur dixerat, Scandalum patiemini in me in ista nocte (Matth. XXVI, 31). Sciebat exterrendos, fugandos, negaturos: sed quia Spiritus blasphemia nec hic nec in aeternum remittitur, metuebat ne se Deum abnegarent, quem caesum et consputum et crucifixum essent contemplaturi. Quae ratio servata in Petro est, qui cum negaturus esset, ita negavit: Non novi hominem (Ibid., 72): quia dictum aliquid in filium hominis remittetur. Tristis ergo est usque ad mortem. Non itaque mors, sed tempus mortis in metu est: quia post eam resurrectionis virtute fides esset firmanda credentium.

6. Sequitur illud: Sustinete et vigilate mecum. Et progressus procidit in faciem suam orans (Ibid., 38, 39). Manere secum pervigiles admonet. Sciebat enim ingravante diabolo fidem eorum consopiam: et parem secum vigilantiam imperat, quibus eadem passio immineat.

7. Transitum calicis non sibi, sed suis deprecatur.---Deinde orat: Pater meus, si possibile est, transeat a me calix iste: sed tamen non sicut ego volo, sed sicut tu vis. Transire a se calicem rogat. Numquid ait, Transeat me calix iste? haec enim futura erat pro se timentis oratio. Sed aliud est, ut se transeat, aliud ut a se transeat deprecari. In eo enim quod se transit, ipse ille a molestia transeuntis excipitur: qui autem ut a se transeat rogat, non ut ipse praetereatur orat, sed ut in alterum id quod a se transit excedat. Numquid possibile erat non pati Christum?

Therefore he is not sorrowful before he takes them, and all fear began to be in them having been taken: and thus the sorrow arose not from himself, but from those whom he had taken. And indeed it is to be remembered that no others were taken here than those very ones to whom the Son of Man was shown as about to come in his kingdom, then when with Moses and Elijah assisting on the mountain, he was surrounded with all the honor of his eternal glory (Matth. XVII, 1 et seqq.). But what was then the cause of their being taken, the same was also now.

5. The sorrow of Christ even unto, not because of death. Christ fears for his own the blasphemy against the Spirit. — Finally he says, "My soul is sorrowful even unto death." Did he say, "My soul is sorrowful because of death" (See Book X on the Trinity, num. 36)? Certainly not so. For if the fear was concerning death, it ought certainly to be referred to that through which it was. But it is one thing to fear until that point, another to fear because of it. And whatever is at the end does not make the cause, because it may be deferred until that which was begun by another. Above, therefore, he had said, "You shall suffer offense in me in this night" (Matth. XXVI, 31). He knew that they were to be terrified, put to flight, and would deny him: but because the blasphemy of the Spirit is remitted neither here nor in eternity, he feared lest they should deny him as God, whom they were about to contemplate as beaten and spat upon and crucified. Which reasoning was preserved in Peter, who when he was about to deny him, denied thus: "I do not know the man" (Ibid., 72): because anything said against the Son of Man will be remitted. Therefore he is sorrowful "even unto death." Thus not death, but the time of death is in fear: because after it the faith of the believers was to be confirmed by the virtue of the resurrection.

6. There follows that: "Stay and watch with me. And having gone forward he fell upon his face praying" (Ibid., 38, 39). He admonishes them to remain watchful with him. For he knew that as the devil grew heavy, their faith was to be lulled to sleep: and he commands equal vigilance with himself for those upon whom the same passion was imminent.

7. He prays for the passing of the cup not for himself, but for his own. — Then he prays: "My Father, if it is possible, let this cup pass from me: but yet not as I will, but as you will." He asks the cup to pass from him. Did he say, "Let this cup pass me by"? for this would have been the prayer of one fearing for himself. But it is one thing to pray that it pass one by, another that it pass from one. For in that it passes one by, that one is excepted from the trouble of the one passing: but he who asks that it pass from him, does not pray that he himself be passed over, but that what passes from him may go into another. Was it possible for Christ not to suffer?

Atquin jam a constitutione mundi sacramentum hoc in eo erat nostrae salutis ostensum. Numquid pati ipse nolebat? Atquin superius fundendum in remissionem peccatorum corporis sui sanguinem consecraverat (Ibid., 28). Quomodo ergo ait, Pater, si possibile est? et quomodo, Non sicut ego volo, sed sicut tu vis? Totus igitur super his qui passuri erant metus est: atque ideo, quia non est possibile se non pati pro his rogat qui passuri post se erant, dicens, Transeat calix a me, id est, quomodo a me bibitur, ita ab his bibatur, sine spei diffidentia, sine sensu doloris, sine metu mortis.

8. Patiendi virtutem eis flagitat.---Ideo autem si possibile est; quia et carni et sanguini horum gravis terror est, et difficile est eorum acerbitate corpora humana non vinci. 803 Quod autem ait, Non sicut ego volo, sed sicut tu vis: vellet quidem eos non pati, ne forte in passione diffidant, sed cohaereditatis suae gloriam sine passionis difficultate mereantur. Non ergo ut non patiantur rogat, dicens, Non ut ego volo: sed ut, ait, quod Pater vult, bibendi calicis in eos ex se transeat firmitudo: quia ex voluntate ejus non tam per Christum vinci diabolum, quam etiam per ejus discipulos oportebat.

9. Metus Christi causa, infirmitas nostra.---Post quae ad discipulos redit, et dormientes deprehendit: et Petrum coarguit cur secum una saltem hora non vigilet (v. 41). Petrum ideo ex tribus, quia prae caeteris non se scandalizaturum fuerat gloriatus. Superioris autem metus sui indicat causas, dicens, Orate ne intretis in tentationem (v. 41). Hoc erat igitur quod volebat; et ideo in oratione tradiderat, Non inducas nos in tentationem, ne quid in nos infirmitati carnis liceret (Matth. VI, 13). Cur autem ne in tentationem venirent orare eos admonuisset, ostendit dicens, Spiritus quidem promptus, caro autem infirma, non utique de se: ad eos enim hic sermo conversus est. Aut quomodo nunc de se spiritus promptus, si superius tristis est anima usque ad mortem? Sed vigilari praecipit et orari, ne in tentationem incidant, ne infirmitati corporis succumbant: et idcirco si possibile est ut a se transeat calix orat, quia bibendi ejus caro omnis infirma sit.

