Hugh of Saint-Cher

POSTILL ON THE GOSPEL OF LUKE, CHAPTERS 1–8

Postilla in Evangelium secundum Lucam

From the Latin of the Venice edition of the Postilla in totam Bibliam (1703)

English translation

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About this translation

Translated from Hugh of Saint-Cher's *Postilla in Evangelium secundum Lucam*, in his *Postilla in totam Bibliam*, tome VI (Venice: Nicolò Pezzana, 1703; reprinted with the same foliation, 1754), fols. 125va–182va: the author's prologue to Luke, his exposition of Saint Jerome's prologue, and the commentary on the first eight chapters of the Gospel.

The folio and column of the edition are given in the text as (fol. 155rb) where each begins. The Scripture references keep Hugh's own divisions of the chapters by letters (Isa. 40.b). Words the translator could not read are marked [text unclear].

The translation is in progress: it reaches the end of chapter 8, and the commentary on chapters 9–24 will be added as it is done.

The Prologues

Part 1: The Author’s Prologue; Exposition of St Jerome’s Prologue (beginning)

(fol. 125va) ## The Prologue of the Most Reverend Father in Christ, the Lord Hugh, Cardinal, to the Postill on Luke

“I looked, and behold four chariots came out from between two mountains: and the mountains were mountains of brass.” This vision the Lord revealed to Zachary (Zach. 6.a). And it was an imaginary vision suited to those times, according as the Angel who stood among the myrtle-trees expounded it to Zachary, saying that by the four chariots are signified four kingdoms by which the people of the Jews suffered and were oppressed: namely the kingdom of the Assyrians, the kingdom of the Medes, of the Greeks, and of the Romans. For the colours of the horses agree well enough with the characters of those peoples, as a certain Gloss on the Twelve Prophets says.

By these things, then, which were to come upon the Jewish people in that time, the Lord made a revelation to Zachary; and not only these things, but by the same he also showed him the things that were to come upon the Church in the time of revealed grace.

The two mountains, therefore, are the two Testaments, compared to mountains because of the eminence of their spiritual understanding and the immovability of their truth; according to what is said in Isaiah 40.b: “Get thee up upon a high mountain, thou that bringest good tidings to Sion.” And they are called mountains of brass, both for their resonance and for their solidity. For brass is a resounding metal and a solid one; and through the resounding of the two Testaments we are made firm amid the slipperiness of this world.

The four chariots coming out from between the two mountains are the four Evangelists, whose teaching issues as it were from between the two Testaments, flowing forth and watering the four quarters of the world. The first chariot was drawn by red or ruddy horses, the second by black horses, the third by white horses, the fourth by grisled horses. By redness is signified the blood of the Lord’s Passion, of which Luke chiefly treats; and therefore he was rightly prefigured by the first chariot, which was drawn by red horses. By blackness, which obscurity accompanies, is signified the *(fol. 125vb)* Godhead made human, which we do not contemplate except obscurely and in a dark manner, of which John chiefly treats; and therefore he is fittingly figured by the second chariot. Mark, because he chiefly treats of the Resurrection, was prefigured by the third, which was drawn by white horses; for by the brightness of whiteness is expressed the splendour of the Resurrection. Hence also at the Resurrection Angels appeared clothed in white garments. Matthew, who asserts the two natures in Christ and narrates his various miracles more at length, is elegantly prefigured by the fourth chariot, which was drawn by grisled horses; for the variety of the horses expresses the variety of the natures in Christ.

So, then, both the number of the chariots and the colour of the horses elegantly agree with the signification of the four Evangelists. And deservedly were they prefigured by chariots, because through their teaching, as by a kind of four-horsed chariot, the fame of Christ has been carried through the four regions of the world; and because by their teaching we are squared in the present life by the squareness of the virtues, so that in the life to come we may be made round by the eternity of enjoyment. For in a chariot there is squareness and roundness; and squareness designates solidity, roundness eternity. For a square is stable whichever way it is turned, and to a round thing neither end nor beginning is assigned. Squareness befits those who wrestle; roundness, those who triumph. For to us, who wrestle in the slipperiness of this life against flesh and blood, and likewise against the powers of the air, the strength of solidity is necessary, especially against the four affections which shake the mind of man and cast it down in this life: namely, hope of things to be obtained, joy over things obtained, fear of losing things, and grief over things lost. Beautifully, then, were they prefigured by chariots, through whose teaching we are squared and made round; that is, we are strengthened

by the virtues in the present, so that afterwards we may enjoy eternity.

The four Evangelists were also prefigured by the four rings of the ark of Moses. For by the two on the right were figured those two who adhered to the Lord when he had already been made immortal, that is, Luke and Mark; by the other two on the left were figured the other two, who adhered to the Lord while he was still mortal, namely Matthew and John. In accordance with this, Paul, who adhered to the Lord after the Ascension, is placed on the right on the Pope's bull, and Peter, who adhered to him while mortal, is placed on the left.

They were also prefigured, according to Jerome, by the four living creatures in the vision of Ezechiel and in the revelation of John: by the man, Matthew, who treats chiefly of Christ's humanity and begins from it. (Augustine says that Matthew was prefigured in the lion, because he shows that Christ is of the royal tribe. And there are various opinions about the prefiguring of the Evangelists, but we follow Jerome.) By the calf, Luke, who sets forth his Passion more fully and began from the priesthood. By the lion, Mark, who treats chiefly of the Resurrection and began his Gospel from the roaring of one crying in the desert. By the eagle, John, who, gazing more loftily than the rest upon the divinity of Christ, began from it.

The Gospels are arranged, however, not according to the order of dignity but according to the reckoning of time: Matthew first, because he wrote first, in Judea; Mark second, because he wrote his Gospel second, in Italy, in the time of Claudius Caesar; third Luke, because he wrote third, in Achaia; fourth John, because he wrote last, in Asia. And although the Evangelists are thus distinct, yet they have a common matter, intention, and end. Hence Ezechiel saw one face in the four wheels.

The matter of all the Evangelists, then, is each nature of Christ and his deeds. The intention of all is to show Christ to be true God and true man. Their common end is shown in John 20.g, where he says: "But these are written, that you may believe that Jesus is the Son of God: and that believing, you may have life in his name."

But the manner of proceeding is particular to each. Of Matthew and Mark we have already seen; now let us see briefly of Luke. He was a Syrian by nation, of Antioch by country, a physician by art; a disciple of Paul in the sacred word and his son in baptism; a most excellent historian, whence the Acts of the Apostles were entrusted to him to be written. He wished also to write a Gospel, so that by a truthful narrative he might root out the errors sown by the Jews and also supply certain things passed over by the others; and this was his reason for writing a Gospel.

His manner of writing is this. First, he sets a prologue before his whole work, which the other Evangelists do not do; in this he imitates the prophetic manner. Next he begins his Gospel from the conception and birth of the Forerunner. Then he adds the conception and birth of the Saviour. Thirdly, he treats of his preaching and of the wonder at his miracles. Fourthly, of his Passion and death, Resurrection and Ascension. Lastly, he ends the Gospel with the Apostles' waiting, as they await the coming of the Holy Spirit.

Here ends the Author's Prologue.

Exposition of the Prologue of St Jerome to the Gospel according to Luke, by the Most Reverend Father in Christ, the Lord Hugh, Cardinal

Here begins the Prologue of St Jerome to the Gospel according to Luke. Luke, a Syrian by nation, of Antioch, a physician by art, a disciple of the Apostles, afterwards followed Paul until his confession, serving the Lord without crime. For having never had either wife or children, he died in Bithynia at seventy-four years of age, full of the Holy Spirit. He, when Gospels had already been written, by Matthew in Judea and by Mark in Italy, wrote this Gospel in the regions of Achaia at the instigation of the Holy Spirit, signifying also himself in the beginning that others had been written before this. To whom, beyond those things which the order of the Gospel arrangement requires, this was the greatest necessity of his labour: that he should labour first that the humanity

of God, the Christ to come in the flesh by all prophecy, should be made manifest to the Greek faithful; lest, attentive to Jewish fables, they should be held by the desire of the Law alone; or lest, seduced by heretical fables and foolish solicitations, they should fall away from the truth. Then, having put first at the beginning of the Gospel the birth of John, he should indicate to whom he was writing the Gospel, and in what he wrote as one chosen, testifying that those things were completed in himself which had been begun by others. To whom therefore, after the baptism of the Son of God, from the perfection of the generation fulfilled in Christ, power was granted to go back over it from the beginning of human birth, so that he might show to those who seek, in what he was apprehending, by the entrance through Nathan the son of David, of the generation running back into God, of the inseparable God; that, preaching to men his Christ, he might make the work of the perfect man return into himself through the Son; who, to those coming through David the father, afforded a way in Christ. To which Luke, not undeservedly, power is also given in the ministry of writing the Acts of the Apostles: that, God having returned in fullness into God, and the son of perdition having been destroyed, by the prayer made by the Apostles themselves, by lot, the number of the Lord's election might be completed; and so Paul might give the consummation to the Apostolic Acts, whom the Lord had chosen while he was kicking against the goad. Which also to those who read and seek God, although it would have been useful to be set forth by us point by point, yet knowing that the labouring husbandman must first eat of his own fruits, we have avoided public curiosity, lest we should seem not so much to show God to those who wish it as to profit those who disdain it. End of the Prologue.

(fol. 126ra) Luke, a Syrian. Jerome sets a preface before this Gospel, in which he shows who the author was and of what kind, and where he wrote, and why. Who was the author? Luke. Of what kind? A physician. And where did he write? In Achaia. Why? To root out the errors of the Jews and to clarify things less fully explained.

Now Jerome commends him on three counts: from his office, from his companionship, and from his virtue. From his office, both before the faith and after the faith: before the faith he was a physician; after the faith an Evangelist, so that he who had been a physician of bodies might become a physician of souls. From his companionship, because he was long in the fellowship of the Apostles, and at length followed Paul until his death. From his virtue, because he was a virgin.

Then Jerome shows the threefold reason why Luke wrote a Gospel after the others: namely, for order, for caution, and for completion. For order, that he might set out in sequence what the others had said in a somewhat confused way. For caution, so that the Greeks, or Achaeans, might beware of the fables of the Jews and the errors of the pseudo-apostles; for they had already been so far seduced that they believed the legal observances alone, without the faith of the Gospel, to suffice for salvation. For completion, because certain things had been begun by others but not fully finished, and certain things had even been passed over, which Luke added.

But because Luke in turn seems to confuse the order both of the matter and of time—of the matter, since he reckons Christ's genealogy ascending, in which he seems to confuse the order of the matter, since genealogies are usually reckoned descending, as Matthew reckons it; and of time, since he reckons the genealogy of Christ after the baptism—therefore Jerome adds the reason why Luke wove together the genealogy of Christ ascending and after the baptism. For he did this for the sake of a signification: namely, that by it it might be shown in a mystical sense that in baptism are given the wings by which one ascends into heaven. He says, then:

Luke: supply "was." *A Syrian by nation*: that is, born in Syria. *And of Antioch*: that is, born in Antioch of Syria. And this is said to distinguish it from the other Antioch, which is not in Syria but in Persia. *A physician by art*: here he is commended from his office before the faith. *A disciple of the Apostles*: here from his companionship; and understand Peter and Paul, by pre-eminence, for we are accustomed to understand them as "the Apostles" by antonomasia, as when it is said: "We have resolved to visit the thresholds of the Apostles." But he adhered most of all to Paul; hence he says: *Afterwards followed Paul* (Acts 16). *Until his confession*: that is, until his martyrdom, which he underwent for the confession of the name of Christ. Or, *until his confession*: that is, imitating his faith and confession in all things.

Serving the Lord he was, *without crime*—supply "mortal"—that is, without fault. And he proves this by adding: *For having never had either wife*, etc. Here he is commended from his virtue. *At seventy-four years of age*: supply "being." *He died in Bithynia full of the Holy Spirit*: that is, of the grace of the Holy Spirit.

He, when … had been written: here he shows where he wrote the Gospel. Construe thus: *He*, namely Luke. *At the instigation of the Holy Spirit*: that is, by his inspiration; and therefore not superfluously. *Wrote this Gospel in the regions of Achaia*: that is, of Greece; and this in the Greek tongue, or in Greek. *When* stands for "although." *Gospels had already been written*: by false as well as by true Evangelists. *By Matthew in Judea*: and this in the Hebrew tongue, or in Hebrew. *By Mark in Italy*: and this, supply, in Latin.

(fol. 126rb) Himself … signifying also in the beginning: that is, in his own preface, namely that one, "Forasmuch as many," etc. He says "his own" to distinguish it from this one, which is Jerome's; for that is the preface of Luke, this is not the preface of Luke but a preface to Luke. *Others*: that is, the Gospels of others. *Had been written*: not only those of Matthew and Mark, but also those of certain pseudo-evangelists, whom he touches on in his preface. *Before this*: that is, before he himself wrote this Gospel. Some copies have "before" and not "this," and the sense is the same.

To whom, etc.: he adds the reasons why he wrote, lest he should seem to have written superfluously after the others. Hence he says: *To whom*, namely Luke, *beyond those things which the order of the Gospel arrangement requires*: that is, besides that reason which is that he might set the Gospel history in order. Or: *beyond those things*, namely truth, usefulness, conciseness, and order. *This was the greatest necessity of his labour*: that is, this was the greatest and the necessary reason for his labour. *That the humanity of Christ, of God*: that is, of the Son. *Of the Christ to come in the flesh by all prophecy*: that is, concerning whom it had been prophesied in every way that he would come in the flesh; not "to come" at the time when Luke wrote, but as far as concerns the prophets. *Should be made manifest*: that is, that he might disclose the humanity of Christ. *To the Greek faithful first*: that is, principally; and above all to the faithful, for he wrote it only for the faithful. Or: *should first be made manifest*: that is, eminently, that is, solidly and perfectly. Or: that it should be made manifest through Luke to the Greeks first, before others through him, that is, through his writing; for he wrote in Greek.

Lest, attentive to Jewish fables, etc.: behold the caution. *Or lest by heretical fables*, etc.: here he shows why he wished to make it manifest to them. Construe thus: *he should labour*: that is, should bring this about by his labour. *Lest* they themselves, the Greek faithful. *Attentive to Jewish fables*: this is taken from 2 Tim. 2 and from 1 Tim. 1. *Should be held by the desire of the Law alone*: that is, should believe that the legal observances alone could suffice for salvation, as the pseudo-apostles were preaching to them. Or: *lest they should fall away from the truth*; they, I say, *seduced by heretical fables*, etc. It is a repetition of the words.

Then, at the beginning of the Gospel, etc.: behold the third reason why he wrote the Gospel, namely for completion, so that he might supply what had been told less fully by others. Hence he says: *Then*: that is, therefore he wrote, so that, *having put first*, that is, having set first, the birth of John at the beginning of his Gospel, namely, *he should indicate to whom*: that is, in whose honour, namely Christ's, *he was writing the Gospel*. For by treating at the beginning of his Gospel of the birth of Christ's Forerunner, namely John, who was his voice or herald, he shows that he writes in Christ's honour.

And he should also indicate *in what*: that is, in the figure of which living creature, *he wrote as one chosen*. For by beginning from Zachary the priest, whose office was to offer sacrifice, Luke intimated that he was signified by the calf, which is customarily sacrificed. Or, *in what*: that is, for what, and for what work he was chosen, namely to evangelize by word and by writing. Or, according to another reading, *in what he wrote to the chosen*: namely to Theophilus, to whom he writes here, and in him to all the elect; the rest is unchanged.

And he should indicate *in what*: that is, for what purpose, he wrote, namely that he might complete what had been passed over by others. He himself, I say, *testifying*: in his prologue, or also in the work itself.

Completed: that is, fully written. *To be … in himself*: that is, in his book. *Which by the other Evangelists, had been begun*: and not finished. Note that from this place, *Then*, as far as *testifying*, there is a kind of parenthesis, and it does not belong to the third reason, which he begins to assign where he says: *testifying that those things were completed in himself.* And this he testifies in his prologue, saying: "Forasmuch as many have taken in hand," etc. And note that he does not say "by himself" but *in himself*; for he does not attribute it to himself but to God. Hence he does not say "completed" by himself, but by *(fol. 126va)* God in himself.

Part 2: Exposition of St Jerome's Prologue (conclusion)

Exposition of the Prologue of St Jerome (continued)

To whom therefore, etc. Because he had said that Luke wrote in order to set the Gospel history in order, while he himself seems to confuse the order, since he reckons the genealogy of Christ backwards, ascending from Joseph up to God, Jerome therefore adds the reason why he does this: namely, for a mystery. For he reckons the genealogy of Christ after the baptism, and ascending, so that by this it may be shown mystically that after baptism the baptized are given the faculty of ascending to God. And this is what is said here: *To whom therefore*, etc. Arrange the construction thus. *To whom*: namely Luke. *Therefore … power was granted*: supply "of beginning."

From the perfection of the generation of the Son of God: that is, from the perfect generation of the Son of God, which he describes perfectly, setting down seventy-seven generations; and so he reckons the generation of Christ perfectly, beginning, I say, after the baptism. Of the generation, I say, *fulfilled*: that is, consummated. *In Christ*: according to Matthew, because the series of the genealogy is not extended beyond Christ, since Christ begot no one according to the flesh. Up to Christ, sons succeed fathers in the genealogy according to Matthew; for Matthew did not go beyond Christ, from whom Luke begins, ending in God.

And to go back over: as if to say, power was granted him to begin after the baptism to weave the generation of Christ, which Matthew wove before it, and so to change the order of time. Likewise it was permitted him to reckon ascending the generation which Matthew reckoned descending, and so to change the order of the matter. And this power was granted him *to go back over* it: that is, to unroll it again, that is, to narrate it in reversed order. And he says well *to go back over*, because Matthew had woven the genealogy in direct order, and Luke went back over it, that is, traced it backwards.

To go back over, I say, *from the beginning of human birth*: that is, beginning backwards from Joseph, who was reputed the beginning of the human birth in Christ, because he was thought to be his father. Or, *to go back over from the beginning*: that is, up to the beginning, because he ascends from Joseph up to God, who is the first beginning; hence at the end of the genealogy it is said, "who was of God." Or, *to go back over from the beginning*: that is, from God; because although he does not reckon descending, yet from the very fact that he ascends from Joseph up to God and ends there, he shows Joseph to be derived from God.

Or otherwise, and little is changed. *To whom*: that is, after the generation fulfilled in Christ and to be gone back over from the beginning, that is, to be narrated backwards, beginning *after the baptism of the Son of God, from the perfection*: that is, from the first, namely Christ, or Joseph, up to the last, namely God. The rest is unchanged.

That to those who seek, etc.: as if to say, therefore he begins after the baptism and reckons ascending. *He might show*: to those who seek, that is, who wish to know. *In what*: that is, through whom Luke himself, and anyone else, *was apprehending*: that is, was able to apprehend God, namely through Christ, from whom in the genealogy he ascends up to God. And the sense is, as if he said: therefore he wove the generation of Christ after the baptism and ascending, so that by this he might show that in baptism is given the faculty of

ascending to God through Christ, just as in the genealogy there is an ascent from Christ to God.

Through Nathan the son of David, etc.: as if to say, that he might show it in this way, namely: *by the entrance*, that is, the beginning, *of the generation … of the inseparable God*: that is, of the Son of God, who is one with the Father. Or, *indisparable*: that is, not unequal, that is, of the Son, who is God, the peer of the Father, or who is equal to the Father. Of the generation, I say, *running back into God*: that is, proceeding backwards up to God. *Admitted*: that is, brought down. And this *through Nathan the son of David*.

Below he says *David the father*. See, because Matthew and Luke agree in the fathers from Abraham up to David. Then they differ, because Matthew wove the genealogy from David through Solomon, Luke from David through Nathan, his adopted son. For it is read that when Sama, the brother of David, whose son Nathan was, had died, Jesse the father of David adopted his grandson; and likewise, when Jesse had died, David *(fol. 126vb)* adopted Nathan. Likewise in 1 Paral. 3 Nathan is called the son of David by Bethsabee: "Samaa, and Sobab, and Nathan, and Solomon, four of Bethsabee." Others say that he was the son of David. [In the margin: The sons of David were six, four, nine, not counting the sons of the concubines.]

Now it is not without a mystery that he reckons the genealogy ascending through Nathan from David, and so on up to God; but by this mystery he teaches that you can ascend to God through Nathan and David, that is, through the works of the prophet, if you imitate them according to your measure, and through humility, in which David excelled. Nathan also is interpreted "giving," or "given of grace." And such must he be who wishes to ascend to God. [In the margin: But who taught Luke the order of so many fathers in the genealogy, except the Lord?]

That, preaching to men, etc. He explains what he had said: as if to say, therefore the aforesaid power was granted, or therefore Luke did this, *that, preaching to men Christ*—Christ, I say, *his own*, namely Luke's, that is, granted to him for preaching, because he preaches and keeps his faith. Or, *his*, that is, man's, that is, given to them for their salvation (Isa. 9: "A son is given to us"). *He might make*: supply "Luke," that is, might show to be done. *The work of the perfect man*: that is, man, that is, Adam, or the human race, which is a perfect work, that is, made in the final consummation of the works; for in man the works of the six days are perfected. *Return into himself*: that is, to the state of his perfection, from which he had fallen. Or, *into himself*, that is, into God. *Through the Son*: supply "of God." Or, *through the son* of David, that is, through Nathan; and this is to be understood mystically.

Who: namely Luke. *Afforded a way*: that is, showed it to be afforded. *In Christ*: that is, through Christ, the way of ascending into God. And to whom? *To those coming through David*: that is, through humility; David, I say, *the father* of Christ, or of Nathan. Or, *afforded a way in Christ*: that is, to Christ, who is the end of the generation according to Matthew and the beginning according to Luke; *to those coming through David*: that is, descending according to Matthew.

To which Luke, etc. He adds, for the commendation of Luke, that the Acts of the Apostles were given him to write. Hence he says: *To which Luke, not undeservedly, power is also given in the ministry of writing the Acts of the Apostles*: that is, that he should be the minister of that work. And this deservedly, because he had well described the Gospel history.

That, God … into God, etc.: as if to say, therefore power was given him of describing the acts of the Apostles, *that, God*—that is, Christ—being shown to be *full God, into God*: that is, to be full God; that is, the Ascension of Christ being set forth, through which he became evidently known as full God, who in the Incarnation had appeared as a servant. And note that by this preposition *into* these terms *God* and *God* are understood to be put here personally; for it signifies a passing over, which is between things diverse. There must therefore be a diversity of persons here. And the sense will be: *God*, that is, the Son, having returned—supply this—*into God*, that is, to the Father. And this is why *full*: because in the Ascension, or return to the Father, he was shown to be full God. Of this, Acts 1.

And the son of perdition having been destroyed: that is, the death of Judas having been set forth, who is called the son of perdition (John 17: "Father, those whom thou gavest me have I kept; and none of them is lost, but the son of perdition"). *The number of the Lord's election might be completed*: that is, it might be shown how the number of the Apostles, who were chosen by the Lord as twelve, and which had been diminished in Judas, was completed when Matthias was substituted. Might be completed, I say, *by lot*—first, *by the prayer made by the Apostles themselves* (Acts 1). For they appointed two, namely Joseph, who was surnamed Barsabas, and Matthias; then, the lot having been cast, all prostrated themselves in prayer, and the lot fell upon Matthias.

And so Paul might give the consummation to the Apostolic Acts, etc. And the sense is: *and so*, that is, all these things having been carried out, namely the Ascension set forth, the death of Judas, the substitution of Matthias, and the rest, *Paul might give the consummation to the Apostolic Acts*: that is, the book of the Acts of the Apostles might be brought to its end in Paul, namely in his preaching at Rome; because the Lord at length, through many persecutions of the Church, brought him to a good consummation. And this is what he says: *while*, etc.

(fol. 127ra) Which also to those who read, etc. Construe thus. *Which*: that is, why the Lord willed Judas to be deposed and Matthias substituted, or Paul, who was kicking against the goad, to be added to the Apostolic number. *Although*: that is, although *it would have been useful to be set forth by us point by point*: that is, one by one. *And to those who read*, etc.: that is, to those who wish to know these things. *Yet* I, *knowing that the labouring husbandman*: that is, anyone labouring for the instruction of others, *must first eat of his own fruits*: that is, receive fruit from his labour, which happens when the hearers profit from his teaching. *We have avoided*: that is, I have avoided, for myself and for others. *Public curiosity*: that is, superfluous multiplicity of words, or display. And *public curiosity* is said with exactness, that is, common; for this is the thing in which almost all sin publicly, that is, commonly. For they are above all curious to multiply and press home their words, so that from the host of words they may seem learned.

Lest not so much to those who wish, etc.: as if he said, we have therefore not set forth these things point by point, *lest—lest* standing for "that … not." *We should seem not to show God*: that is, to hand on the knowledge of God, or the science of God. *To those who wish God*: supply "to see," that is, to come to the vision of God, and to seek the things that profit for salvation; the word *God* there is used figuratively (*diasyrticum*). *So much*: that is, to such a degree. *As*: that is, so far as, *we should seem to profit*: that is, to satisfy. *Those who disdain*: that is, the curious, who seek subtle, useless, and novel things, not those which serve for edification. Some books have *to have betrayed*, that is, to have ministered or shown what they were seeking. And the sum of it is, as if Jerome said: Although it would have been useful, for the sake of those who wish to seek God, to explain each point, yet lest I should lose my fruit among the disdainful, I preferred rather to compress it by brevity of speech.

Here ends the Exposition of the Prologue of St Jerome to the Gospel according to Luke.

Luke, Chapter 1

Part 3: Luke 1:1–5

the Prologue of St Luke; "There was in the days of Herod"

Exposition of the Prologue of St Luke, by the Most Reverend Father, the Lord Hugh, Cardinal

Luke 1:1–4

Forasmuch as many, etc. "Make a fat offering, and give place to the physician" (Ecclus. 38.b). This is done when prayer or reading is seasoned with the affection of charity. For so the medicine takes effect, and then place is given to the physician, that is, to Luke. For Luke, a physician, passed over from bodies to souls, from herbs to words, which, like spices that have been ground, achieve a better effect. But since preparation helps a medicine, Luke himself sets a prologue before his work, writing to Theophilus, who was very powerful in Achaia; or rather to anyone who loves God, for this is what the name Theophilus means.

He keeps this order. First he shows for what reasons he wrote the Gospel, lest perhaps he should seem to have written superfluously after the others: namely, because of the pseudo-evangelists, who had sprung up and had written many things under the names of Thomas and Matthias, containing many errors. And since Luke himself was a skilled historian, he wished to hand on the history, so that he might eliminate their false traditions and exclude from them the errors that had been sown. Secondly he shows the manner of treatment, that is, in what manner he is going to treat the Gospel history. Thirdly he shows for what end he wrote. He says, then: *Forasmuch as*, etc.

But first it is to be noted that, just as Christ is figured by the figures of the four living creatures, so also by the names of the Evangelists. For Matthew means "given," in the Nativity: "A child is born to us, and a son is given to us" (Isa. 9.b). Mark means "lofty, commanded," in the Passion, because at the command *(fol. 127rb)* of the Father he did not hesitate to be lifted up on the cross: "He became obedient," etc. (Phil. 2.a). Luke means "he himself rising," in the Resurrection. John, "in whom is grace," in the Ascension and the sending of the Holy Spirit.

Forasmuch as many. The construction of the letter can be arranged in two ways. First thus, passing over [the opening words]: *Forasmuch as*, with reference to time, *many have taken in hand to set in order a narration*, namely of the Gospel, *of the things that have been accomplished among us*—accomplished, I say, *according as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word*. Now take *forasmuch as* again: and forasmuch as they have *taken in hand*, that is, have undertaken it to no purpose—so that this word *taken in hand* is interpreted in the unfavourable sense—*it seemed good to me also, having diligently attained to all things from the beginning, to write to thee, most excellent Theophilus*, and this *in order*, that is, in an orderly way. Behold, he discloses the manner of treatment, and then the end.

Diligently, in order. By this he indicates the fullness of the treatment; for no one can conveniently preserve diligence in excessive brevity. Hence the Gloss: "More fully," etc. He indicates the end when he says:

That thou mayest know the verity: that is, the order, *of those words in which thou hast been instructed*: that is, of the Gospel history, which he knew, but whose order he did not know. It can be arranged otherwise, if you construe it so.

Luke 1:1–4, in the moral sense

Forasmuch as many, etc. The wicked are many; the good, on the contrary, are few. "Many are called, but few chosen" (Matt. 20.b). "The number of fools is infinite" (Eccles. 1.d). "All run indeed, but one receiveth the

prize” (1 Cor. 9.b).

It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus: to write in order, I say, *according as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word*. It seemed good to me, I say. Now take it up again from the beginning.

Have taken in hand: the wicked attempt things by their own strength, and therefore they labour and are without fruit, and do not bring things to completion. “They have laboured to commit iniquity” (Jer. 9.b). The good, on the contrary, act easily and fruitfully, and bring things to completion. “There is no idol in Jacob, neither is there an image god in Israel” (Num. 23.d), where another reading has “There is no weariness in Jacob, and no sorrow in Israel.” For the saints wrestle without sorrow and contemplate without weariness: “They shall run and not be weary” (Isa. 40.g). What is begun by the Spirit of God is done lightly and is well completed. For God does not labour in working, since “he spoke, and they were made”; and what he begins he completes, because the works of God are perfect.

Which have been accomplished among us, or “which overflow.” “All the rivers run into the sea, yet the sea doth not overflow” (Eccles. 1.b), that is, is not increased and does not run over. So the miser does not overflow with a multitude of money, of knowledge, of books. Those things, that is, the mysteries of Christ, abounded in the Apostles, and therefore they overflowed: through their hands in almsgiving, through their eyes in tears, through their mouths in prayers and instructions. “Let my soul be filled as with marrow and fatness” (Ps. 62). Note that he does not say “by us” but *among us*, attributing it to God and not to himself; as if he said: they were not accomplished by us, but by God in us. They overflow *among us*, he says: that is, through us, or through our office, like flowing waves, they water the minds of the faithful throughout the whole world.

Were eyewitnesses: by understanding. *And ministers*: by carrying it out in deed; as if to say, they not only understood, but also fulfilled it by their ministry, that is, by their work. And he does well to join seeing and ministry. “After thou didst show unto me, I struck my thigh” (Jer. 31.d); as if to say, as I saw, so I did. “Thou that seest many things, wilt thou not keep them?” (Isa. 42.d).

Having attained from the beginning: therefore he can be a fit witness. “And you shall give testimony, because you are with me from the beginning” (John 15.d).

To write: a little old woman sometimes writes the Gospel better than a Doctor, because she carries it out in deed and gives an example to others. “One shall say: I am the Lord’s … and another shall subscribe with his hand, To the Lord” (Isa. 44.a). “He wrote with his finger on the ground” (John 8.a).

Most excellent Theophilus: it is written to Theophilus, because counsels are revealed to friends. “Treat thy cause with thy friend” (Prov. 25.b).

That thou mayest know: because knowledge is given to the one who loves. “His unction teacheth you of all things” (1 John 2.d).

The Exposition of Chapter 1

Luke 1:5

(fol. 127va) There was in the days, etc. “Canst thou bring forth the day star in its time?” (Job 38.d). John the Baptist is the day star, which went before the rising of the sun; but it was hidden when the sun had risen, because “he was not the light, but was to give testimony of the light” (John 1.a). Him Luke brought forth, that is, showed brought forth, in his time, that is, at the opportune time, namely in the days of Herod the king. For the time of the day star is the last part of the night, when the light of the following day is at hand; and

then sometimes the darkness is thicker. So, when John was born and the birth of Christ was at hand, there was blindness among the people of the Jews, so that they thought the day star itself to be the sun. But John confessed, “I am not the Christ,” and, “He must increase, but I must decrease” (John 3.d). Therefore Luke, wishing to weave the history of the Lord’s Nativity, first sets down the birth of the soldier, that is, of John, showing when and of what parents he was born, and the region, and the king in whose time he was born. Hence he fittingly follows the custom of a historian in specifying these circumstances, as the Gloss says: “He has fulfilled,” etc. He says, then:

There was in the days of Herod, the king of Judea. This Herod was the Ascalonite, who was a foreigner; he was the first to reign in Judea when the kingdom of the Jews had come to an end, according to what had been prophesied by Jacob: “The sceptre shall not be taken away from Juda,” etc. (Gen. 49.b). By now the priesthood also was being sold by the Romans, and so in a manner the anointing of the priesthood was already ceasing.

Luke 1:5, in the moral sense

There was in the days of Herod, etc. The day of Herod is lit by its own sun. His day is spiritual prosperity, which makes two days: power that oppresses, and wisdom that deceives. “I have not desired the day of man” (Jer. 17). Herod is interpreted “glorying in skins,” and he signifies the devil, who glories in hypocrites, who are clothed in sheep’s skins but inwardly are ravening wolves (Matt. 7.c). He *(fol. 127vb)* is also called a king, because “he is king over all the children of pride” (Job 41.d).