And yet already from the constitution of the world this sacrament (*sacramentum*) of our salvation had been shown in him. Did he himself not wish to suffer? And yet above he had consecrated the blood of his body to be poured out for the remission of sins (Ibid., 28). How therefore does he say, "Father, if it is possible"? and how, "Not as I will, but as you will"? Therefore the whole fear is over those who were about to suffer: and therefore, because it is not possible that he himself not suffer, he prays for those who were about to suffer after him, saying, "Let the cup pass from me," that is, as it is drunk by me, so let it be drunk by them, without distrust of hope, without sense of pain, without fear of death.

8. He demands for them the virtue of suffering. — Moreover, "if it is possible"; because both to their flesh and blood there is a grave terror, and it is difficult for human bodies not to be overcome by their bitterness. But that he says, "Not as I will, but as you will": he would indeed wish them not to suffer, lest perhaps in the passion they should distrust, but might merit the glory of their co-inheritance without the difficulty of the passion. Therefore he does not pray that they not suffer, saying, "Not as I will": but that, he says, what the Father wills, the firmness of drinking the cup might pass from himself into them: because according to his will it was fitting that the devil be overcome not so much through Christ, as also through his disciples.

9. The cause of Christ's fear is our infirmity. — After these things he returns to the disciples, and finds them sleeping: and he rebukes Peter why he does not watch with him even one hour (v. 41). Peter therefore of the three, because beyond the others he had boasted that he would not be offended. Moreover, he indicates the causes of his former fear, saying, "Pray that you enter not into temptation" (v. 41). This was therefore what he wished; and therefore in the prayer he had handed down, "Lead us not into temptation," lest any power be allowed to the infirmity of the flesh against us (Matth. VI, 13). But why he had admonished them to pray lest they come into temptation, he shows saying, "The spirit indeed is willing, but the flesh is weak," certainly not concerning himself: for to them this discourse was turned. Or how is the spirit now willing concerning himself, if above the soul is sorrowful even unto death? But he commands them to watch and pray, lest they fall into temptation, lest they succumb to the infirmity of the body: and therefore he prays if it is possible that the cup pass from him, because all flesh is weak for the drinking of it.

10. Passio Christi virtutem nobis contulit patiendi. ---Rursum vero discedens oravit, dicens, Pater, non potest transire calix iste nisi illum bibam? fiat voluntas tua (Ibid., 42). Passuris discipulis per fidei justificationem, omnem in se corporis nostri infirmitatem assumpsit: crucique secum universa ea quibus infirmabamur affixit. Ideo peccata nostra portat, et pro nobis dolet: quia fidei in nobis calore fervente, cum adversum diabolum passionis bello sit decertandum, omnes imbecillitatum nostrarum dolores cum corpore ejus et passione moriuntur. Et idcirco transire ab eo calix non potest, nisi illum bibat: quia pati nisi ex ejus passione non possumus.

11. Discipulorum somnus et variae Christi allocutiones quid significant.---Verum quod iterum reversus reperit dormientes; ostendit absentiae suae tempore plures quodam fidei somno detinendos. Sed rursum oravit, idem repetens: reversusque, qui vigilare jusserat, qui consopitos objurgaverat, ait, Dormite jam et requiescite (v. 45). Post orationem frequentem, post discursus recursusque multiplices, metum demit, securitatem reddit, in requiem adhortatur, voluntatem Patris jam de nobis securus exspectat, dicens, Fiat voluntas tua: quia transiturum in nos calicem bibens, infirmitatem corporis nostri, et timoris sollicitudinem, et ipsum dolorem mortis absorberet. Quod autem ad eos revertens, dormientesque 804 reperiens, primum reversus objurgat, secundo silet, tertio quiescere jubet: ratio ista est, quod primum post resurrectionem dispersos eos et diffidentes ac trepidos reprehendet: secundo misso Spiritu paracleto, gravatis ad contuendam Evangelii libertatem oculis, visitabit. Nam aliquandiu legis amore detenti, quodam fidei somno occupati sunt. Tertio vero, id est claritatis suae reditu, securitati eos quietique restituet.

CAPUT XXXII.

De Juda, qui erat unus de duodecim discipulis, veniente ad Jesum cum plurima turba ut eum traderet; de gladio quem jussit Petro convertere in locum suum.

1. In Christum nulla potestas nisi quam dederit.--- Et adhuc eo loquente ecce Judas unus de duodecim venit, et cum eo plurima turba (Matth., XXVI, 47-49). In his omnibus passionis est ordo. Sed in osculo Judae haec fuit ratio: ut doceremur inimicos omnes, eosque quos sciremus desaevituros in nos esse, diligere. Osculum enim ejus Dominus non respuit. Quod autem ait Judae, fac quod facis traditionis suae potestatem sub verbi hujus conditione permittit.

10. The passion of Christ conferred on us the virtue of suffering. — But again departing he prayed, saying, "Father, cannot this cup pass unless I drink it? let your will be done" (Ibid., 42). For the disciples about to suffer through the justification of faith, he assumed into himself all the infirmity of our body: and he fixed to the cross with himself all those things by which we were weakened. Therefore he bears our sins, and grieves for us: because with the heat of faith fervent in us, when the war of passion is to be fought against the devil, all the pains of our imbecilities die with his body and passion. And therefore the cup cannot pass from him unless he drink it: because we cannot suffer except from his passion.

11. What the sleep of the disciples and the various addresses of Christ signify. — Truly, that having returned again he finds them sleeping; he shows that in the time of his absence many are to be held by a certain sleep of faith. But again he prayed, repeating the same: and having returned, he who had commanded them to watch, who had rebuked them lulled to sleep, says, "Sleep now and rest" (v. 45). After frequent prayer, after manifold goings and returnings, he removes fear, renders security, exhorts into rest, now secure concerning us he awaits the will of the Father, saying, "Let your will be done": because drinking the cup about to pass into us, he would absorb the infirmity of our body, and the anxiety of fear, and the very pain of death. Moreover, that returning to them, and finding them sleeping, first having returned he rebukes, secondly he is silent, thirdly he orders them to rest: the reason is this, that first after the resurrection he will reprehend them dispersed and distrustful and trembling: secondly, the Spirit Paraclete having been sent, he will visit those whose eyes are heavy for beholding the liberty of the Gospel. For having been held for some time by the love of the Law, they were occupied by a certain sleep of faith. But thirdly, that is by the return of his brightness (*claritas*), he will restore them to security and rest.

CHAPTER XXXII.

Concerning Judas, who was one of the twelve disciples, coming to Jesus with a great crowd to betray him; concerning the sword which he ordered Peter to return into its place.

1. No power against Christ except what he has given. — "And while he was still speaking, behold, Judas, one of the twelve, came, and with him a great crowd" (Matth. XXVI, 47-49). In all these things is the order of the passion. But in the kiss of Judas there was this reason: that we might be taught to love all enemies, and those whom we know will rage against us. For the Lord did not reject his kiss. But that he says to Judas, "Do what you are doing," he permits the power of his betrayal under the condition of this word.

Nam qui juris sui habebat adversum traditores advocare duodecim millia legionum angelorum, longe facilius unius hominis et consiliis et artibus potuisset occurrere (v. 53). Denique Pilato ait: Non haberes in me potestatem, nisi data tibi esset (Job. XIX, 11). Dat igitur in se potestatem dicendo: Fac quod facis (Joan. XIII, 27): scilicet quia voluntatis crimen pro facti pensatur invidia, re perageret quod voluntate jam faceret.

2. Qui gladio utens gladio peribit.---Unus autem ex his, qui erant cum eo gladium exserens, servo principis sacerdotum aurem abscidit: eique Dominus ait: Converte gladium tuum in locum suum. Omnes enim, qui gladio utuntur, gladio peribunt (Matth. XXVI, 51, 52). Ergo hic ipse jam judicatus est, quia gladio utens gladio interibit? Sed non omnibus gladio utentibus mors solet esse per gladium. Nam plures aut febris aut alius accedens casus absumit, qui gladio aut iudicii officio aut resistendi latronibus necessitate sint usi. Igitur ab apostolo servo principis sacerdotum auricula desecatur: populo videlicet sacerdotio servienti, per Christi discipulum inobediens auditus exciditur, et ad capacitatem veritatis hoc quod erat inaudiens amputatur. Turba autem omnis adversus Dominum gladiis armata processerat. Recondi gladium praecepit: quia eos non humano, sed oris sui gladio esset perempturus. Caeterum si secundum sententiam ejus omnis gladio utens, gladio perimeretur; recte ad necem eorum gladius exserebatur, qui eodem utebantur ad facinus.

3. Sacerdotis confessio. Vestis discissio.---Reliqua vero gestorum ordinem habent. Falsi testes conquisiti: sacerdos ejus ipsius, in qua gloriabatur, legis ignarus, etiam sacramento an ipse Christus esset fidem quaerens: quasi occulte de eo lex prophetaeque loquerentur. Quin etiam is ipse Christum est confessus invitus, Domino dicente: Tu dixisti. Cujus majestate audita vestem sibi discidit, ipsum videlicet quo contegebatur velamentum legis abrumpens. In palmis vero atque sputis, ad consummandam hominis humilitatem, universa in eum contumeliarum genera exercebantur (Ibid., 59-67).

4. Petri negatio.---Diligenter autem contuendum est, qua conditione Petrus negaverit: quanquam de hoc superius tractatum est. Nam primo ait, non se intelligere quid diceret: sequenti, non se ei adhaesisse: tertio vero, se hominem non nosse. Et vere prope jam sine piaculo hominem negabat, quem Dei filium primus agnoverat: tamen quia ex infirmitate carnis vel ambiguus extitisset, amarissime flevit, recolens trepidationis istius culpam se nec admonitum potuisse vitare (Ibid., 70-75).

For he who had it in his own right to call to his aid against the betrayers twelve thousand legions of angels, could far more easily have met the counsels and arts of one man (v. 53). Finally he says to Pilate: "You would not have power against me, unless it had been given to you" (John XIX, 11). He gives, therefore, power against himself by saying: "Do what you are doing" (John XIII, 27): namely because the crime of the will is weighed for the envy of the deed, he should accomplish in fact what he was already doing in will.

2. He who using the sword shall perish by the sword. — But one of those who were with him, drawing a sword (*gladius*), cut off the ear of the servant of the high priest: and the Lord says to him: "Return your sword into its place. For all who use the sword, shall perish by the sword" (Matth. XXVI, 51, 52). Therefore has he himself already been judged, because using the sword he will perish by the sword? But death is not accustomed to be by the sword for all who use the sword. For many either a fever or another arriving accident consumes, who used the sword either in the office of judgment or by the necessity of resisting robbers. Therefore the ear is cut off from the servant of the high priest by the apostle: namely to the people serving the priesthood, the disobedient hearing is cut off through the disciple of Christ, and that which was not hearing is amputated for the capacity for truth. Moreover, the whole crowd had proceeded armed with swords against the Lord. He commanded the sword to be put back: because he was about to slay them not with a human sword, but with the sword of his mouth. Otherwise, if according to his sentence everyone using a sword were to perish by the sword, the sword was rightly drawn for the slaughter of those who used the same for the crime.

3. The confession of the Priest. The tearing of the garment. — But the remaining things have the order of the deeds. False witnesses were sought out: the priest, ignorant of that very law in which he gloried, even seeking faith by an oath as to whether he himself was the Christ: as if the law and the prophets spoke of him secretly. Nay even he himself confessed Christ against his will, the Lord saying: "You have said it." Having heard his majesty, he tore his garment for himself, namely breaking off the very veil of the law by which he was covered. But in palms and spit, for the consummating of the humility of man, all kinds of insults were exercised against him (*Ibid.*, 59-67).

4. Peter's denial. — Moreover, it must be diligently considered under what condition Peter denied: although this has been treated above. For first he says that he does not understand what she was saying: next, that he had not adhered to him: thirdly, indeed, that he did not know the man. And truly now almost without crime he denied the man, whom he had first recognized as the son of God: yet because from the infirmity of the flesh he had stood even as ambiguous, he wept most bitterly, recollecting that he could not avoid the fault of that trembling even though admonished (*Ibid.*, 70-75).