In his days there was Zachary, because the Lord always, when the wicked reign, raises up some good men to restrain their malice: so Elias in the time of Achab. For the Lord does not altogether cast away his people; because even if the prince is wicked, yet if the priest is good, it may be that a John, that is, the grace of God, is born among the people. “I will fill the soul of the priests with fatness: and my people shall be filled with my good things” (Jer. 31.c). That is the worst time, and the people is cast off, when both the prince and the priest are wicked. So it was in the time of the Lord’s Passion, and perhaps it is so now. “The house of Israel is confounded, they and their kings, their princes and their priests and their prophets” (Jer. 2.e).

A certain priest named Zachary. Note also that John is commended first from his father, secondly from his mother; but the Angel is sent to the father alone, because the man is the head of the woman (1 Cor. 11.a). Christ, on the contrary, is commended first from his mother and then from his reputed father, that is, Joseph; but the Angel is sent to the mother alone, because Christ was born of her alone, without a father. And in this the truth answers most fully to the shadow. For in the Old Testament the conception and birth of two persons were announced by an Angel, namely of Isaac and of Samson; and of two in the New, namely of John and of Christ. Isaac, which is interpreted “laughter,” was a figure of John, of whom it is written below in this chapter: “And many shall rejoice in his nativity.” And in announcing his conception, that is, Isaac’s, the Angel is sent only to the father. Samson, which is interpreted “their sun,” was a figure of Christ; for the conception of Samson too was announced by an Angel to the woman alone. There were three Herods: the Ascalonite, Antipas, and Agrippa. The Ascalonite killed the children, Antipas killed John, Agrippa killed James and shut Peter up in prison.

Zachary. Zachary is interpreted “mindful of the Lord,” because he does not seek his own glory: “He that glorieth, let him glory in the Lord” (2 Cor. 10.d). Great is the praise of a priest who, in the days of Herod, that is, of spiritual prosperity, keeps the Lord in memory. For the chief butler, when he was freed from prison and restored to his office, forgot Joseph (Gen. 40.d). “They have walked after vanity and are become vain. And they have not said: Where is the Lord?” (Jer. 2.b).

Now the priest, that is, the bishop, ought to be mindful of the Lord in a threefold state: suffering, judging, and reigning. Of the Lord suffering, so as to imitate him: “I chastise my body,” etc. (1 Cor. 9.d). Of the Lord judging, so as to fear, and so to judge his subjects justly: “Hear, therefore, ye kings, and understand: learn, ye

that are judges of the ends of the earth … a most severe judgment shall be for them that bear rule" (Wisd. 6). Of the Lord reigning, so as to long for him in contemplation: "Draw me after thee" (Cant. 1.a); "Let us live soberly, and justly, and godly in this world" (Titus 2.d). And in three things above all he ought to be mindful: namely, in taking up office, that he may enter by the door, that is, by Christ; in conferring benefices, that he may go out by the door, for the sake of Christ; in the dispensing of temporal goods, that he may distribute them to the poor for the sake of Christ, and so again go out by the door. "I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out" (John 10.b). And therefore it is said to those who enter, in Ps. 120: "May the Lord keep thy coming in and thy going out."

Of the course of Abia: that is, of the eighth (1 Paral. 24.b); so that *Abia* is indeclinable. Or, *of the course of Abias*, as one says *Abias, Abiae*. What this is will be told more fully below.

Of the course of Abia, in the moral sense. This is said because the bishop ought to consider whose part he plays, namely that of father and of lord, so that he may show himself lovable and to be revered: but first a lovable father, then a lord to be revered. So Moses (Exod. 32) first, as a father, made supplication for the people, then, as a lord, judged the people. "When I sat as a king, with his army standing about him, yet I was the comforter of them that mourned" (Job 29.d). He, then, is not a prelate of the course of Abia—that is, he does not play the part of Christ—who is only a father, or only a lord; but he ought to be father and lord at once. "I will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem" (Isa. 22.f). In the father are commended maturity of age, the dignity of wisdom, gravity of manners, the affection of charity; in the lord, zeal for justice, strength of mind, so that he fears no one but is feared, and the virtue of generosity. Again, *of the course of Abia*, that is, of the eighth course he ought to be, so that all things are done for the sake of things eternal. "Give a portion to seven, and also to eight" (Eccles. 11.a).

And his wife was of the daughters of Aaron, and her name Elizabeth. In the commendation of the other prophets, such as Isaiah, Jeremiah, Osee, and the rest, only the names of their fathers are set down; but here the name of the father and of the mother is set down, because each was a prophet. Elias, however, the herald of the second coming, is introduced suddenly, without father or mother (3 Kings 17.a). This is done because John was a forerunner in testimony of carnal generation; Elias will be a forerunner at the second coming, where carnal generation will have no place at all, but only spiritual generation, of which it is said: "In the regeneration, when the Son of man shall sit," etc. (Matt. 19.d).

And his wife was of the daughters of Aaron, etc., in the moral sense. Aaron is interpreted "mountainous," that is, Christ: "In the last days the mountain of the house of the Lord shall be prepared" (Isa. 2.a). The daughters of Aaron are all the sciences: "All wisdom is from the Lord God" (Ecclus. 1.a). Elizabeth, one of the daughters of Aaron, is the science of sacred Scripture. For it is interpreted "the fullness of my God," because the other sciences puff up (1 Cor. 8.a). "You have eaten, but have not had enough: you have drunk, but have not been filled with drink" (Agg. 1.b). But this science both satisfies and inebriates. "The poor shall eat and shall be filled" (Ps. 21). "The just eateth and filleth his soul: but the belly of the wicked is never to be filled" (Prov. 13.d). This ought to be the wife of the bishop also, and the others ought to be as handmaids. "Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty" (Wisd. 8.a).

But it is said below in the same place that they had no son, because Elizabeth was barren; because the Angel had not yet bidden Zachary to go in to her, and without his command no one ought to go in to this wife. Zachary had often gone in to her, but in vain, because the Angel had not yet commanded it. But when the Angel's command came, Elizabeth conceives, and John is born, and many shall rejoice. "Rejoice with the wife of thy youth. Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times" (Prov. 5.b). Elizabeth is also interpreted "my God has known," that is, has made to know. Before John, that is, grace, the knowledge of God is barren in the cleric, and memory, that is, Zachary, is dumb from praise.

Luke 1:6

And they were both just before God, who is not deceived *(fol. 128ra)* as men are. He specifies this because before men Elizabeth did not seem just, since she was barren; and every barren woman was accursed in the Law. “There shall not be one fruitless,” etc. (Exod. 23.d). “No one shall be barren among you of either sex” (Deut. 7.c). “Give them, O Lord. What wilt thou give them? Give them a womb without children, and dry breasts” (Osee 9.d).

Walking in all the commandments: that is, obeying the commandments of God and doing them. *And justifications of the Lord*: that is, in the justice of God. *Without blame*: from their neighbours. Just as regards God; without blame, as regards the neighbour, because Zachary was discerning in his judgments. “According to the justice that is in the law, conversing without blame” (Phil. 3.b). For neither did anyone complain of him, nor did he complain of anyone.

Behold, he commends the parents of John in many ways; and a certain Gloss comprehends the commendation under five heads. They are commended from their lineage, where it is said that Zachary was of the course of Abia and Elizabeth of the daughters of Aaron; from equity, where it is said *just*, for he is just who keeps equity, who renders to himself what is his, and to God, and to his neighbour; from office, where it is said *priest*; from deed, where it is said *walking in the commandments*; from judgment, that is, from discernment between cause and cause, or between good and evil, where it is said *in the justifications* and *without blame*. There follows:

And they had no son, because Elizabeth was barren: so that she could not conceive. Augustine: “So that it was not fitting to give themselves to embraces.” “After I am grown old, and my lord is an old man, shall I give myself to pleasure?” (Gen. 18.b).

And they both were well advanced in years. Two reasons are touched on here why she had no offspring, namely because she was barren and aged; and this was so that the power might appear greater. For this was done divinely and miraculously, so that the parents might be more grateful, and the rest, because of John’s miraculous birth, might hear him as a prophet. Hence below: “What an one, think ye, shall this child be?”—that is, how great. It was also arranged by the Lord that John should be an only son and a firstborn, as Christ was, so that the messenger might be like the Lord; for “as the judge of the people is himself, so also are his ministers” (Ecclus. 10.a). Each was holy even in his mother’s womb; but John was sanctified, while Christ was born holy. “I will raise up to David a just branch,” etc. (Jer. 23.b).

Luke 1:6, in the moral sense

And they were both just before God. He indicates a justice that is intense, hidden, and sincere. For they were *just before God*, that is, those whom God reputed just, God who found wickedness in his Angels (Job 4.d): in this is the intensity. Again, *before God*, that is, in secret, where God sees, not before men: “That thy alms may be in secret, and thy Father who seeth in secret will repay thee” (Matt. 6.a); “Lay open thy works to the Lord: and thy thoughts shall be directed” (Prov. 16.a). Behold the hiddenness. Again, *before God*, who is the true judge of the work and of the intention: “All the ways of a man,” that is, all the works of men, “are open to his eyes: the Lord is the weigher of spirits” (Prov. 16.a), that is, of intentions. “Thou shalt follow justly after that which is just” (Deut. 16.d).

Walking. Rightly, after he has said *just*, he says *walking*, in which is the progress of the work. So in Ps. 118: “Blessed are the undefiled in the way,” etc. For the Bridegroom does not so much commend sitting, or study, in the bride, as her walking: “How beautiful are thy steps in shoes, O prince’s daughter!” (Cant. 7.a).

In all the commandments he walks who has the several virtues in exercise. The *commandments* can be understood as the moral precepts, the *justifications* as the ceremonial; this pertains rather to the letter. Or, according to Ambrose, the *commandments* are the precepts of God, the *justifications* his judgments. And the

order is good: first the commandments, afterwards the judgments. “Before judgment prepare thee justice” (Ecclus. 18.c).

And justifications of the Lord: not of men. The judgment of the Lord is true, without respect of persons or of gifts. “Judge that which is just, whether he be one of your country or a stranger … there shall be no difference of persons … because it is the judgment of God” (Deut. 1.c). In matters of this kind, then—that is, in judgments, in confessions, in conferring ecclesiastical benefices—a man lays aside the person of a man and puts on the person of God; and therefore in these there ought to be no respect of persons.

Luke 1:7

They were well advanced in years. They were old before *(fol. 128rb)* they begot. For one ought first to grow old in the divine Law before taking up the office of teaching or preaching. And then, and not before, the Angel first promises fruit and counsels union. Hence in Cant. 2 the bride is first said to languish with love, in which length of time and old age are indicated; and afterwards it is said to her: “Arise, make haste, my love.”

Part 4: Luke 1:8–15

Zachary in the temple; the Angel at the altar of incense; the name and privileges of John; “great before the Lord”

Luke 1:8

And it came to pass, etc. (1) Note that in the time of David the people of God was multiplied, and therefore he too wished to enlarge the worship of God.

\(2\) Before, there was only one high priest, who at that time could not suffice because of the multitude of the people; and therefore David appointed twenty-four chief priests, sixteen of the line of Eleazar and eight of the line of Ithamar (1 Paral. 24.a). These ministered in the temple in turn, by weeks. But because one week was of more account than another, so that there might be no contention among the priests, by David’s command a lot was cast and the weeks were divided; and he whose lot fell first ministered first, and when he died his sons by succession. Likewise he whose lot fell second ministered in the second week, and his son by succession; for the lot was cast only once. It happened, then, that the eighth week fell by lot to Abia, of whose line Zachary was. Hence he succeeded him in the eighth course; and therefore it was said above *of the course of Abia*, because such ministrations by turn were called “courses”: so that, as Abia was eighth, so too Zachary, and whoever succeeded him, kept the eighth week.

At that time, then, it was perhaps the last day of the eighth week, and the tenth day of September, on which a threefold solemnity coincided, so that it was also reckoned under three names. For it was called the feast of affliction, the feast of expiation, the feast of propitiation. Of affliction, because on that day all, down to children of seven years, afflicted themselves by fasting until night. Of expiation, because on that day the priest, entering into the Holy of Holies, sprinkled the walls and the vessels of the temple with the blood of the red heifer; and this sprinkling was a kind of figurative expiation. On that day also the ashes were made from the red heifer that was burnt, and from them the water of expiation was made throughout the year. Again, of propitiation, because on that day the Lord was propitiated towards the people for the sin of the calf, and the priest announced this propitiation to the people on that day.

Now each day the priest entered the temple twice, namely at the morning sacrifice and at the evening sacrifice, at the completion of which the priest placed incense upon the altar. Afterwards he entered into the Holy of Holies with the powder of the perfume, which he put into a golden censer, which he carried in his hands full of live coals, so that the darkness of the smoke might cover his eyes, lest, looking upward, he should be able to gaze upon the two Cherubim; lest, if perchance the glory of the Lord should appear between the two Cherubim, he should die at once from the very sight.

\(3\) *And it came to pass,* when Zachary had placed the incense upon the altar of incense and had come out from the Holy of Holies, and was standing on the right side of the altar of incense, which was in the Holy Place—as Josephus and Bede and Jerome say, and all the saints except Augustine—an Angel appeared to him, who announced that his prayer, which he was making for the people, had been heard, and that John would be born. And this is what is said here: *And it came to pass,* etc. Here, however, a twofold opinion is to be noted.

\(4\) For some say that there was one over those twenty-four chief priests whom David appointed, who was called the prince of the priests; and when he died, before he was buried, another was chosen by lot from the same tribe.

\(5\) Others say that there was no one over those twenty-four priests, but that he in whose week the tenth day of September fell was high priest, or prince of the priests, for that whole year; and that this then fell to Zachary. For into the second tabernacle no one entered except the high priest, once a year, with blood. After Zachary, through ambition, there came to be two high priests, who succeeded each other year by year. This second opinion agrees better with the glosses.

Luke 1:8, in the mystical sense

By the entrance of Zachary into the Holy Place is signified the entrance of Christ into Mary; and by the entrance of Zachary into the Holy of Holies is signified the entrance of Christ into heaven. For as the high priest entered into the Holy of Holies to intercede for the people standing outside, so Christ, having fulfilled all things, entered into heaven to intercede with the Father for us who are still standing outside. Hence Heb. 9.f: “For Jesus is not entered into the holies made with hands, the patterns of the true, but into heaven itself, that he may appear now in the presence of God for us.” And the Gloss says here that it is beautifully on that day that his descent, that is, Christ’s, is announced by an Angel, because on it his Ascension was figured by the Law. And take care: on that day the coming of Christ was not announced, but only the coming of the Forerunner, in which the coming of the Saviour was in a manner intimated. When it says “by the Law,” *(fol. 128va)* understand: that is, by the entrance of the priest of the Law into the Holy of Holies.

Now it came to pass, when Zachary executed the priestly function: that is, carried out the office of priest. Similarly Ecclus. 45.c: “To execute the office of the priesthood.”

Luke 1:8–9, in the moral sense

Executed the priestly function: that is, exercised the office of priest, which consists in five things, namely in prayer, preaching, the celebration of Masses, the hearing of confessions, and the keeping of the vessels of the temple. For these are the five talents which the Lord delivered to his servants (Matt. 25.b). But there are many who still do not know their office, and who nonetheless glory in the dignity and the name of the priesthood. “Now the sons of Heli were children of Belial, not knowing the Lord, nor the office of the priests to the people” (1 Kings 2.c). “The priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, they hastened to be partakers of the games, and of the unlawful allowance thereof” (2 Mach. 4.c).

In the order of his course: that is, according to his order and turn. “Let all things be done decently and according to order” (1 Cor. 14.g).

Before God: that is, freely, not for glory nor for gain. “Who is there among you that will shut the doors, and will kindle the fire on my altar gratis?” (Mal. 1.c).

According to the custom of the priestly office: that is, as by custom belonged to the priests.

By lot. Not that a lot was cast at the time when the incense was to be burnt; but in the lot which was first cast he succeeded Abia. Hence, as Abia was chosen eighth in the order by lot, so Zachary and every successor of

his. And this is what is said here: *by lot*, that is, by divine grace. “Lots are cast into the lap, but they are disposed of by the Lord” (Prov. 16.d).

He *went out* from the Holy of Holies, returning to the altar of incense. Or, from the crowd, which he left outside; so the goat bearing the sins of the people fled into the desert (Lev. 16.b). “Behold the sower went forth” (Matt. 13.a). *To offer incense* upon the altar of incense—he himself, I say.