5. Judae poenitentia ementium arguit infidelitatem. ---Traditur deinde Pilato gentium judici. Non enim judicari reus poterat ex lege, ipse sine dolo atque peccato. Tunc videns Judas, qui eum tradidit, quoniam damnatus est, et caetera (Matth., XXVII). Judas agens poenitentiam, pretium sanguinis Christi reddidit sacerdotibus: ut licet ipse venditi sanguinis justi auctor esset, tamen ementium infidelitatem ipsa professio vendentis argueret. Qui responderunt, quid ad nos? Tu videris (v. 4). Professio audax atque caeca est. Emissae se justi sanguinem audiunt, et extra judicii reatum futuros esse se credunt: cum tamen dicendo: Tu videris, facinus ipsum in vendente constituent, contra autem vendentis testimonio scelus ementium confirmetur. Secedens itaque suspendit se damnato Christo (v. 5). Ita mortis Judae tempus est comparatum ut sub passione Domini commotis infernis supernisque omnibus et revulsis, et in oblivionem officii sui universorum elementorum procuracione stupefacta, nec inter mortuos visitaretur, nec inter vivos post resurrectionem haberet poenitentiae facultatem.

6. Emptio agri figuli de pretio Christi plena mysteriis. ---De argenteis vero redditus (Ibid., 6), quia pretium 806 sanguinis esset, neque in corbanan, id est, in oblationum pecunia admisceri liceret, consilio inito emitur ager figuli, et in sepulturam peregrinorum deputatur. Magnum in hoc prophetiae sacramentum et in factis iniquitatis miraculi plena meditatio. Figuli opus est de luto vasa formare: cujus in manu sit, ex luto eodem vas aut idipsum aut pulchrius reformare. Agrum autem saeculum nuncupari, ipsis Domini nostri verbis continetur (Matth. XIII, 38). Christi ergo pretio saeculum emitur, id est, universitas ejus acquiritur, et in sepulturam peregrinorum atque inopum deputatur. Nihil hinc pertinet ad Israel, et totus hic saeculi empti usus alienis est: his videlicet, qui in pretio Christi sanguinis sepelientur, quo universa sunt empti. Omnia enim a Patre accepit, quae in coelis et quae in terra sunt (Matth. XXVIII, 18): et ideo hic ager figuli est, quia Dei omnia sunt, cujus in manu sit, nos ut velit tamquam figulus reformare. In hoc igitur agro Christo commortui et consulti, hujus peregrinationis nostrae aeternam requiem sortiemur. In cujus rei fidem Jeremiae prophetia subditur, ut in facti istius opere tanto ante divinae vocis auctoritas ostenderetur (Matth. XXVII, 9).

5. Judas' repentance rebukes the infidelity of the buyers. — He is then handed over to Pilate, the judge of the nations. For he could not be judged as a defendant from the law, he being without guile and sin. "Then Judas, who betrayed him, seeing that he was condemned," etc. (Matth. XXVII). Judas, doing penance, returned the price of Christ's blood to the priests: so that although he himself was the author of the just blood sold, yet the very profession of the seller might rebuke the infidelity of the buyers. "Who answered: What is that to us? You see to it" (v. 4). The profession is bold and blind. They hear that they have bought just blood, and they believe that they will be outside the guilt of judgment: when yet by saying, "You see to it," they establish the crime itself in the seller, while on the contrary the crime of the buyers is confirmed by the testimony of the seller. Departing, therefore, he hanged himself while Christ was condemned (v. 5). Thus the time of Judas' death was arranged so that under the passion of the Lord, with all things below and above being moved and torn away, and with the management of all elements being stupefied in the oblivion of their office, he would neither be visited among the dead, nor among the living after the resurrection would he have the opportunity for penance.

6. The purchase of the potter's field from the price of Christ is full of mysteries. — Concerning the returned silver pieces (Ibid., 6), because it was the price of blood, and it was not permitted to be mixed in the corbanan, that is, in the money of offerings, a council having been entered upon, the potter's field is bought, and is deputed for the burial of pilgrims. A great sacrament of prophecy is in this, and a meditation full of miracle in the deeds of iniquity. It is the work of a potter to form vessels from clay: in whose hand it may be, from the same clay to reform the vessel either into itself or into a more beautiful one. Moreover, that the field is called the world (*saeculum*) is contained in the very words of our Lord (Matth. XIII, 38). Therefore, at the price of Christ the world is bought, that is, the totality of it is acquired, and it is deputed for the burial of pilgrims and the poor. Nothing here belongs to Israel, and all this use of the bought world is for foreigners: namely for those who will be buried in the price of Christ's blood, by which all things are bought. For he has received all things from the Father, which are in heaven and which are on earth (Matth. XXVIII, 18): and therefore this is the potter's field, because all things are God's, in whose hand it is to reform us as he wills just like a potter. In this field, therefore, having died together and been buried together with Christ, we shall obtain the eternal rest of this our pilgrimage. In faith of which thing the prophecy of Jeremiah is added, so that in the work of this deed the authority of the divine voice might be shown so long before (Matth. XXVII, 9).

7. Cur sacerdoti: Tu dixisti, Pilato: Tu dicis, responsum est.---Interroganti autem Pilato, an ipse essent rex Judaeorum, respondit: Tu dicis. Sed quam diversus sermo est, qui fuerat ad sacerdotem? Illi enim quaerenti, an ipse Christus esset, dixerat: Tu dixisti (Matth. XXVI, 64). Hoc ideo, quia lex omnis venturum Christum praedicaverat, respondetur tamquam de praeteritis sacerdoti, quia semper venturum Christum ex lege ipse dixisset. Huic vero legis ignaro, interroganti an ipse esset rex Judaeorum, dicitur: Tu dicis: quia per fidem praesentis confessionis salus gentium est, et quod hoc de se ille qui antea ignorabat loquatur, quod hi negent qui antea loquebantur.

CAPUT XXXIII. De Pilato: cum sederet pro tribunali, misit ad illum uxor sua, dicens: Nihil tibi sit et justo isti. De transeuntibus juxta crucem qui movebant capita sua, et dicebant: Hic est qui destruebat templum, et in triduum illud reaedificabat.

1. Pilati uxor, gentium plebs. Lotio manuum Pilati.---Sedente autem Pilato pro tribunali, misit ad illum uxor sua, dicens: Nihil tibi sit et justo isti (Matth. XXVII, 19). Species in ea gentium plebis est: quae jam fidelis eum, cum quo conversabatur, incredulum populum ad Christi fidem 807 advocat. Quae quia ipsa multum sit passa pro Christo, in eandem gloriam futurae spei illum cum quo conversabatur invitat. Denique Pilatus et manus lavit, et populo Judaico innocentem se a Domini sanguine esse testatus est (v. 24): quia Judaeis suscipientibus in se ac filios suos fusi dominici sanguinis crimen, quotidie in confessionem fidei ablutus gentium populus demigrat (v. 25).

2. Barabbas quid.--- Offerenti vero Pilato, ut, secundum solemnis diei privilegium, quo unum ex reis, poscentibus dimitti oportebat, Jesum absolveret (Ibid., 17): Barabban potius hortantibus sacerdotibus populus elegit (v. 20, 21). Interpretatio autem nominis Barabbae est patris filius. Jam itaque arcanum futurae infidelitatis ostenditur, Christo patris filium praeferendo, antichristum scilicet hominem peccati et diaboli filium: potiusque adhortantibus principibus suis eligunt damnationi reservatum, quam salutis auctorem.

7. Why it was answered to the priest: "You have said it," and to Pilate: "You say it." — But to Pilate asking whether he himself was the king of the Jews, he answered: "You say it." But how different is the speech which had been to the priest? For to that one asking whether he himself was the Christ, he had said: "You have said it" (Matth. XXVI, 64). This for the reason that all the law had preached that Christ would come; it is answered as if concerning the past to the priest, because he himself would have said from the law that Christ was always about to come. But to this one ignorant of the law, asking whether he himself was the king of the Jews, it is said: "You say it": because through the faith of the present confession is the salvation of the nations, and that he who was formerly ignorant speaks this concerning himself, which those deny who formerly spoke it.

CHAPTER XXXIII. Concerning Pilate: when he sat on the judgment seat, his wife sent to him, saying: "Have nothing to do with that just man." Concerning those passing near the cross who moved their heads, and said: "This is he who destroyed the temple, and in three days rebuilt it."

1. Pilate's wife, the common people of the nations. The washing of Pilate's hands. — While Pilate was sitting on the judgment seat, his wife sent to him, saying: "Have nothing to do with that just man" (Matth. XXVII, 19). In her is the type of the common people of the nations: which, already faithful, calls that unbelieving people with whom she was living to the faith of Christ. Who, because she herself has suffered much for Christ, invites him with whom she was living into the same glory of future hope. Finally, Pilate both washed his hands, and testified to the Jewish people that he was innocent of the blood of the Lord (v. 24): because, with the Jews taking upon themselves and their children the crime of the shed blood of the Lord, daily the washed people of the nations pass over into the confession of faith (v. 25).

2. What Barabbas is. — But to Pilate offering that, according to the privilege of the solemn day on which it was fitting to release one of the defendants to those asking, he should absolve Jesus (Ibid., 17): the people chose Barabbas rather, with the priests exhorting them (v. 20, 21). Moreover, the interpretation of the name Barabbas is "son of the father." Thus already the secret of future infidelity is shown, by preferring the son of the father to Christ, namely the antichrist, the man of sin and the son of the devil: and rather, with their leaders exhorting them, they choose him reserved for damnation than the author of salvation.

3. Chlamys coccinea et purpurea. Corona spinea. Calamus in manu. In capite.---Caeso deinde Domino imponitur chlamys coccinea, et vestis purpurea, et corona spinea, et arundo dexterae, et genu posito adoratus illuditur. Susceptis videlicet omnibus corporis nostri infirmitatibus, omnium deinde martyrum, quibus regnum secum erat debitum, sanguine in cocci colore perfunditur: pretiosoque prophetarum ac patriarcharum, in purpura, honore vestitur. Spinis quoque, id est, compungentium quondam peccatis gentium coronatur: ut ex rebus perniciosis atque inutilibus, quae capiti ejus, id est, Deo circumdata moliuntur, gloria quaereretur peccatorum. Est enim aculeus in spinis, ex quibus Christo victoriae corona contextitur. In calamo vero earumdem gentium infirmitas atque inanitas manu comprehensa firmatur. Quin etiam capiti ejus illiditur. Capiti, ut opinor, de ictu calami non grandis injuria est: sed typica in eo ratio servatur, ut infirmitas gentilium corporum manu Christi antea comprehensa, etiam in Deum patrem, quod caput ejus est, acquiescat. In his autem omnibus Christus dum illuditur adoratur (Ibid., 28-30).

4. Procedentes autem, homini quidam Cyrenensi lignum passionis imponunt. Indignus enim Judaeus erat Christi crucem ferre: quia fidei gentium erat relictum, et crucem accipere et compati. Locus deinde crucis talis est, ut positus in medio terrae, et tamquam in vertice hujus universitatis insistens, ad capessendam Dei cognitionem universis gentibus esset aequalis. Oblatum quoque vinum felli admixtum bibere recusavit: non enim aeternae gloriae incorruptioni peccatorum amaritudo miscetur. Vestis 808 vero ejus sorte potius divisa quam scissa, mansuram incorruptionem corporis indicabat (Ibid., 32-35).

5. Latronum situs quid repraesentet.---Atque ita in ligno vitae, cunctorum salus et vita suspenditur: cui duo latrones, laevae ac dexterae affiguntur, (et ideo cum eo, ut intelligi posset mors hominum a morte Unigeniti discrepare: ille enim reddidit spiritum sponte cum voluit, istis crura sunt comminuta (Lucae XXIII, 33) omnem humani generis universitatem vocari ad sacramentum passionis Domini ostendentes. Sed quia per diversitatem fidelium atque infidelium fit omnium secundum dexteram sinistramque divisio: unus ex duobus ad dexteram situs, fidei justificatione salvatur (Ibid., 43).