Morally. Incense is devout prayer: “Let my prayer be directed as incense in thy sight” (Ps. 140). And it is said not to be spoken but to be placed, because without doubt a prayer is of no avail which is not placed before God by the hand, that is, which is not helped by works. “Let us lift up our hearts with our hands to the Lord in the heavens” (Lam. 3.e). “And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the Angel” (Apoc. 8.a).

Going into the temple of the Lord. And all the multitude of the people was praying without, at the hour of incense: that is, when the incense was being placed. And it says *the hour of incense* in the singular, so that that hour of the tenth day of September may be understood in particular, when the priest entered the Holy of Holies with the blood of the red heifer and of the goat and placed the incense, and then the whole people prayed. For on every day there were two hours at which it was placed, and yet the people did not assemble for prayer, as they did for the evening sacrifice, at the completion of which the priest placed incense on the altar and afterwards entered the Holy of Holies, as was said above.

Going in: with mind and body; which ought to be done with reverence and fear. Hence blessed Bernard: “What else ought he to think, who enters to pray, than what is said in Ps. 41: ‘I shall go over into the place of the wonderful tabernacle, even to the house of God’? With how much reverence, then, and fear ought the little frog to come up, coming forth from its marsh, the wretched manikin!” “Woe to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria: ye great men, heads of the people, that go in with state into the house of Israel” (Amos 6.a).

Luke 1:10

The multitude of the people: anxious about temporal things; but the prelate within, giving himself to spiritual things. “Be not solicitous,” etc. (Matt. 6.d).

Luke 1:11

And there appeared to him—to him carrying out his office in person, abstaining from embraces, praying for the people, separated from the crowd—*(fol. 128vb) an Angel of the Lord, standing on the right side of the altar of incense*.

Note that the Angel appeared in the temple, and beside the altar, and on the right of the altar. In the temple, because he was announcing the coming of the true Priest; beside the altar, because he was announcing a mystery to be celebrated by the universal Church; on the right, because he was announcing the joy of eternal beatitude.

Of the altar of incense: not of the altar of holocausts, where animals were sacrificed; because the heavenly visitation is shown more easily and more often to interior devotion than to bodily affliction. “For bodily exercise is profitable to little: but godliness is profitable to all things” (1 Tim. 4.c). And yet the altar of holocausts comes first, because one must first slay before devotion of mind can be had, so that we may come, as it were, after the sixth day to the sabbath. “Prepare thy work without, and diligently till thy ground: that afterward thou mayest build thy house” (Prov. 24.d). For first the outward man is born to labour, and afterwards the inward man is made a bird for flying (Job 5.b). On the right appears the Angel who gives spiritual consolations; on the left, he who gives temporal. “For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand” (Prov. 4.d).

Luke 1:12

And Zachary seeing him was troubled. Such trouble is understood as a certain alienation of mind, which a man suffers from the sudden onset of something unforeseen; and then a man is in a manner gripped, that is, suffers a certain anguish. Hence he says: *and fear fell upon him*. Now the good Angels, by the remedy of consolation, drive away fear from those who are terrified at seeing them; the demons strike them with more fear. Gregory: “Into how great a misery have we fallen, that we dread the presence of the good Angels!” “And behold the glory of the Lord stood there, like the glory which I saw by the river Chobar: and I fell on my face” (Ezech. 3.f).

Luke 1:13

But the Angel said to him: Fear not, Zachary: because “fear is not in charity: but perfect charity casteth out fear” (1 John 4.d). *Zachary*: thou who art mindful of the Lord. “Be not affrighted; you seek Jesus” (Mark, last chapter, b).

For thy prayer is heard. The Gloss: “Made for the redemption of the people, not for offspring, which he despaired of being able to have.” For did Zachary pray to receive offspring? No; rather for the liberation of the people, because the people was then tributary to the Romans. What is it, then, that the Angel says, *thy prayer is heard*, as if he had asked for this? Therefore expound it thus: *exaudita*, heard, that is, heard beyond what thou didst ask; as if to say, more than thou hast asked shall be given thee. Thou didst ask for the liberation of the people, and besides this shall be given the receiving of offspring.

And thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. Note that in the New Testament the names of only two were foretold before conception, namely John the Baptist and Jesus; in the Old, six: Ismael, Isaac, Samson, Josias, Cyrus, and Agag. Of Ismael, Gen. 16.c; and 37.c; of Samson, Judges 13.a, according to another translation; of Josias, 3 Kings 13.a; of Cyrus, Isa. 45.a; of Agag, Num. 24.b. Now Bede says here that whenever a name is imposed on anyone by God before conception, or is changed, by that very change or imposition his singular merit is indicated: as he who was first called Abram was afterwards called Abraham, from *ab*, which is “father,” and *ram*, which is interpreted “lofty,” so that the very change of name might show the excellence of his merit. Hence also the name of John is here foretold, on account of his singular merit.

And deservedly is it interpreted “in whom is grace,” because grace is shown in him in many ways. For he was named beforehand by the Lord: “The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name” (Isa. 49.a). Again, he was announced by an Angel, as here. Again, he was sanctified in the womb: “Before I formed thee in the bowels of thy mother, I knew thee,” etc. (Jer. 1.b). Again, he leapt for joy in the womb: below in the same chapter, d: “The infant leaped in her womb.” Again, he was a virgin, and sanctified in the womb. Again, a martyr: “And he beheaded him in the prison” (Mark 6.d). Again, a lamp: “He was a burning and a shining light” (John 5.f). Again, the voice of the Word: “I am the voice of one crying in the wilderness, make straight the way of the Lord,” etc. (John 1.c). Again, a witness: “This man came for a witness,” etc. (John 1.a). Again, the Baptist of the Lord: “Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him” (Matt. 3.d). Again, more than a prophet: “Yea I tell you, and more than a prophet” (Matt. 11.b). Again, a hermit: “John was in the desert,” etc. (Mark 1.a). Again, an Angel: “Behold I send my angel” (Mal. 3.a). Again, the day star: “Before the day star I begot thee” (Ps. 109). Again, the forerunner: below in the same chapter, b: “And he shall go before him,” etc. Again, the friend of the bridegroom: *(fol. 129ra)* “He that hath the bride,” etc. (John 3.d). Again, an arrow: “He hath made me as a chosen arrow” (Isa. 49.a). Behold in how many things he was privileged. Again, in him grace was given to his parents: his mother, namely, was freed from the curse of barrenness, and speech was restored to his father.

Luke 1:14

And thou shalt have joy and gladness. Here the Evangelist assigns the reason for the name set down before. For he is deservedly called John, because in him grace was given to the barren and to sinners, whose hearts he turned to the Lord. Hence it is said: *And thou shalt have joy*, inwardly, of the mind; *and gladness*, outwardly, of the body. *And many*, because both the just and sinners, *shall rejoice in his nativity*, because through his preaching they will rejoice for ever. When the Forerunner is born, many will rejoice; of him Mal. 3.a: “Behold I send my angel, and he shall prepare the way before my face.” “And it shall be to me a name, and a joy, and a praise, and a gladness before all the nations” (Jer. 33.b).

Luke 1:14, in the moral sense

Great and abundant ought the joy to be when one good man is born in the Church of God. “A woman,” that is, the Church, “when she is in labour” in converting sinners, “hath sorrow, because her hour is come; but when she hath brought forth … she remembereth no more the anguish, for joy that a man is born into the world” (John 16.c). Below, 15.b: “Rejoice with me, because I have found my sheep that was lost. I say to you, that even so there shall be joy in heaven upon one sinner that doth penance.” For John is born when a sinner does penance; and John is conceived when a sinner is brought to contrition. Below, 15.g: “It was fit that we should make merry and be glad,” etc. “The father of the just rejoiceth greatly: he that hath begotten a wise son shall have joy in him” (Prov. 23.c).

And note that he says *many shall rejoice*. For the common people rejoice at the promotion of the just, where often the great are envious and are saddened. “In the joy of the just there is great glory: when the wicked reign, men are ruined” (Prov. 28.b). “When the just are multiplied, the people shall rejoice” (Prov. 26.a). Note also that he says *in his nativity*, not in his conception, which is known to God alone, as it is made by God alone. For I speak of the spiritual conception, which comes about through the grace of contrition. “I know not how you were formed in my womb: for I neither gave you breath, nor soul … but the Creator of the world, that formed the nativity of man” (2 Mach. 7.d).

Luke 1:15

For he shall be great before the Lord: because he was of a great and lofty life; he preached in the desert, and he preached penance, which he himself fulfilled even more. Hence there follows:

Luke 1:15, in the moral sense

For he shall be great. The Gloss: “Not by strength of body, but by greatness of soul.” This greatness is produced by a threefold spiritual dimension. The first is the length of long-suffering, by which the soul awaits the good things to come and does not care for things present: “Expect the Lord, do manfully, and let thy heart take courage” (Ps. 26). By this the soul ever stretches itself inward: “Forgetting the things that are behind, and stretching forth myself to those that are before” (Phil. 3.c). The second is the breadth of charity, by which the soul stretches itself to the right and to the left, that is, to friends and to enemies: “You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy. But I say to you, Love your enemies” (Matt. 5.g); “Our mouth is open to you, O ye Corinthians, our heart is enlarged” (2 Cor. 6.c). The third is the depth of humility, by which the soul descends beneath itself and before itself: below, 14.c: “He that humbleth himself shall be exalted.” In these three lies greatness of soul, of which Seneca says: “That soul is great to which, being great, nothing is great.”

Before the Lord: not before the world. “All the glory of the king’s daughter is within” (Ps. 44).

And shall drink no wine nor strong drink. Sicera, strong drink, as the Gloss says, is interpreted “drunkenness,” and here designates every drink that can inebriate. Hence John abstained from every such drink.

Morally. *He shall drink no wine nor strong drink*: the wine of vainglory and the strong drink of foolish mirth. From these the son of Zachary abstains, that is, he who keeps in memory the Lord suffering, judging, and reigning. For then he neither rejoices foolishly within himself nor glories vainly without. Twice the adulteress assailed Joseph (Gen. 39.b, etc.): first openly, the second time secretly and without witnesses. “I will be mindful and remember, and my soul shall languish within me” (Lam. 3.c). This wine the Rechabites, that is, religious men, do not drink: “We will not drink wine: because Jonadab the son of Rechab, our father, commanded us, saying: You shall drink no wine, neither you nor your children, for ever” (Jer. 35.b). “When a man or woman shall make a vow,” etc. (Num. 6.a). “Give not to kings, O Lamuel, give not wine to kings” (Prov. 36.a). “While thy sons and daughters were eating and drinking wine in the house of their elder brother, a violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children” (Job 1.d). But there is a good wine, namely good glory, and a good strong drink, namely moderate gladness, of which Prov. 31.a: “Give strong drink to them that are sad: and wine to them that are grieved in mind.”

And he shall be filled with the Holy Ghost, even from his mother’s womb: that is, great in his mother’s womb. The sign of this was that at the coming of the Saviour’s mother he leapt in the womb. Hence, although he did not yet have the spirit of life—that is, although he had not yet come forth into the light, by which he might be known to have life—yet he had the spirit of grace.

Morally. *And he shall be filled with the Holy Ghost*: because he was empty of his own spirit. Eliseus filled the empty vessels (4 Kings 4.a). So Mary was full of all grace, because she was empty of all fault: below in the same chapter, c: “Hail, full of grace.” Bede: “He from whom the drunkenness of wine is taken away is heaped with the grace of the Spirit.”

Morally. *From his mother’s womb*: the mother of John is the Wisdom of God; her womb, in which he is conceived, is the Church. Remaining in his mother’s womb, he will be filled with the Holy Spirit. “They were all together in one place,” etc. (Acts 2.a). “But the spirit of the Lord came upon Gedeon, and he sounded the trumpet, and called together the house of Abiezer” (Judges 6.g). And this is what follows here.

Part 5: Luke 1:16–25

in the spirit and power of Elias; “Whereby shall I know this?”; Gabriel; the silence of Zachary; Elizabeth conceives and hides herself

Luke 1:16

And he shall convert many of the children of Israel to the Lord their God. But he converts them only to Christ; for he preached him, saying: “He that cometh after me,” etc. Therefore Christ is their God.

Morally. *And many of the children of Israel*, etc. So John, when he is born from his mother’s womb, that is, when he is promoted in the Church, will convert many to the Lord.

Luke 1:17

And he shall go before him in the spirit and power of Elias. He goes before him in being born, in preaching, in baptizing, in dying, in descending to the dead; but not in rising again, nor in ascending. “For he shall go up that shall open the way before them: they shall divide and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them” (Mich. 2.d).

In the spirit: the Gloss: “Holy.” *And power*: the Gloss: “Of signs.” Against this: “John did no sign” (John 10:41.g).

Of Elias: because in many things he is likened to Elias. For as Elias will be the herald of the Judge, so John was the forerunner of the Redeemer. Again, both were in the desert (3 Kings 19.b; Matt. 1.a); both sparing in

food and rough in clothing; both endured the madness of kings (3 Kings 19.a; Matt. 14.a). The one divided the Jordan, touching it with his mantle (4 Kings 2.b); this one turned men to the washing, that is, to baptism. Again, John conversed with the Lord on earth, and Elias was seen with him at the Transfiguration (Matt. 17.a).

Morally. *And he shall go before him*. So the preacher or prelate ought to go before Jesus to sinners by preaching; hence below, 10.a: "He sent them two and two before his face." He ought also to go before sinners to Jesus by praying; hence John 10.a: "When the good shepherd hath let out his own sheep, he goeth before them: and the sheep follow him."

In both, *in the spirit and power of Elias*: in the spirit of prophesying and the power of working.

(fol. 129rb) That he may turn the hearts of the fathers: that is, the faith of the heart of the fathers, that is, of the Patriarchs. *That he may turn*: by word and example. "That if any believe not the word, they may be won without the word, by the conversation of the wives, considering your chaste conversation with fear" (1 Pet. 3.a). *Unto the children*: unto their successors, the Jews; that is, he will convert them to the faith of the Patriarchs. "Behold I will send you Elias … and he shall turn the heart of the fathers to the children" (Mal., last chapter, b). Hence as Elias will preach, so John preached; and so this word of Malachy is said well enough of both. *Unto the children*: Bede: "He turns the heart of the fathers unto the children who, by preaching, pours into the peoples the spiritual understanding of the saints of old."

(fol. 129va) And the incredulous to the wisdom of the just: supply "he shall turn." The wisdom of the just is not to presume upon the works of the Law, but to seek salvation by faith (Rom. 10.b). *And he shall go before*: supply this.

And the incredulous to the wisdom of the just: not of the flesh, because "the wisdom of the flesh is death" (Rom. 8.b); not of the world, for "God hath made foolish the wisdom of this world" (1 Cor. 1.c); but *of the just*, which in the world is reputed folly. Blessed Bernard: "The wisdom of the saints is to be tormented in the present and to be glorified for ever." He, then, who wishes to be wise, "let him become a fool, that he may be wise" (1 Cor. 3.d). So did Solomon: "I am the most foolish of men, and the wisdom of men is not with me. I have not learned wisdom," namely of the world, "and have not known the science of saints" (Prov. 30.a).

To prepare unto the Lord a perfect people. For as a result of his preaching many were preparing themselves for perfection. Morally. *To prepare*: by rebuking, teaching, exhorting. *Unto the Lord*: not for himself. *A perfect people*: as a bridal chamber is prepared for a king to dwell in; hence, "Adorn thy bride-chamber, O Sion," etc. Again, as a horse is prepared for a knight to fight: "Wilt thou give strength to the horse, or clothe his neck with neighing?" (Job 39.c). Again, as a virgin is prepared for her bridegroom: "Again thou shalt be adorned with thy timbrels, O virgin of Israel, and shalt go forth in the dances of them that make merry" (Jer. 31); "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11.a).

Luke 1:18

And Zachary said to the Angel. The Angel had promised Zachary that a son would be born, and had heaped up many things that would come about concerning the child, so that the father might exult at the conception of so great a son. But he, considering himself less fit to beget, and considering also that his wife was unfruitful and already advanced in years, believed impossible what the Angel was promising. Hence there follows: *And Zachary said to the Angel: Whereby shall I know this?* As if to say: set before me a clear sign, so that I may acquiesce. For it is the custom of the Jews to ask for signs (1 Cor. 1.d). Abraham asked for a sign (Gen. 15.b): "Whereby," he said, "may I know that I shall possess it?" So Gedeon (Judges 6.d); Ezechias (4 Kings 20.b); "Ask thee a sign," etc., he said to Achaz (Isa. 7.b); "What is that thou holdest in thy hand?" (Exod. 4.a). In these Zachary is reproved, and those who are eager for signs out of curiosity, or

faint-heartedness, or unbelief. “An evil and adulterous generation seeketh a sign,” etc. (Matt. 12.c).

Now doubt of this kind usually arises, or is caused, by the greatness of the things promised, as in Gen. 15.b: “Lord God,” etc. Again, by the difficulty of obtaining the things promised: they doubted, nay despaired, of the Lord’s promise (Num. 13.d), because the spies terrified them, saying that the cities were walled and the inhabitants giants. Again, from consideration of one’s own frailty: “I beseech thee, my lord, wherewith shall I deliver Israel? Behold my family is the meanest in Manasses, and I am the least in my father’s house” (Judges 6.c). Again, from consideration of one’s unfitness: “After I am grown old, and my lord is an old man,” etc. (Gen. 18.b). And so here. Hence he says:

For I am an old man. Behold the cause of his doubt; as if he said: what thou sayest is impossible, because I am an old man. But because an old man can beget of a young woman, he adds: *And my wife is advanced in years*: that is, she has gone far from the time of conceiving.

Luke 1:19

And the Angel answering said to him: I am Gabriel, who stand before God. How then was he sent? Bede answers in the Gloss, saying: “When Angels come to us, they so fulfil their ministry outwardly that they nonetheless stand before God inwardly by contemplation; because, although an Angel is a circumscribed spirit”—that is, so being in one place that he is not in another; circumscribed, that is, enclosed by the limit of a place, and by his interposition making a distance between air and air—“yet the supreme Spirit, who is God, is uncircumscribed, within whom the Angel runs whithersoever he is moved or sent, because everywhere he finds his presence.”

Note also that the same Angel, namely Gabriel, announced the conception of the Forerunner and the conception of the Saviour. Gabriel, that is, “strength,” announces the humility of Christ and of John. “Gabriel, make this man to understand,” etc. (Dan. 8.e, and 9.f). By the fact also that he announced Christ, it is signified that Christ would come in strength to vanquish the devil.

(fol. 129vb) And am sent: from the empyrean heaven. For sometimes the Angels are in heaven, sometimes with us on earth; but everywhere they stand before God by contemplation, nor is their contemplation or joy diminished by change of place.

To speak to thee, and to bring thee these good tidings. And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time. As if he said: thou askest for a sign; but it ought to suffice thee for a sign that I, who am an Angel of God, speak to thee; and because thou dost not acquiesce in my words, the penalty of doubt, namely silence, will be inflicted on thee. Hence the Angel gives him a sign, though Zachary was not asking for such a one.

But why is he punished, rather than Abraham or Gedeon and many others who asked for a sign and yet were not punished? Bede says that because he spoke in disbelieving, he is therefore chastised with silence, so that by being silent he may learn to believe. But this does not seem a sufficient solution, because he was not bound to believe; hence 1 John 4.a: “Believe not every spirit,” etc. The Jews say that when an Angel says, “I am an Angel of the Lord,” the one to whom he speaks is bound to believe, because an evil one does not have the power to say this. But this seems false, because he can say, “I am Christ,” as blessed Antony says. It can be said that he sinned in that he did not believe one who spoke openly. Hence Bede says that the sight and address of the Angel alone ought to have sufficed him; hence, deservedly for his distrust, he paid the penalty by being silent. And he is punished in this way so that a greater miracle might be shown at the birth of John, when he then recovered his speech. And he lost his voice because the Voice was being born, and because silence was being imposed on the Law.

Luke 1:18, in the moral sense

For I am an old man, etc. There are two things that are wont to drive Zachary, that is, the prelate, to despair of fruit: namely his own infirmity, and the long barrenness of his wife, that is, the inveterate malice of the people subject to him. The days of the wife are vanity and pleasure; when the people has advanced in these, the seed of the word of God does not take hold in it, and therefore the prelate despairs, saying: *I am an old man*, that is, I have laboured long on my wife; *and my wife is advanced in years*, that is, has long remained in vanity and pleasure. But not even so should the prelate cease; rather he should press on the more. “Preach the word: be instant in season, out of season” (2 Tim. 4.a).

Note: Jeremiah (Jer. 1.b) excuses himself because he is a child and does not know how to speak, and he is not punished, because the excuse is just. But Zachary’s excuse, because he is old and fit for preaching, is not accepted, but he is punished. “He that hideth up corn shall be cursed among the people” (Prov. 11.d). “For whereas for the time you ought to be masters, you have need to be taught again” (Heb. 5.d). So Zachary, who confesses himself an old man, and yet says: *Whereby shall I know this?* “Three sorts my soul hateth,” etc. (Ecclus. 25.a).

Luke 1:19, in the moral sense

I am Gabriel. Gabriel is interpreted “the strength of the Lord”; as if he said: trust, not in thy own powers, but in the strength of the Lord. “Not I, but the grace of God with me” (1 Cor. 15). “Let the weak say: I am strong” (Joel 3.c): weak in himself, strong in the Lord. In this also appears one prerogative of John, that the same Angel announced his conception and the Lord’s, namely Gabriel, that is, “the strength of God”; because each, being about to act with strength, attributed it not to himself but to God.

I am sent to speak. He who is not sent ought not to speak otherwise. “And how shall they preach unless they be sent?” (Rom. 10.c).

Luke 1:20, in the moral sense

And behold, thou shalt be dumb, etc. Morally, in this it is intimated that silence from preaching is to be enjoined on the faint-hearted. “What man is there that is fearful and faint-hearted? Let him go, and return to his house” (Deut. 20.b). “Seek not to be made a judge,” etc. (Ecclus. 7.a). Likewise, too bold a rashness harms the army. “Be not with those that fasten down their hands, and that offer themselves sureties for debts” (Prov. 22.d). Between these, then, there is need of discretion. Hence Prov. 24.a: “War is managed by due ordering.”

Until the day wherein these things shall come to pass. This is when someone who was fearful before, afterwards, when John, that is, grace, is born, preaches, when he sees someone converted to the Lord. “And Jonathan went up creeping on his hands and feet, and his armourbearer after him,” etc. (1 Kings 14.b).

Luke 1:21

(fol. 130ra) And the people were waiting for Zachary. The letter is plain.

Morally. *For Zachary*: that is, the prelate, that he may declare to them the will of God. “They that heard me, waited for my sentence” (Job 29.d). *And they wondered that he tarried so long in the temple*: that is, in contemplation, when he had the care of souls. “And the people seeing that Moses delayed to come down from the mount, gathering together against Aaron, said: Arise, make us gods that may go before us: for as to this Moses, the man that brought us out of the land of Egypt, we know not what has befallen him” (Exod. 32.a). “My son, if thou be surety for thy friend … give not sleep to thy eyes” (Prov. 6.a).

Luke 1:22

And when he came out, he could not speak to them. So Paul: “I know a man, whether in the body, or out of the body, I know not, God knoweth, that he was caught up into paradise,” etc. (2 Cor. 12.a). “Since thou hast

spoken to thy servant, I have more impediment and slowness of tongue" (Exod. 4.c).

And by this, namely that he could not speak, *they understood that he had seen a vision in the temple*. For silence is a sure sign of a vision; since "even a fool, if he will hold his peace, shall be counted wise: and if he close his lips, a man of understanding" (Prov. 17.d).

And he made signs to them: that is, wishing to express his doings to them by certain nods, without voice, and yet not able to express his will. From this it can also be gathered that he was deaf, because below in the same chapter, f: *And they made signs to him*, that is, they spoke by nods. *Making signs* with the hand. For where the voice fails, the deed ought to speak; for the word of the work is more effective than that of the mouth. "The word of the Lord came by the hand of Aggeus" (Agg. 1.a); "And a great silence being made, he spoke."

And remained dumb after the vision: wisely keeping the things he had seen, not reciting them boastfully or vainly. "Thou that seest many things, wilt thou not keep them?" (Isa. 42.d)—that is, conceal them? Paul conceals for fourteen years, and then reveals it unwillingly: "If I must glory (it is not expedient indeed), but I will come to visions and revelations of the Lord," etc. (2 Cor. 12.a). So the Blessed Virgin is not read to have revealed even the Angel's salutation and the other secrets; but "she kept all these words, pondering them in her heart" (below, 2.c). "It is the glory of God to conceal the word" (Prov. 25.a). From this it is plain that they are not visions which are so quickly published. "The heart of a fool is as a wheel of a cart" (Ecclus. 33.a), which cannot be silent. "Behold, my belly is as new wine which wanteth vent, which bursteth the new vessels" (Job 32.c). "Dreams lift up fools" (Ecclus. 34.a).

Luke 1:23

And it came to pass, after the days of his office were accomplished: that is, the days of his ministration; that is, when the week was finished, *he departed to his own house*. For at the time when they were bound to the divine offices they kept away from the embraces of their wives, and did not dwell in their own houses, but had chambers in the temple, in the upper part towards the east, which are called *exedrae*, or *pastophoria*.

Luke 1:24

And after those days, namely of Zachary's office, *Elizabeth his wife conceived*.

And hid herself five months. The Gloss: "She hid herself out of prudence," that is, knowingly and of set purpose, not wishing to reveal her conception suddenly. For women are often mistaken, thinking they have conceived when they have not; and therefore she wished first to prove whether it was true that she had conceived.

Again, as Ambrose says, she hid herself because she was ashamed of the age of her childbearing; that is, she was ashamed to bear a child at such an age, lest she should seem in old age to be giving herself to lust, to which one ought not to give oneself even in youth—understand, as the principal aim. It can also be for the purpose of avoiding the occasion, or of rendering the debt. She hid herself, then, because to conceive in old age was in a manner a reproach among men, since she would seem to be giving herself to lust.

Luke 1:25

Saying: Thus hath the Lord dealt with me. In the Latin, *quia* ("that") is a pleonasm, for it is superfluous; and it is an idiom of the Hebrews. Or, so that it is not a pleonasm: *saying*, it is a wonder *that thus hath the Lord dealt with me*; or, I hide myself deservedly, *because thus hath the Lord dealt with me*—which looks to what the Gloss says: "She hid herself because she was ashamed to bear a child at such an age."

In the days wherein he hath had regard to take away my reproach, namely of barrenness, *among men*. Bede: "These things were done," says John Chrysostom, "in the month of September, on the eighth day before the Kalends of October, on the eleventh day of the moon, when the fast of Tabernacles is celebrated, at the

autumnal equinox, when the night begins *(fol. 130rb)* to grow”—that is, begins to be longer than the day—“because he,” etc. Now the light had been lessened by the darkness, that is, the light was less than the night, when John was conceived; then the night began to grow and the day to lessen.

But there is a doubt about what he says, *the eleventh day of the moon*, etc. From this it is gathered that the tenth day of September was the last day of Zachary’s ministration; when it was completed, on the very evening of the tenth day, Zachary returned to his house and on that same night lay with his wife; and so John the Baptist was conceived on the eleventh day of the moon, in the fast of Tabernacles. For on the fifteenth day of September the feast of Tabernacles began, at which the Jews fasted; and the tenth day of September was the feast of Propitiation; and so between those two feasts there were four days, which were called the fast of Tabernacles, just as we now set the fasts of vigils before solemnities. But who instituted that fast is not expressly stated in the Law. It was also then the equinox, as Chrysostom says; and *on the eighth day before the Kalends of October*. This seems false, because according to this September would have only twenty-nine days. But it must be said that John Chrysostom in this place combines different reckonings of the months, namely ours and that of the Jews; so that John is said to have been conceived on the eleventh day of the moon of the legal September, that is, of September reckoned according to the Law, that is, as the Jews reckon, namely by the lunar month; and this could have been the eighth day before the Kalends of the usual October, that is, of ours, that is, according to our reckoning, since we do not reckon by lunar months. For it is impossible that the eleventh day of the moon of the legal September should be the eighth day before the Kalends of the legal October; and so it may be that what is said of September and of October refers to different reckonings.

Luke 1:23–25, in the moral sense

The days of his office, etc. The days of the priest’s office are contemplation and reading; the return to his own house is the keeping of himself. “It is just, therefore, that I should now provide also for my own house” (Gen. 30.d). After those two days, and after his return to his house, the priest makes his wife fruitful; because then first—that is, after contemplation, reading, and the keeping of himself—the priest makes progress among his people and begets John in them, that is, grace: not indeed by authority, but by ministry. Hence it is not said that Zachary made his wife fruitful, but that she conceived; because all is to be attributed to grace. “By the grace of God I am what I am” (1 Cor. 15.b). And this is noteworthy here, that the priest who is dumb, but not maimed, makes his wife fruitful and begets John; to signify that the priest builds up his people more by example than by word. In this it is also signified that the progress of his subjects comes not from the power of his word or teaching, but from the grace of the Holy Spirit. “For it is not you that speak,” etc. (Matt. 10.c).

She hid herself five months. Moses is hidden after he was born (Exod. 2.a); here John is hidden after he was conceived: as a sign that you should hide both your work and your good purpose, meanwhile giving yourself to searching the Law, so that they may lie open to God alone and not to men. “Lay open thy works to the Lord,” not to the world, “and thy thoughts shall be directed” (Prov. 16.a). “Pour out thy heart like water before the face of the Lord: lift up thy hands to him” (Lam. 2.f). And John, once conceived, is hidden for five months, until in the sixth month—which is a perfect number—Jesus is conceived; because no one at once brings forth in public the grace given him, until after a long penance the hope of salvation arises. Hence in John 11.f, “Lazarus, come forth” is not said except after three days of burial, which are sorrow, fear, and labour: sorrow for the offence, fear of hell, labour of penance. Well is John said to be hidden for five months. For *mensis*, “month,” is so called from *menis*, which is “defect”; and because of the five defects of the senses the good purpose of the heart is to be hidden. For often through the senses the conception of a good purpose miscarries. “For death is come up through our windows, it is entered into our houses to destroy the children from without” (Jer. 9.f).

Thus hath the Lord dealt with me: not my husband; because all is to be attributed to the grace of God, so that it may not be said, “I am of Cephas, I am of Paul,” but rather, with Isa. 26.b: “Thou hast wrought all our works for us.” All these things that have been said can be expounded allegorically, as appears in that Gloss: “By Zachary the priest, the priesthood of the Jews,” etc.

Part 6: Luke 1:26–27

the sixth month; the Angel Gabriel sent; Nazareth; “to a virgin espoused”

(fol. 130va) ### Luke 1:26

And in the sixth month, etc. Having told the course of the Forerunner’s conception, Luke begins to tell the course of the conception and birth of the Saviour, for whose sake he set down beforehand the things concerning the Forerunner too. In the manner of a good historian he follows out everything diligently: he states the time and the place of the conception, makes known the messenger of the conception by name, and describes also the one who sends, and the lineage and name of her to whom the messenger was sent, passing over nothing at all. In this Luke invites us to a diligent inquiry into the mysteries of the Incarnation and of the Lord’s Passion, which begin here. Hence Exod. 12.a: “You shall eat the head with the feet”; that is, you shall diligently inquire into the mystery of the Incarnation and of the Passion.

For the Magdalen anoints the head and the feet of the Lord; that is, the Church devoutly honours the mystery of the Incarnation and of the Passion. And she is said to have shed tears, not in anointing the head but the feet, because the Passion of Christ demands the affection of compassion, while the Incarnation has rather joy. Hence below, 2.b: “I bring you good tidings of great joy, that shall be to all the people.” And in Gen. 21.a Sara says, in the person of the Blessed Virgin: “God hath made a laughter for me”—namely in the Incarnation. But for the time of the Passion it is said below, 2.e: “And thy own soul a sword shall pierce.” Now the Magdalen washed and anointed Jesus before she sat at his feet and heard his word; because he is not worthy to search into the mystery of the Incarnation and Passion who has not first poured tears and ointment upon the feet and head of the Lord, that is, devotion and compassion. But one must weep more over the feet and dwell on them more, because the woman with the issue of blood is healed not at the touch of the head but of the hem (Matt. 9.c); for against the slipperiness of the flesh the memory of the Passion avails more.

For although the ointments run down from the head upon the beard, yet the fullness of Christ runs down to the hem of the garment, that is, to the last part of his life. Hence Zach. 8.d: “In those days ten men of all languages of the Gentiles shall take hold of the skirt of a man that is a Jew,” that is, of Christ—not the head, because the Passion of Christ draws men to him more than his life does. Hence blessed Bernard: “This is what moves me more, urges me more, kindles me more: thy chalice, O Lord, which thou didst drink, the work of our redemption.”

Luke washes and anoints the head and the feet together, fixing the same time for the conception as for the Passion, namely the sixth month. For at the same time, namely in spring, in the same month, namely in March, on the same day, namely on the sixth day of the week, the Lord was conceived and suffered, and perhaps at the same hour; and Luke, intimating this, says: *And in the sixth month*, etc.