3. The scarlet and purple cloak. The crown of thorns. The reed in the hand. On the head. — Then the Lord, having been scourged, is clothed with a scarlet cloak, and a purple garment, and a crown of thorns, and a reed is placed in his right hand, and having bowed the knee he is mocked and adored. Namely, having received all the infirmities of our body, he is then drenched with the blood of all the martyrs, to whom the kingdom was owed with him, in the color of scarlet: and he is clothed with the precious honor of the prophets and patriarchs, in the purple. He is also crowned with thorns, that is, with the sins of the nations who once stung him: so that from pernicious and useless things, which surround his head, that is, God, and strive against him, the glory of sinners might be sought. For there is a sting in the thorns, from which the crown of victory for Christ is woven. Moreover, in the reed, the infirmity and emptiness of those same nations is strengthened, being grasped by his hand. Nay even it is struck against his head. Against the head, as I think, no great injury is from the blow of a reed: but a typical reason is preserved in it, so that the infirmity of the Gentile bodies previously grasped by the hand of Christ, might also rest in God the Father, who is his head. But in all these things Christ is adored while he is mocked (*Ibid.*, 28-30).

4. Proceeding out, they impose the wood of the passion on a certain Cyrenian man. For the Jew was unworthy to carry the cross of Christ: because it was left to the faith of the nations, both to receive the cross and to suffer with him. Then the place of the cross is such that, placed in the middle of the earth, and as if standing on the summit of this universe, it might be equal to all nations for capturing the knowledge of God. He also refused to drink the offered wine mixed with gall: for the bitterness of sins is not mixed with the incorruption of eternal glory. But his garment, divided by lot rather than torn, indicated the remaining incorruption of the body (*Ibid.*, 32-35).

5. What the position of the thieves represents. — And thus on the wood of life, the salvation and life of all is suspended: to which two thieves are fixed, on the left and right, and therefore with him, so that it might be understood that the death of men differs from the death of the Only-begotten: for he gave up his spirit voluntarily when he willed, while the legs of those were broken (*Luke XXIII, 33*), showing that the whole totality of the human race is called to the sacrament of the passion of the Lord. But because through the diversity of the faithful and the unfaithful a division of all is made according to the right and left: one of the two placed at the right is saved by the justification of faith (*Ibid.*, 43).

Additur etiam illud opprobrium, quo se ipse Israel infidelitatis argueret, cum dicitur: Hic est qui destruebat templum Dei, et in triduum illud reaedificabat, et reliqua (Matth. XXVII, 40). Non erat difficile de cruce descendere: sed sacramentum erat paternae voluntatis explendum. Sed maiora opera in cruce positus agebat, totius commotione naturae: hoc igitur maximum omnium, et veluti difficillimum ponitur? Quid ergo veniae erit, cum post triduum reaedificatum Dei templum in corporis resurrectione cerneretur? Quod autem latrones ambo conditionem ei passionis exprobrant (v. 44); universis etiam fidelibus scandalum crucis futurum esse significat.

6. Triduum mortis Christi. Derelictio Christi a Deo. Aceti potati mysterium.--- Nox autem ex die, divisio temporum est. Ita enim tertius dierum trium totidemque noctium numerus expletur: et occultum divinae operationis mysterium totius creationis stupore sentitur. Clamor vero ad Deum, corporis vox est, recedentis a se Verbi Dei contestata dissidium. Denique cur relinquatur exclamat, dicens: Deus, Deus meus, quare me dereliquisti (v. 46)? Sed relinquitur; quia erat homo etiam morte peragendus. Quin etiam hoc, quod per calamum datum in spongia acetum cum potasset, proclamans spiritum reddidit, diligenter est contuendum (Ibid., 48-50). Vinum et honor est immortalitatis et virtus, quod per vitium aut incuriae aut 809 vasis inacescit. Hoc igitur cum in Adam coacuisset, ipse accepit et potavit ex gentibus. In calamo enim ex spongia ut potaret offertur, id est, ex corporibus gentium vitia corruptae aeternitatis accepit; et in se atque immortalitatis communionem ea quae in nobis erant vitia transfudit. Denique in Joanne, post quam perpotaverat, dixit: Consummatum est (Joan. XIX, 30): quia omne vitium humanae corruptionis hausisset. Et quia nihil agendum esset extrinsecus, spiritum cum clamore et voce magna emisit (Matth. XXVII, 50): dolens non omnium se peccata portare.

7. Quae Christi mortem consecuta sunt.--- Et deinceps velum templi scinditur: quia exinde populus est divisus in partes, et veli honor cum custodia Angeli protegentis aufertur. Movetur terra: capax enim hujus mortui esse non poterat. Petrae scissae sunt: omnia enim tum valida et fortia penetrans Dei verbum et potestas aeternae virtutis irruperat. Et monumenta aperta sunt: erant enim mortis claustra reserata. Et multa corpora sanctorum dormientium surrexerunt: illuminans enim mortis tenebras, et infernorum obscura collustrans, in sanctorum ad praesens conspicatorum resurrectione mortis ipsius spolia detrahebat. Ut autem infidelitatis facinus Israeli accumularetur; centurio et custodes hanc totius naturae perturbationem contuentes, Dei filium confitentur (Ibid. 51-54).

That reproach is also added, by which Israel itself would rebuke its own infidelity, when it is said: "This is he who destroyed the temple of God, and in three days rebuilt it," and the rest (Matth. XXVII, 40). It was not difficult to descend from the cross: but the sacrament of the paternal will was to be fulfilled. But he was doing greater works while placed on the cross, by the commotion of all nature: is this then placed as the greatest of all, and as if most difficult? What pardon, therefore, will there be, when after three days the rebuilt temple of God shall be discerned in the resurrection of the body? Moreover, that both thieves reproach him with the condition of the passion (v. 44); it signifies that there will be a scandal of the cross even to all the faithful.