“Thou shalt not boil a kid in the milk of its dam” (Deut. 14.c; Exod. 23.c and 14.d). This precept they transgressed who slew Christ at the time of his conception. Now the Lord willed to be conceived in spring, because it was at that time that the cause of the Incarnation, that is, the sin of Adam, was committed. For remedies are usually applied above all at the time when the wounds were inflicted. “According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew” (1 Mach. 4.f). Again, in spring the renewal of the earth’s growing things begins; therefore he ought to be conceived in spring who is the beginning and author of the renewal of men: “Behold, I make all things new” (Apoc. 21.b). Again, he willed to be conceived in March, because the world was made in March, and so it was fitting that

the re-creation of the world should begin in the same month. Again, he willed to be conceived in the month of new corn, because “the Lord hath created a new thing upon the earth: a woman shall compass a man” (Jer. 31.d). Again, the ears are rubbed when the Saviour is conceived, because the time had begun for men to be consecrated to the Lord, the chaff of temporal things being shaken off.

Again, he willed to be conceived on the sixth day, because on the sixth day he created man, for whose restoration he willed to become man. Well does he say *in the sixth month*, because a perfect man is conceived. “And in that day seven women shall take hold of one man” (Isa. 4.a). *And in the sixth month*. This seems false, because the Lord was announced on the twenty-fifth day of March, as Bede says; and March is the seventh from September—hence September is so called as “the seventh shower” from March. Solution: it is the way of Scripture not to care about small details. Hence the eight final days of September are not counted; and when they are not counted, it is plain that from John’s conception March is the sixth month, etc.

The Angel was sent, etc.: that is, the messenger, of whom Prov. 25.d: “As cold water to a thirsty soul, so is good tidings from a far country,” that is, from the land of the living, which is very far from the land of the dying. And truly this messenger was cold water to a thirsty soul, because to the thirsty he announced that the fountain of life *(fol. 130vb)* was at hand; of which she received more who thirsted more, that is, the Blessed Virgin. Hence blessed Bernard: “By the vehemence of her desire, by the fervour of her devotion, by the purity of her prayer, she reached the fountain of mercy, so that she drew more than the Angels, to pour back the living water upon men. For this is why for so long a time the streams of grace were lacking: because the aqueduct had not yet come between.” Of which Ecclus. 24.d: “I, like the river Dorix, and like an aqueduct, came out of paradise.”

Now the dignity of Mary is commended here in three things: first, because an Angel is sent to her by God; secondly, in that he greeted her by name; thirdly, in that he speaks to her in a closed chamber. And well was an Angel sent to Mary, because she was the first who resolved to teach the angelic life on earth. Again, so that, as Eve was forestalled by the devil, so Mary might be able to glory that she was forestalled by an Angel, so that she can truly say: “I have been forestalled by another lover, who with exceeding love guards my body.”

Note: two persons, namely a woman and an angel, gave the occasion of perdition to the world. Hence it was fitting that the same persons should give it the occasion of salvation, lest the world should have occasion to love or honour those persons less. Hence the Gloss: “A woman seduced by the devil brought in death; on the contrary, a woman taught by an Angel brought forth salvation.” And Gabriel was well sent, because she was found to be either the only or the first valiant woman. For before it is said: “Who shall find a valiant woman?” (Prov. 33.b). And Solomon answers for himself: “One man among a thousand I have found, a woman among them all I have not found” (Eccles. 7); nay rather he says there above: “I have found a woman more bitter than death.” Gabriel was also sent because he was announcing one stronger who would fight against the strong man; of whom below, 11: “When a strong man armed,” etc. “For the strong hath stumbled against the strong, and both,” etc. (Jer. 26.c).

From God. Blessed Bernard: Luke specifies this lest perhaps, as usually happens, he should be thought to have been sent by some more excellent Angel. For perhaps Gabriel was of the highest order; or if he was of a lower order, it was for two reasons. The first, that by his name he might show for what the Lord whom he announced was coming. For Gabriel is interpreted in one way, “the Lord has strengthened me,” because the Lord was coming for this, to strengthen a people that was broken down: “The spirit of the Lord is upon me, because the Lord hath anointed me,” etc. (Isa. 61.a). The second, to show that he would hide himself from the greater and reveal himself to the lesser: “I confess to thee, O Father,” etc. (Matt. 11.d).

Into a city. A city is a gathering of men living under one law and in one place; hence it is called *civitas*, as it were *civium unitas*, “the unity of citizens.” Rightly, then, did the Lord will to be conceived in a city, because

he was coming to bring all men back to the unity of the Church, to make one city; as is said in John 10.c: “And other sheep I have, that are not of this fold: them also I must bring … and there shall be one fold.” “Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven” (Matt. 8.b), that is, in the Church, where all live under one law, as is said in Acts 4.f: “And the multitude of believers had but one heart,” etc. Hence it is rightly called a city: “Thou shalt be called the city of the just, a faithful city” (Isa. 1.g).

Of Galilee: not of Judea. In this it is signified that he was going to pass over to the Gentiles. For Galilee is interpreted “a passing over accomplished,” or “revelation,” or “wheel,” all of which befits the Gentiles. David foresaw this when he said: “The voice of thy thunder in a wheel,” that is, thy announcement and thy preaching in Galilee. Hence at the voice of the thunder Mary was troubled, as is said below in the same chapter. Note that John was conceived in Judea and suffered in Galilee; Christ the contrary. For Judea is a more eminent place than Galilee, and John says: “He must increase, but I must decrease” (John 3.d). Nor did the Lord will that Galilee, that is, the Gentiles, should be defiled with his blood; but, having been sent to Herod, he was brought back to the Jews, so that his blood might be upon them and upon their children, as they themselves said: “His blood be upon us,” etc. (Matt. 27.c).

Named Nazareth: which well befits him, because it had been prophesied, “He shall be called a Nazarene,” that is, the Holy of Holies. For Nazareth is interpreted “flower,” or “bud,” or “holiness”; and according to the last interpretation it is called the Holy of Holies. *Named Nazareth*: literally, this is how one speaks of unknown and humble places; but noble places are named straight out, as, “he was sent into Jerusalem.” Perhaps there were many noble cities which the Lord could have chosen had he wished; but for this reason he came away from royal seats. Truly it was said to the Church at the coming of the Lord, “Adorn thy bride-chamber, O Sion”—but not with the precious tapestries of Egypt, but with poverty, humility, charity. For in choosing a humble place the Lord commended humility, and taught us to choose those places which can glory in us rather than we in them.

Blessed Bernard: “It is a kind of injury to those who are higher to glory in what is lower.” And “he that humbleth himself shall be exalted” (below, 14.c). “Go forth, *(fol. 131ra)* ye daughters of Sion, and see king Solomon in the diadem,” that is, in the holy flesh, “wherewith his mother crowned him in the day of his espousals” (Cant. 3.d), that is, of his conception. For they must go out of great palaces who wish to see Jesus crowned in a humble place, that is, in Nazareth. Earthly kings choose great cities in which to be crowned; but the King of heaven chose the humble city of Nazareth, in which, as it happens, “can anything good come from Nazareth?” (John 1.g). In Nazareth, then, the King of heaven was crowned with flesh as with a royal diadem; but in Bethlehem he was wrapped in swaddling clothes as in purple. And these were the first insignia of his kingdom. “And he hath on his garment and on his thigh written: King of kings and Lord of lords” (Apoc. 19.c). His garment is the swaddling clothes; his thigh, the flesh. In both the Jews raged, wishing to deprive him of his kingdom; for they both took away his garments and fastened his flesh to the cross. But in this his kingdom was rather consummated, because the sceptre of the kingdom, that is, the cross, was added; therefore he said there: “It is consummated.” “We see Jesus … consummated through the passion” (Heb. 2.c).

Blessed Bernard: “What the Jews say—‘If he be the king of Israel, let him now come down from the cross’—has no consequence; nay rather, if he is the king of Israel, let him not abandon the sceptre of his kingdom. The pleasantness of Nazareth does not yet allow us to pass on. For Nazareth is interpreted ‘flower.’ It was fitting, then, that the flower should be conceived with a flower and in a flower, be born of a flower, be nourished in a flower, and be announced in the time of flowers, that is, in spring.” “I am the flower of the field” (Cant. 2.a). In this word are commended the charity of the Son and the integrity of the mind. For the flower of the field is common to all, and grows without digging: “Come to me, all you that labour,” etc., “and I will refresh you” (Matt. 11.d)—here by the scent of the flower; in the fatherland I shall be satisfied with its

savour and taste: “I shall be satisfied when thy glory shall appear” (Ps. 16).

Again, Nazareth is interpreted “holy.” It was fitting, then, that he should be conceived in it of whom it is said: “When the Holy of Holies shall come,” etc. (Dan. 19).

Again, it is interpreted “clean,” or “cleanness”; therefore it was just that he should be conceived in it who alone was conceived without any uncleanness.

Again, Jesus is conceived and nourished in Nazareth, a small city; he suffers and is crucified in Jerusalem, a city of renown. And what does this mean, except that salvation is kept safe in humility and is endangered in loftiness? For a flower set on high, exposed to the winds, does not last. “Consider, O Israel, for them that are dead, wounded on thy high places. The illustrious of Israel are slain upon thy mountains” (2 Kings 1.c). The mountains and high places of Israel are the prelacies of the Church, in which many noble men have died.

Note: Mary conceived Jesus in Nazareth; in Jerusalem she lost Jesus (below, 2.f).

Blessed Bernard: “The flower from the root of Jesse loves a flowering country. He reckons thee a flower and turns aside to thee as to Nazareth, if thou lackest neither the uprightness of conduct, as the beauty of the flower, nor the scent of good repute, as the fragrance of the flower, nor the intention of eternal reward, as the hope of fruit.” For these three are in a flower: fragrance, beauty, and the hope of fruit; that is, uprightness of conduct, the scent of good repute, and the intention of eternal reward.

Luke 1:27

To a virgin espoused. He does not say “to an espoused virgin,” but *to a virgin espoused*. For *virgin* is put first, to show that virginity is to be preferred to marriage; *espoused* is added, lest by the choice of virginity marriage should seem to be condemned. But why did he will to be born of a woman, why of a woman who was a virgin, why of a woman who was a virgin espoused? It is not without reason.

Blessed Bernard: “The Lord, about to water the earth with heavenly dew, since he had brought forth woman from man unto destruction, willed to bring forth man from woman unto salvation; and she who had been the beginning of human damnation was the beginning of human restoration.” “The Lord hath created a new thing upon the earth: a woman shall compass a man” (Jer. 31.d).

And he willed to be born of a virgin: first, so that, as the first Adam had been made from virgin earth, so the second Adam might become man from a virgin. Again, so that, as through Eve, a virgin, the perdition of the human race came about, so through Mary, a virgin, its restoration might come about; hence the Church sings: “The gate of paradise was shut to all through Eve, and through the Virgin Mary it has been opened again.” Again, so that he who in heaven had a Father without a mother might have on earth a mother without a father; so that the divinity of Christ might be proved as by two witnesses, namely by the virginity of the Mother and the divinity of the Father. Again, so that the truth might answer to the prophecy: “Behold *(fol. 131rb)* a virgin shall conceive,” etc. (Isa. 7.c).

Why he willed to be born of one espoused, several causes or reasons are assigned in the Gloss. The first is, that the order of the generation might be woven through the husband. The second, lest, being with child while unmarried, she should be stoned as an adulteress, according to what is said in Lev. 21.b—but there it is said of the daughter of a priest, and in this there is an argument that the Blessed Virgin was of the tribe of Levi; and again Deut. 22.d, of any virgin. The third, lest occasion of fornication should be given to unchaste virgins. The fourth, that ill fame might be avoided for Mary. The fifth, that the virgin might have the comfort of a husband and a witness of her integrity; for Joseph could bear her witness, who had espoused her a virgin and from the time of the espousal had kept her with diligent guard, since from the time of espousal the bride is in the hand of the bridegroom. The sixth, that the devil might not know the mystery of Christ’s birth. The seventh, that greater faith might be given to Mary’s words and all suspicion of lying be taken away. For a

woman with child while unmarried would seem to lie, nor would she be believed if she said she was a virgin; but a woman espoused had no reason to lie, since childbearing is the reward of marriage for women. The eighth reason assigned is, that he might commend matrimony because of heretics to come. The ninth reason is mystical: for this was done as a type of the Church, which is virgin and mother, without spot or wrinkle, which is joined to Joseph, that is, to Christ. Hence the Apostle, 2 Cor. 11.a: “For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” Again, he willed to be born of a virgin espoused so that, as Ecclus. 24.c had foretold, there might be “the fruit of honour and honesty”—of honour, because the son of a virgin; of honesty, because the son of one espoused.

Again, he willed to be born of a woman who was a virgin espoused, so that reproach might be taken away from every rank of women, that is, from the married, from widows, and from virgins. There follows:

To a man whose name was Joseph. Not without great reason does Luke express the name of the husband; for a great mystery lies hidden in this name. Blessed Bernard: “Four of this holy name are renowned in Scripture: the son of Jacob, the husband of Mary, Joseph of Arimathea, and Joseph the Just in the Acts of the Apostles. The first went before as a figure of Christ; the second showed care to him as a little child; the third gave him burial when dead; the fourth bore witness to him when raised.” In the first is commended prudence, because he expounded all things truly; in the second temperance, because as a husband he was continent with his wife; in the third fortitude, because he went in boldly to Pilate to ask for the body of Jesus; in the fourth justice, because he is even named the Just. These are the four smiths who frighten away the four horns of the nations (Zach. 1.d), that is, the four kinds of vices.

Again, in the first is commended foresight against impending evils; in the second the care of little ones, that is, of the mother and the child—for the age of little ones is weaker for bearing hardships, and the female sex more prone to enticements; in the third compassion for the dead, because he buried Jesus when dead; in the fourth rejoicing and witness to the truth, because he bore witness to him when raised. To these four the spiritual Joseph, that is, the prelate, is bound: namely, to foresight of things to come, to the care of the weak, to mourning for the dead, and to witness for those raised, that is, for those truly penitent. There follows:

Of the house of David. What need was there for the Evangelist to say that Joseph, the just husband of Mary, was of the house of David, an adulterer and a murderer? There are three reasons for this. The first, to show that the Lord does not reject sinners but receives the penitent: “For I am not come to call the just, but sinners” (Matt. 9.b). The second, to show that a promise is to be fulfilled to whomever it is made; for a foolish promise displeases God (Ecclus. 5.a). The third, to show the nobility of Mary—not of the flesh, but rather of the soul. For Mary was the heir of David’s humility. For David says: “I am a worm, and no man”; Mary says: “Behold the handmaid of the Lord.” “What think you of Christ? Whose son is he? They say to him: David’s.” Truly, because Isaiah attests it, 9.b: “He shall sit upon the throne of David, and upon his kingdom.” So the prelate ought to be *of the house of David*, that is, of the family of David, that is, humble and meek. “As the judge of the people is himself,” etc. (Ecclus. 10.a).

And the virgin’s name was Mary: star, lady, bitter sea. She was a star in the birth of her Son; for then she sent forth a ray illuminating the whole world. Of which blessed Bernard says: “Neither does the ray lessen the brightness of the star, nor the Son the integrity of the Virgin.” Again, she is likened to a star for four other reasons. First, because though she was great after the manner of a star, she appeared small through humility. Secondly, because as a star shines by night, so the Blessed Virgin shines for those who *(fol. 131va)* are in the darkness of sins. Thirdly, in that she directs those who are shipwrecked in this world to the harbour of salvation; hence she herself says, Ecclus. 24.c: “In me is all hope of life and of virtue.” Fourthly, because after the manner of a star she sends forth rays from herself—but rays of good examples.

And in the present Gospel we can find six rays. The first is love of solitude, which is gathered from this word: *And the Angel being come in*, etc. The second is fear, or virginal modesty, which is intimated where it

says, *she was troubled*, and again, *Fear not*. Bernard: “Virgins are always wont to be fearful, and, so as to beware of what is to be feared, to fear even what is safe.” The third ray is prudence, which is intimated where it says, *and thought*, etc.; for he is prudent who takes care lest he be deceived. The fourth is love of chastity, where it says: *How shall this be done*, etc. The fifth, humility, where it says: *Behold the handmaid of the Lord*, etc. The sixth, obedience, which is intimated where it says: *Be it done to me according to thy word*.

Bernard: “Because thou wast not worthy that the Son of God should be given to thee, he was given to Mary, so that through her thou mightest receive whatever thou wert to have.”