6. The three days of the death of Christ. The forsaking of Christ by God. The mystery of the drunk vinegar. — Moreover, night from day is the division of times. For thus the number of three days and as many nights is completed: and the hidden mystery of the divine operation is felt by the stupor of all creation. But the cry to God is the voice of the body, witnessing the separation of the Word of God receding from itself. Finally, he exclaims why he is forsaken, saying: "My God, my God, why have you forsaken me" (v. 46)? But he is forsaken because he was a man to be even through death. Nay even this, that having drunk the vinegar given on a sponge through a reed, crying out he gave up the spirit (Ibid., 48-50), must be diligently considered. Wine is both the honor of immortality and virtue, which becomes sour through the vice either of neglect or of the vessel. Therefore when this had become sour in Adam, he himself received and drank it from the nations. For it is offered in a reed from a sponge so that he might drink, that is, from the bodies of the nations he received the vices of a corrupted eternity; and into himself and the communion of immortality he transferred those vices which were in us. Finally in John, after he had drunk thoroughly, he said: "It is consummated" (John XIX, 30): because he had drunk all the vice of human corruption. And because nothing was to be done externally, he sent forth his spirit with a cry and a great voice (Matth. XXVII, 50): grieving that he did not bear the sins of all.

7. The things which followed the death of Christ. — And next the veil of the temple is torn: because from then on the people are divided into parts, and the honor of the veil is taken away with the custody of the protecting Angel. The earth is moved: for it could not be capable of holding this dead one. The rocks are split: for the word of God and the power of eternal virtue, penetrating all things then valid and strong, had burst in. And the monuments were opened: for the enclosures of death were unlocked. And many bodies of the sleeping saints arose: for illuminating the shadows of death, and illustrating the obscure things of the lower regions, he was dragging away the spoils of death itself in the resurrection of the saints seen at the present. Moreover, so that the crime of infidelity might be accumulated for Israel; the centurion and the guards, beholding this perturbation of all nature, confess the son of God (Ibid. 51-54).

8. Sepultura Christi.---Quod autem a Joseph rogato Pilato ut corpus redderet, et sindone involvitur, et in monumento novo in petra excisa reponitur et saxum monumenti ostio advolvitur (Ibid., 58-60): quanquam sit ordo gestorum, et sepeliri eum esset necesse, qui resurrecturus esset ex mortuis; tamen non sine rerum aliquarum momento expressa sunt singula. Joseph apostolorum habet speciem: et idcirco quamquam in duodecim apostolorum numero non fuerit, discipulus Domini nuncupatur. Hic munda sindone corpus involvit. Et quidem in hoc eodem linteo reperimus de coelo ad Petrum universorum 810 animantium genera summissa (Act. X, 12). Ex quo forte non superflue intelligitur, sub linthei hujus nomine conssepeliri Christo ecclesiam: quia tum in eo, ut in confusione ecclesiae, mundorum atque im-mundorum animalium fuerit congesta diversitas. Domini igitur corpus tamquam per apostolorum doctrinam infertur in vacuum et in novam requiem lapidis excisi: scilicet in pectus duritiae gentilis quodam doctrinae opere excisum Christus infertur, rude scilicet ac novum, et nullo antea ingressu timoris Dei pervium. Et quia nihil praeter eum oporteat in pectora nostra penetrare, lapis ostio advolvitur: ut quia nullus antea in nos divinae cognitionis auctor fuerat illatus, nullus absque eo postea inferatur. Metus deinde furandi corporis et sepulcri custodia atque obsignatio, stultitiae atque infidelitatis testimonium est: quod signare sepulcrum ejus voluerint, cujus praecepto conspexissent de sepulcro mortuum suscitatum.

9. Resurrectio die Dominica. Angelus ejus index primus cur. Cur primum mulierculae ejus consciae.---Motus vero terrae tempore matutino (Matth. XXVIII, 2), diei dominici resurrectionis est virtus: cum contuso mortis aculeo, et illuminatis illius tenebris, resurgente Virtutum coelestium Domino, infernorum trepidatio commove-tur. Angelus autem Domini de coelo descendens, et lapidem revolvens, et sepulcro adsidens, misericordiae Dei patris insigne est, resurgenti filio ab inferis Virtutum coe-lestium ministeria mittentis. Atque ideo prior ipse resurrectionis est index, ut quodam famulatu paternae voluntatis resurrectio nuntiaretur. Sed confestim Dominus mulier-culis per angelum adhortatis occurrit, et consalutat (Ibid., 9): ut nuntiaturae exspec-tantibus discipulis resurrectionem, non angeli potius quam Christi ore loquerentur. Quod vero primum mulierculae Dominum vident, saluantur, genibus advolvuntur, nuntiare apostolis jubentur; ordo in contrarium causae principalis est redditus: ut quia a sexu isto coepta mors esset, ipsi primum resurrectionis gloria et visus et fructus et nuntius redderetur.

8. The burial of Christ. — Moreover, that by Joseph, Pilate having been asked that he might return the body, it is both wrapped in a linen shroud, and placed in a new monument cut in the rock, and a stone is rolled to the door of the monument (*Ibid.*, 58-60): although it is the order of the deeds, and it was necessary for him to be buried who was about to rise from the dead; yet not without the moment of some things are the individual details expressed. Joseph has the type of the apostles: and therefore although he was not in the number of the twelve apostles, he is called a disciple of the Lord. He wraps the body in a clean linen shroud. And indeed in this same linen cloth we find types of all kinds of living creatures let down from heaven to Peter (*Acts* X, 12). From which perhaps not superfluously it is understood that under the name of this linen cloth the church is buried together with Christ: because then in it, as in the confusion of the church, there was a congested diversity of clean and unclean animals. Therefore the body of the Lord is brought as if through the teaching of the apostles into the empty and new rest of the cut stone: namely into the heart of Gentile hardness cut by a certain work of teaching Christ is brought, rude namely and new, and previously permeable by no entrance of the fear of God. And because nothing besides him ought to penetrate into our hearts, a stone is rolled to the door: so that because no author of divine knowledge had been previously brought into us, none might be brought in after him without him. Then the fear of stealing the body and the custody of the sepulcher and the sealing is a testimony of folly and infidelity: that they wished to seal his sepulcher, by whose precept they had seen a dead man raised from the sepulcher.