Again, she is lady in the offering of her Son, a bitter sea in his Passion. Again, she is a star because she illuminates, of whom Num. 24.c: “A star shall rise out of Jacob.” A lady, because she protects. “The name of the Lord is a strong tower: the just runneth to it, and shall be exalted” (Prov. 18.b)—let us say “of the Lady,” that is, of Mary. A bitter sea, because her water is salt and provokes thirst: “They that drink me shall yet thirst” (Ecclus. 24.c). Mary, then, is to be besought to interpret her name in us: that as a star she may illuminate our darkness; as lady, may restrain and curb our adversaries; as a bitter sea, may make bitter our harmful delights.

Blessed Bernard: “If the winds of temptations rise, if thou run upon the rocks of tribulations, look to the star, call upon Mary. If thou art tossed by the waves of pride, of ambition, of detraction, of envy, look to the star, call upon Mary. In dangers, in straits, in doubtful things, think of Mary, call upon Mary. Let her not depart from thy heart, let her not depart from thy lips; and that thou mayest obtain the help of her prayer, do not forsake the example of her life. Following her, thou strayest not; praying to her, thou despairest not; thinking of her, thou errest not. While she holds thee, thou fallest not; while she protects thee, thou fearest not; while she leads thee, thou art not wearied; while she is gracious, thou reachest the goal. And so thou wilt experience in thyself how deservedly it was said: *And the virgin’s name was Mary*.”

Part 7: Luke 1:28

the Angel comes in to Mary; “Hail, full of grace”; “The Lord is with thee”

Luke 1:28

There follows: *And the Angel being come in unto her*, etc. The Evangelist has said that the Angel had been sent to Mary; now he shows where he found her: not wandering outside in the streets of the city, but alone within, in the house. For those who are outside, that is, in public, do not deserve to be greeted by God through an Angel. Judas says to the Lord, “Hail, Rabbi,” not in the house but outside, in the field (Matt. 26.e). And likewise the Jews said outside, “Hail, king of the Jews.” But the Lord commanded greeting to be given not outside in public, but within, in the house: below, 10.a: “Salute no man by the way.” Those, then, who are outside have no part in the divine greeting. Hence Esau the hunter, while he was outside, lost the blessing of Isaac (Gen. 27); but Jacob received the blessing because he stayed at home, as is said in Gen. 25.d: “Esau became a skilful hunter … but Jacob, a plain man, dwelt in tents.” He is a hunter who with heart or body pursues temporal things that flee through the whole world; and such a one does not deserve to be greeted by an Angel. “In all the streets there shall be wailing: and in all places that are without, they shall say: Alas, alas!” (Amos 5.e). But to Mary in her chamber it is said: *Hail*. “And Dina the daughter of Lia went out to see the women of that country; and when she was seen,” etc. (Gen. 34.a). Behold, Dina lost her virginity outside; the Virgin, remaining within, received the Angel’s greeting. “I will lead her into the wilderness,” etc. (Osee 2.c).

Note also that the Angel alone is said to have come in to the Virgin, and this once. In this it is intimated that whoever has not an angelic way of life presumes in vain or rashly to come in to her to greet her or to see her. For how will the lustful greet a virgin, or the proud a humble woman? And if perhaps he greets her, he will not be greeted in return, because he is unworthy. Hence Isa. 29.d says: “This people honour me with their

lips, but their heart is far from me." "For she was exceeding fair, and her incredible beauty made her appear agreeable and amiable in the eyes of all. So she was brought to the chamber of king Assuerus" (Esther 2.c). For Esther is interpreted "hidden." In Cant. 4.c it is said of the Blessed Virgin: "My sister … is a garden enclosed." And therefore entrance to her lay open to none except the messenger from above, that is, coming from heaven. Bernard: "It is not to be supposed that the Angel found her little door open, *(fol. 131vb)* since it was certainly her purpose to flee the throngs of men and avoid conversations, lest either the silence of her prayer should be disturbed or the chastity of her continence be troubled." And the Gloss of Bede: "The Angel found her alone, without a companion, lest she should be corrupted by any human word."

Those who have an abundance of grace greatly fear evil conversations. Hence blessed John the Baptist sought the desert, lest he should be able to stain his life even by a light breath.

But why did the Son of God not will to be made flesh without the ministry of an Angel? The reason for this is manifold. One is, that the manner of our restoration might answer to the manner of our perdition. The evil angel, having assumed a body, deceived Eve by talking with her; so the good Angel, having assumed a body, instructed Mary by greeting her. "Good is set against evil, and life against death" (Ecclus. 33.b). "Death and life are in the power of the tongue" (Prov. 18.d): in the hand, that is, in the ministry, of the serpent's tongue, death; in the hand, that is, in the ministry, of Gabriel's tongue, life. "But I fear lest, as the serpent," etc. (2 Cor. 11.a). Eve wished to become a goddess and was made a handmaid; Mary wished to become a handmaid and was made the Mother of God.

The second reason is, that peace might be restored between men and Angels, both having been made servants of one Lord, that is, of Christ. "See thou do it not," said the Angel to John, "I am thy fellow servant, and of thy brethren who have the testimony of Jesus" (Apoc. 19.b). The third reason is, that the dignity of the child to be born might be shown, whom an Angel serves: "Behold I send my angel before thee," etc. (Mal. 3.a). The fourth reason is, because a heavenly messenger had to go before the heavenly King, to announce that the King was coming.

For it was not fitting that so great a Lord should come without a great and manifest forerunner, who would have lodging made ready for him. First, then, he sent before the Patriarchs, before the Law, who by their deeds signified that the King would come. Secondly, Moses and the Prophets, who by their words cried out that the King would come. Thirdly, he sent before Gabriel, who foretold that he was now about to come, and greeted the lady of the lodging on the Lord's behalf, saying:

Hail, full of grace. And truly full of grace, because thou wilt now have in thy womb him who is full of grace and truth. The form of this greeting is the more precious the rarer it is. For it is found nowhere in the Scriptures before, nor from any other than an Angel, nor was this greeting due to any other than Mary. For in every greeting there was first either a wish of life, as in Dan. 2.a, "O king, live for ever"; or of health, as in 2 Kings 16.c, "God save thee, O king"; or of blessing, as the reapers said to Booz, "The Lord bless thee," he having first greeted them, saying, "The Lord be with you" (Ruth 2.a). And there were two greetings brought by an Angel to men: "The Lord is with thee, O most valiant of men" (Judges 6); and Tob. 5.c, "Joy be to thee always." This greeting of the Blessed Virgin is put together from all of them, and therefore it is the worthier. *Ave*, "Hail": without *vae*, "woe," that is, without sorrow. Behold the greeting of Tobias: "Joy be to thee."

Full of grace: here is indicated the greeting of the Apostles, who in their epistles always put first in greeting, "Grace to you and peace." *The Lord is with thee*: this is the greeting made to Gedeon, and that of Booz to Ruth. *Blessed art thou*: "Blessed art thou of the Lord," behold the greeting of Booz to Ruth (Ruth 3.b). And *Ave* is well put first, because before there was *vae*, woe, to all that dwell on the earth; nor could salvation have place unless woe were first taken away; nor blessing, unless the curse were first taken away. Hence Gedeon, setting aside the Angel's greeting, says: "If the Lord be with us, why have these evils fallen upon us?" And Tobias: "What manner of joy shall be to me, who sit in darkness, and see not the light of heaven?"

Deservedly did evils then befall them, because she had not yet come who would find grace. Hence blessed Bernard: “The streams of graces were lacking for a long time, because the aqueduct had not yet come between.” Hence the Lord was not yet rightly called Emmanuel, that is, God with us.

In this word *Ave* the name of *Eva* is turned about. Eve had a threefold curse: of corruption in conceiving, of heaviness after conceiving, of pain in childbirth. Mary, on the contrary, received a threefold blessing in this greeting: for she was fruitful without corruption, with child without heaviness, a mother in childbirth without pain. This is *Ave*, without the threefold *vae* of corruption, heaviness, and pain, which Eve incurred through sin and which all women except Mary contracted from her as by right of inheritance. “To the woman also he said: I will multiply thy sorrows and thy conceptions: in sorrow shalt thou bring forth children” (Gen. 3.c).

And there is another threefold woe, of which Apoc. 8.d says: “Woe, woe, woe to the inhabitants of the earth”: namely the woe of concupiscence, the woe of guilt, the woe of eternal punishment. The first is in the flesh, the second in the spirit, the third in both. Of *(fol. 132ra)* the flesh, whose king, that is, the mind, is a child: “Cursed is the earth in thy work … thorns and thistles,” that is, carnal motions, “shall it bring forth to thee” (Gen. 3.c). Of the second: “Woe to them, for they have departed from me” (Osee 7.d). Of the third it is said: “Woe to them when I shall depart from them” (Osee 9.c); this will be when they have been thrust down into hell. For now, however wicked the sinner may be, God never altogether departs from him; rather he offers grace to all: “Behold, I stand at the gate, and knock” (Apoc. 3.d). The glorious Virgin was without this threefold woe. For indeed she had a threefold good opposed to this threefold woe, namely the good of continence, the good of grace, the good of perseverance. The first excludes concupiscence, the second guilt, the third eternal punishment; because “he that shall persevere unto the end, he shall be saved” (Matt. 10.c).

Again, there is another threefold woe, namely the woe of the world, the woe of the flesh, the woe of the devil, of which Apoc. 18.c says: “Woe, woe, that great city Babylon.” Mary was altogether without this: for she was poor, against the first; a virgin, against the second; humble, against the third. Therefore she is worthy to be greeted, not only by an Angel, but even more by man, who, lost by himself, found salvation through her.

And we are invited to greet Mary by the example of Gabriel, who greeted her first, even before she was the Mother of the Lord; by the leaping of John; and by the gain of being greeted in return. For if we greet her, she is not so rustic as to send us away without a greeting in return. “Be ashamed of silence before them that salute thee” (Ecclus. 41.d). And if she does so, the infant will leap for joy, that is, an unspeakable joy in the womb of our mind, so that we can truly say: “For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy,” etc. Hence the Apostle says, Rom. 16.a: “Salute Mary, who hath laboured much among you”: by praying for you, by fleeing into Egypt, by bearing poverty.

But how wilt thou greet her? Often, faithfully, wisely. Often, because she is all fair (Cant. 4.a); “Sing well,” etc. (Isa. 23.d). Faithfully, so that she is greeted with heart, mouth, and deed, lest the Blessed Virgin should deservedly be able to say that word of Isa. 29.d: “This people honour me with their lips, but their heart is far from me.” Wisely, so that she is greeted with right intention. For some greet noble maidens so as to be able to boast of their acquaintance. So many greet Mary often, so as to seem to love her. But such she does not greet in return, because she knows the hidden things of the heart, as she herself says, Ecclus. 24.d: “I will penetrate to all the lower parts of the earth, and will behold all that sleep.”

Note: these are not worthy to be greeted by us: the excommunicated man, the man of another law, the enemy. The devil is excommunicated, because he falsifies the bull of the supreme Pontiff, that is, his own form, he who was “the seal of resemblance” of God, as is said in Ezech. 28.c. Again, he was an incendiary of holy places, that is, of those two temples which God had made, namely Adam and Eve; for all the just are temples of God, as is said in 1 Cor. 3.d and 6.d: “For the temple of God is holy, which you are.” Again, he laid violent hands on a cleric, nay on the Pope himself, that is, Christ. And because he has no superior from whom to

seek absolution, and does not wish it from Him, therefore he cannot be absolved. “If one man shall sin against another, God may be appeased in his behalf: but if a man shall sin against the Lord, who shall pray for him?” (1 Kings 2.e).

That excommunicated one greets us when he suggests spiritual sins, in order to kill. So Joab killed Amasa in greeting him (2 Kings 20.c). He greets him in return who gives consent to his suggestion, and he becomes excommunicated. “Not only they that do them, but they also that consent to them that do them, are worthy of death” (Rom. 2.d). He is not, then, to be greeted or greeted in return, being excommunicated. “If any man come to you, and bring not this doctrine,” etc. (2 John 1.c).

The man of another law is the flesh, whose law is contrary to the law of the spirit: “I see another law,” etc. (Rom. 7.d). Of these who are of another law, some are Gentiles worshipping idols, namely the motions of lust, which make images of men and of women in their heart, as is said in Ezech. 16.b: “And didst make thee images of men, and hast committed fornication with them.” Others are Jews, who keep the sacrifices of the Law carnally, that is, the motions of gluttony. Others are heretics, corrupting secretly, that is, motions that incline to sin under the appearance of virtue or of necessity. The first, that is, the pagans, are to be slain with the sword of abstinence: “Gird thy sword upon thy thigh, O thou most mighty” (Ps. 44). The Jews are not to be slain, but tormented with hunger and misery. The heretics are to be burnt with fire, because it is to be committed to the Holy Spirit to reveal in such cases whether the spirits are of God. This man of another law greets us when the flesh suggests pleasure; he greets him in return who consents, and he is made excommunicate. “Use not much the company of her that is a dancer, and hearken not to her” (Ecclus. 9.a).

The enemy is the world. Hence James 4.a: “Whosoever therefore will be a friend of this world, becometh an enemy of God.” *(fol. 132rb)* He greets when he suggests riches or honours, saying with Judas, “Hail, Rabbi,” and kisses him and betrays him at once; but he is not to be greeted in return by consent. Hence Ps. 61: “If riches abound, set not your heart upon them.” Mary did not receive the greetings of these three, because she was humble and poor and a virgin, as has been said; and therefore the Angel deservedly said to her: *Hail*, that is, without any woe.

Full of grace. Perhaps the Angel is silent about the name of Mary to show that he is imposing a new name on her, namely *full of grace*. “And thou shalt be called by a new name, which the mouth of the Lord shall name” (Isa. 62.a)—through the Angel, namely. Yet afterwards the Angel expressed the name of Mary, when he said, *Fear not, Mary*. And rightly she is first called *full of grace* and afterwards *Mary*, because she has this from grace. And may the name of Mary, that is, “she who enlightens,” be interpreted in us.

And see that in the greeting of the Virgin the Angel first set down, *Hail, full of grace*; the Church adds, *Mary*; Elizabeth joined on, *And blessed is the fruit of thy womb*. And what does this signify, except that in the greeting of the Virgin Mary the Church triumphant and militant and the Synagogue, which is designated by Elizabeth, come together? And so, full of grace towards God through humility, towards the Angels through virginity, towards men through fruitfulness. “A gracious woman,” that is, one full of grace, “shall find glory” (Prov. 10.c)—that glory, namely, of which Prov. 10.a says: “A wise son is the glory of his father.”

And truly Mary brings in this glory, because she shared the same Son with God the Father, which was a singular fullness of grace. And in saying *full*, interior grace is commended, not exterior. For exterior grace is vain, such as beauty, nobility, and the like; hence Prov., last chapter, d: “Favour is deceitful,” etc.

This fullness of grace is the extinguishing of the tinder of sin, the knowledge of truth, the love of virtue. The first is flight from vices and prepares the soul; the second perfects the understanding; the third consummates the affection. And so she is full of grace—but more than Stephen, of whom Acts 6 says, “Stephen, full of grace and fortitude,” etc.; and less than Christ, of whom John 1.b says, “full of grace and truth.” The Virgin Mary, therefore, stands in the middle. Hence she says in Ecclus. 24: “In me is all grace of the way and of the truth”—this she shares with Christ; “in me is all hope of life and of virtue”—this with Stephen. Stephen was

full with a fullness received; Christ with a fullness heaped up; Mary, choosing the middle, was full with an even fullness. The first suffices, the second overflows—hence John 1.b: “Of his fullness we all have received”; the third is perfect.

This fullness of grace is referred to the four virtues, than which nothing is more profitable to men in this life, as is said in Wisd. 8.b: namely temperance, prudence, justice, and fortitude. Each of these, as a certain saint says, we find threefold in Mary. By temperance she had chastity of flesh, modesty of speech, cleanness of heart and body. By prudence, when troubled she was silent, she understood what she heard, she answered wisely to what was put to her. By justice she rendered to all what she owed: to the hard of heart she conformed herself in her espousal, in the Circumcision of her Son, in the legal Purification; to the afflicted she showed compassion—“Son, they have no wine” (John 2.a); to the saints she rendered fellowship, for she was persevering in prayer with the women and the disciples (Acts 1.b). By fortitude she took up the purpose of virginity, held to it once taken up, and showed faith in so immense a thing: “Be it done to me,” she said, “according to thy word.” These are the twelve stars in the crown of which Apoc. 12.a says: “A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.”