9. The resurrection on the Lord's Day. His Angel as the first index why. Why women first aware of it. — Moreover, the movement of the earth in the morning time (*Matth.* XXVIII, 2) is the power of the resurrection on the Lord's day: when with the sting of death crushed, and its shadows illuminated, with the Lord of the heavenly Powers rising, the trembling of the lower regions is moved. But the Angel of the Lord descending from heaven, and rolling back the stone, and sitting by the sepulcher, is the sign of the mercy of God the Father, sending the ministries of the heavenly Powers to the Son rising from the lower regions. And therefore he himself is first the index of the resurrection, so that by a certain service of the paternal will the resurrection might be announced. But immediately the Lord meets the women exhorted by the angel, and greets them (*v.* 9): so that those about to announce the resurrection to the waiting disciples might speak not rather by the mouth of the angel than of Christ. But that the women first see the Lord, are greeted, fall at his knees, are commanded to announce to the apostles; the order is rendered in the contrary of the principal cause: so that because death had been begun by that sex, to it first the glory and sight and fruit and news of the resurrection might be rendered.

Emitur vero a custodibus, qui omnia haec viderant 811 argento resurrectionis Christi silentium, et mendacium furti honore scilicet saeculi et cupiditate, quia in pecunia honor ejus est, Christi gloria denegatur (Ibid., 12, 13).

1. Principes vero sacerdotum, qui debuerant converti ad poenitentiam, et Jesum quaerere resurgentem, perseverant in malitia: et pecuniam, quae ad usus templi data fuerat, vertunt in redemptionem mendacii, sicut ante triginta argenteos Judaei (Hieron. Judae) dederant proditori. Omnes igitur, qui stipe templi, et his quae conferuntur ad usus Ecclesiae, abutuntur in aliis rebus, quibus suam expleant voluntatem, similes sunt Scribarum et sacerdotum, redimentium mendacium et sanguinem Salvatoris.

2. Undecim autem discipuli ejus abierunt in Galilaeam, in montem ubi constituerat illis Jesus (v. 16). Post resurrectionem Jesus in monte et Galilaea conspicitur, ibique adoratur, licet quidam dubitent, et dubitatio eorum nostram augeat fidem.

3. Tum manifestius ostenditur Thomae: et latus lancea vulneratum, et manus fixas demonstrat clavis. Accedens Jesus locutus est eis dicens: Data est mihi omnis potestas in coelo et in terra (v. 18). Illi potestas data est, qui paulo ante crucifixus, qui sepultus in tumulo, qui mortuus jacuerat, qui postea resurrexit. In coelo autem et in terra potestas data est: ut qui ante regnabat in coelo, per fidem credentium regnet in terris. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus sancti (v. 19). Primum docent omnes gentes, deinde doctas intinguunt aqua. Non enim fieri potest, ut corpus baptismi recipiat sacramentum, nisi ante anima fidei susceperit veritatem. Baptizantur autem in nomine Patris et Filii et Spiritus sancti: ut quorum est una divinitas, sit una largitio; nomenque Trinitatis unus Deus est.

Docentes eos servare omnia quaecumque mando vobis (v. 20). Ordo praecipuus: jussit apostolis, ut primum universas docerent gentes, deinde fidei tingerent sacramento, et post fidem ac baptismum, quae essent observanda praeciperent. Ac ne putemus levia esse quae jussa sunt et pauca, addidit: Omnia quaecumque mandavi vobis: ut qui crediderint, qui in Trinitate fuerint baptizati, omnia faciant quae praecepta sunt. Et ecce ego vobiscum sum (mss. addunt, omnibus diebus) usque ad consummationem saeculi. Qui usque ad consummationem saeculi cum discipulis se futurum esse promittit, et illos ostendit semper esse victuros, et se numquam a credentibus recessurum. Qui autem usque ad consummationem mundi sui praesentiam pollicetur, non ignorat illam diem, in qua scit se futurum cum apostolis.

But the silence of the resurrection of Christ is bought with silver from the guards, who had seen all these things, and the lie of theft is denied by the honor namely of the world and greed, because in money is its honor, and the glory of Christ is denied (v. 12, 13).

1. Truly the chief priests, who ought to have been converted to penance, and to seek Jesus rising, persevere in malice: and the money, which had been given for the uses of the temple, they turn into the redemption of a lie, just as before the Jews had given thirty silver pieces to the betrayer (proditor). All therefore who abuse the temple collection, and those things which are conferred for the uses of the Church, in other things by which they may fulfill their own will, are like the Scribes and priests, redeeming the lie and the blood of the Savior.

2. But his eleven disciples went away into Galilee, into the mountain where Jesus had appointed for them (v. 16). After the resurrection Jesus is seen on the mountain and in Galilee, and there he is adored, although some doubt, and their doubt increases our faith.

3. Then it is shown more clearly to Thomas: and he demonstrates the side wounded by the lance, and the hands fixed with nails. Jesus, approaching, spoke to them, saying: "All power is given to me in heaven and on earth" (v. 18). Power was given to him who a little before was crucified, who was buried in the tomb, who had lain dead, who afterwards rose. Moreover, power was given in heaven and on earth: so that he who previously reigned in heaven, might reign on earth through the faith of believers. "Going therefore teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (v. 19). First they teach all nations, then they dip with water those who have been taught. For it cannot be that the body receives the sacrament of baptism, unless previously the soul has received the truth of faith. But they are baptized in the name of the Father and of the Son and of the Holy Spirit: so that whose divinity is one, their bestowal may be one; and the name of the Trinity is one God.

"Teaching them to observe all things whatsoever I command you" (v. 20). An excellent order: he commanded the apostles that first they should teach all nations, then they should dip them in the sacrament of faith, and after faith and baptism, they should prescribe what things were to be observed. And lest we think that the things commanded are light and few, he added: "All things whatsoever I have commanded you": so that those who have believed, who have been baptized in the Trinity, should do all things which have been prescribed. "And behold I am with you (MSS add, all days) even to the consummation of the age." He who promises that he will be with his disciples even to the consummation of the age, both shows that they will always live, and that he will never recede from believers. Moreover, he who promises his presence even to the consummation of the world, is not ignorant of that day in which he knows he will be with the apostles.