These twelve stars, however, Bernard calls the twelve prerogatives of the Virgin, on account of which she is also called full of grace. Four are of heaven, four of the flesh, four of the heart. There shone as stars from heaven: the generation of Mary, the angelic greeting, the overshadowing of the Holy Spirit, the venerable conception of the Son of God. There shone four in the flesh: that she was the first of virgins, fruitful without corruption, with child without heaviness, a mother in childbirth without pain. There shone four in the heart: the devotion of humility, the reverence of modesty, the greatness of faith, the martyrdom of the heart. Because of the first she is told, *The Lord is with thee*; because of the second, *Blessed art thou among women*; because of the third, *full of grace*. Because of all of them it is said: “Many daughters have gathered together riches: thou hast surpassed them all” (Prov., last chapter, d).

Again, in the words *full of grace* the virginity, charity, and humility of Mary are especially indicated. For grace is a balsam, and *(fol. 132va)* therefore requires a vessel that is pure, solid, and deep. And what is purer than the virginity of Mary? For she was a virgin before childbirth, a virgin in childbirth, and a virgin after childbirth. What more solid than the charity of Mary? For she loved continually and perseveringly, with all her heart, all her soul, all her strength. What deeper than the humility of Mary? For she had those four degrees which are touched on in the verses of Malachy: “To despise the world, to despise no one, to despise oneself, to be despised: these four are good.” The first pertains to “Blessed are the poor in spirit”; the second to “Blessed are the meek”; the third to “Blessed are they that mourn,” for he who considers in himself nothing but what is to be mourned easily despises himself; the fourth pertains to “Blessed are they that hunger and thirst after justice,” for he who truly thirsts for and loves justice bears patiently to be held in contempt. Because of these three it is said in Cant. 4.b: “Thou art all fair, O my love”—within through humility, without through virginity—“and there is not a spot in thee,” because of perfect charity.

If, then, thou wishest to come in to the Virgin and greet her, thou must be an Angel. And what above all make thee an Angel are purity, charity, and humility. Purity, in cleanness of the flesh; hence Jerome: “To live in the flesh apart from the flesh is angelic, not human.” Charity is proved in the fellowship of life, because “its participation is in the same” with the city above. Angelic humility is proved in obedience and service. And in these three the cloistered religious life represents the angelic form, because by these three one goes out of the world. Purity casts off the concupiscence of the flesh, charity the concupiscence of the eyes, humility the pride of life. And he who has cast these off, having now come in to the Virgin into the cellar of wine, can say securely: *Hail, full of grace*.

There follows: *The Lord is with thee*. The Lord sent Gabriel before him, but came before him to the Virgin. Hence the bride in the Canticle: “Behold he cometh leaping upon the mountains, skipping over the hills.” Attending to this, Gabriel did not say, “My Lord is coming, prepare lodging for him,” as other messengers

usually say; but finding the lodging prepared, and that the Lord had come before him, he said: *The Lord is with thee*—with thee in mind, with thee in womb, with thee everywhere. Of other saints it is said that they are with the Lord: “And Henoch walked with God” (Gen. 5.c), because he obeyed his will. But the Lord is said to be with Mary, because he was subject to her will; hence below, 2.b: “And he was subject to them.” Blessed Bernard: “Who? To whom? God, to men.”

Behold two things that the Angel says of Mary: *full of grace,* and *the Lord is with thee*. The first the humility of Mary merited; for humility is like an empty vessel, and therefore it merited to be filled, especially since it was clean, for virginity was the companion of humility. So Eliseus caused the empty vessels to be filled (4 Kings 4.a). Solitude merited to have the Lord with her, because “woe to him that is alone” (Eccles. 4.c). So, then, *full of grace* because of humility, *the Lord is with thee* because of solitude. There follows:

Part 8: Luke 1:28–32

“Blessed art thou among women”; Mary troubled; “Thou hast found grace”; “Thou shalt conceive”; the throne of David

Luke 1:28 (continued)

Blessed art thou: because of virginity. And this deservedly, because for love of virginity she despised the curse of the Law. So the Lord fills the empty, accompanies the solitary, and to those who make light of the curses of men renders blessing for cursing. On the contrary, he will empty the full: “The riches which he hath swallowed, he shall vomit up, and God shall draw them out of his belly” (Job 20.b); below in the same chapter, e: “He hath filled the hungry with good things,” etc. Those accompanied by crowds he makes solitary: “Learn, ye that are judges of the ends of the earth,” etc. (Wisd. 6.a). Those who seek the blessing of men he curses: below, 6.d: “Woe to you when men shall bless you.” Against these three David chose for himself solitude, emptiness, and cursing. Hence in Ps. 24: “Look thou upon me, and have mercy on me; for I am alone and poor”: alone, that is, solitary; poor, that is, empty. Of the third it is said elsewhere: “They will curse, and thou wilt bless”; as if to say: accompany the solitary, fill the empty, and bless the one who is cursed. In these three the Angel sets before us three things to emulate: the first, that we may please the Lord; the second, that we may be directed by him; the third, that we may be useful to our neighbour. And *The Lord is with thee* is well put in the middle, because he preserves grace towards God and makes it bear fruit towards the neighbour.

Among women: that is, above women, because all the others were cursed in their mother Eve (Gen. 3.c). Thou alone art blessed among women. “Blessed among women be Jahel” (Judges 5.d), that is, above women; because better works were in thee than in the others. Thou, a virgin, hast given birth; thou hast begotten thy Father; thou hast carried him who carries thee; thou hast suckled him who nourishes thee; thou hast been at once empty and full, humble and sublime, poor and rich—which *(fol. 132vb)* could be found before in no woman. “Many daughters have gathered together riches,” etc. (Prov., last chapter, d). Or, *among women*: that is, amid women, as Elizabeth says below in the same chapter, d; so that “among” expresses a middle by participation. For some women are blessed and virgins, but unfruitful; some blessed and fruitful, but not virgins; Mary alone is blessed as virgin and fruitful, and therefore blessed among women. “Among the blessed he shall be blessed” (Eccles. 10.g). Below, 14.a: “Mary hath chosen the best part,” that is, virginity and fruitfulness, which now have made peace, now have come to accord in the Virgin. Hence a certain writer: “Childbearing and integrity, long at odds, in the Virgin’s lap have a covenant of peace.” The Blessed Virgin knew that all women were cursed in their mother Eve; therefore, hearing herself blessed among women, she was troubled and thought what manner of greeting this was, which called her both woman and blessed.

Thus far lasts the greeting of the Angel, completed in ten words. And deservedly, because through it the tenth order of Angels was to be restored; and “what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it?”

Luke 1:29–30

Who having heard, was troubled at his saying: because of the unwonted greeting, unheard of until then. For she had heard that Angels had often spoken to women and to men; she had heard also the blessings of the Law in Deut. 28.a. But such a greeting, such a blessing, she had never heard anywhere; therefore she was troubled, but did not speak, as the daughter and imitator of David, who says: “I was troubled, and I spoke not.”

And note the order. First she is greeted, secondly she hears, thirdly she is troubled, and yet she is silent. That she is greeted is of the divine condescension. That she hears is the virtue of meekness, according to James 1.c: “With meekness receive the ingrafted word.” That she is troubled is of virginal modesty, which is no small grace: “A holy and shamefaced woman is grace upon grace” (Ecclus. 26.c). That she was silent was of wisdom, because “even a fool, if he will hold his peace, shall be counted wise” (Prov. 17); “Hear in silence, and seek as well” (Ecclus. 32.b). Hence also the Blessed Virgin, after she had been silent in hearing and had heard in silence, asked: “How shall this be done?” But lest her question should be thought foolish, she added the reason for her doubt: “Because I know not man,” that is, I have resolved not to know, and I persevere in my resolve.

And in this series of the Blessed Virgin’s words are noted six virtues which shone singularly in the Blessed Virgin. Modesty, when she is troubled; prudence, when in silence she considers what is said, or what she should answer. These two are joined, because one without the other has often been to many an occasion of evil. For there are some who from modesty are indiscreet, so that they examine too little what they have heard and therefore answer indiscreetly; others, presuming on prudence and without modesty, become hateful. The Blessed Virgin kept both. The third virtue is modesty of speech, which is noted where it says, *How shall this be done?* For this question was modest enough. And rightly modesty follows prudence, because imprudence makes men hasty and long-winded in speaking. The fourth virtue is the unmoved resolve of chastity, which is noted where it says, *Because I know not man*. The fifth is humility, which is noted where it says, *Behold the handmaid of the Lord*. The sixth, greatness of soul in faith, which is noted where it says, *Be it done to me according to thy word*. And these two likewise are rightly joined, because humility often tends to make men faint-hearted, or greatness of soul arrogant.

These virtues of Mary Solomon signified in 3 Kings 10.c, where it is said: “King Solomon also made a great throne of ivory, and overlaid it with the finest gold. It had six steps.” The soul of the just is the seat of wisdom; but the Blessed Virgin, by a certain singular privilege, is called the throne, that is, the royal seat, she who conceived in her womb, carried, and bore the King of kings. He made it of ivory, because he was well pleased in the Virgin’s chastity. For ivory is the white bone of the elephant, lacking flesh and skin; so the Blessed Virgin, lacking the skin of vainglory and the flesh of carnal concupiscence, was all white through chastity of every kind. *Great* before God, though small in her own eyes. *And overlaid it with the finest gold*: that is, adorned it with surpassing charity. *It had six steps*: that is, the six virtues mentioned: modesty, prudence, moderation of speech, the unmoved resolve of chastity, humility, greatness of soul in faith. The first four are touched on in Ecclus. 26.c: “A wise and silent woman, there is nothing so much worth as a well instructed soul. A holy and shamefaced woman is grace upon grace.” The blessed *(fol. 133ra)* Virgin was wise in examining the greeting, silent in the delay and brevity of her answer, holy—that is, firm and clean—in the resolve of chastity, shamefaced in the movement of her trouble.

Here the Virgin Mary is found speaking. But you will never find—search the books—that she spoke except to the Angel, to Elizabeth her kinswoman, to her Son, and to the servants at the wedding (John 2.a). For you

will never find that she spoke even with Joseph her husband. In this it is noted that a young girl, or a nun, or any cloistered woman, ought to speak very rarely; and then with God in prayer and reading; or with the Angel, that is, with a priest of angelic life, in confession; or with Elizabeth the old woman, that is, with a mature and holy woman, in mutual but rare consolation; or with servants, in asking for necessities. “Young man, scarcely speak in thy own cause. If thou be asked twice,” etc. (Ecclus. 32.b). Therefore Mary was troubled, because she loved silence. But because prudent thought accompanies silence, or ought to accompany it, so that the heart is not idle while the mouth is silent, there follows:

And thought with herself what manner of salutation this should be. And deservedly she thought. For the most prudent Virgin knew that “Satan himself transformeth himself into an angel of light” (2 Cor. 11.c). And because she was exceedingly simple and humble, she hoped for nothing of the kind at all; and therefore she thought what manner of greeting this was: how venerable, how wonderful, how sublime, how saving—for through it the whole world was healed, in which “from the sole of the foot unto the top of the head there was no soundness” (Isa. 1.b). The Angel, looking on the Virgin and perceiving her doubtful and fearful, consoled her in her fear, confirmed her in her doubt, and calling her familiarly by name, said:

Fear not, Mary, for thou hast found grace with God: which no one before thee could find. Thou hast found what Eve had lost. Thou hast found it, because thou didst seek it where it was, namely with God, who is the place of graces; not with the world, whose grace is the grace of fools, of which Ecclus. 20.b says: “The graces of fools shall be poured out.” But what grace did the Blessed Virgin find?

Blessed Bernard: “Peace between God and men, the destruction of death, the restoration of life.” Nor does the Angel say, “Thou hast grace with God,” but *thou hast found*; because a thing possessed is kept as one’s own, while a thing found is restored to those who had lost it. Because, then, she was not going to keep the grace for herself alone, but restore it to all who had lost it, the Angel therefore said *thou hast found*; as if to say: thou oughtest not to hide it for thyself, because it is not thine, but to set it out in the open, in common, so that whoever’s it was may possess his own, as is just. Therefore she was called above *full of grace*, because she found the grace of all. Let sinners, then, who have lost grace by sinning, run to the Virgin; and they will find it with her by humbly greeting her, and let them say securely: “Give us back our property, which thou hast found.” Nor will she be able to deny that she has found it, because the Angel attests it.

For he says: *Thou hast found*, etc. Thou hast not merited it, thou hast not bought it—for then it would no longer be grace—but thou hast received it freely, and therefore thou hast found grace. Others find gold and silver by digging in the earth, as is said in Baruch 3.b: “They that heap up silver and gold, wherein men trust,” etc.; but Mary found grace, which she sought in heaven. But lest the Virgin should remain in doubt about the Angel’s proposal, the Angel gives her a most certain and most near sign, saying:

Luke 1:31

Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus: that is, the Saviour of all. “For he shall save his people from their sins” (Matt. 1.d). *Behold* is an adverb of pointing out, because it points out him who cannot be pointed out, the invisible, him who dwells in light inaccessible, but who has now been made visible and capable of being pointed out; because the Word was made flesh in the virginal womb. In saying, then, *Behold*, he stirs us to gaze upon something new and wonderful, which Jeremiah, gazing on it long before, spoke of (Jer. 31.d): “The Lord hath created a new thing upon the earth: a woman,” etc. “Renew thy signs, *(fol. 133rb)* and work new miracles” (Ecclus. 36.b). The wonders have been changed. Man wished to become God, and God has become man. Woman was made from man; now man has been made from woman. Are not these wonders changed, that is, changed for the better? And the signs too have been renewed. Once a rod blossomed; now a virgin has given birth. Once the brazen serpent fixed on a pole healed those who looked on it; now Christ fixed on the cross heals those who believe.

He says *in thy womb*, that is, from an intrinsic cause; not like other women, who receive from without that whereby they conceive.

And shalt bring forth a son: without labour between. In other women labour comes between conception and birth; but in the Virgin birth follows conception immediately. “Before she was in labour, she brought forth; before her time came to be delivered, she brought forth a man child. Who hath ever heard such a thing? and who hath seen the like to this?” (Isa., last chapter, c).

And thou shalt call his name Jesus. For this is the new name “which the mouth of the Lord shall name” (Isa. 62.a). In the type of this Jesus we read that two named Jesus went before: one of whom led the people of Israel out of Babylon, the other led them into the land of promise. Each defended his people from their enemies, but neither saved them from their sins. But this Jesus both leads out of Babylon, and leads into the land of the living, and saves his people from their sins—which is a great thing. And therefore there follows:

Luke 1:32

He shall be great. And how great? So great that *he shall be called the Son of the Most High*, that is, of God the Father. Is he not great, “of whose greatness there is no end”? “And who is so great a God as our God?” And he said well, *He shall be great*, because the very one who was the great God was to be a great man. Well, then, *he shall be great*: great God, great man, great teacher, great Prophet, great Priest; he shall be great, he shall do great things, “because he that is mighty hath done great things, and holy is his name.” And truly holy, because *he shall be called the Son of the Most High*. Or he says *He shall be great* because he was first made small, as is said in Isa. 9.b: “A child is born to us,” so that he might make us great. And in this he shows how we can become great: namely, if we first become little, as he did; because “he that humbleth himself shall be exalted” (below, 14.c).

And the Lord God shall give unto him the throne of David his father. Blessed Bernard: “How did God give him the throne of David his father, when he did not reign in Jerusalem? Nay rather, when the crowds wished to make him king, he fled (John 6.b); and before Pilate he said, ‘My kingdom is not of this world’ (John 18.g). But we know another Jerusalem, far nobler, far richer, in which Jesus reigned; of which it is said in Gal. 4.d: ‘But that Jerusalem which is above … which is our mother.’ This I think is signified here, by that manner of speaking in which the sign is usually put for the thing signified.” The throne of David, then—not figurative but true, not temporal but eternal, not earthly but heavenly—is the Church militant and triumphant, each of which is called the throne of David, because signified by it. The first throne God gave him in the conversion of the Gentiles and the Jews; hence in Matthew and Luke he is read to have sat upon the colt and the ass. The second throne he gave him in the Ascension. Of the first it is said in Ps. 131: “Of the fruit of thy womb I will set upon thy throne.” *(fol. 133va)* Of the second it is said in Isa. 9.b: “He shall sit upon the throne of David, and upon his kingdom.”

But why is the Church called the throne of David rather than of Abraham, or Isaac, or Jacob, and Christ the son of David rather than of Abraham, or Isaac, or Jacob? I believe because of the things that were in David, in which above all he represents Christ. The first is the mercy with which he took in the needy: “And all that were in distress and oppressed with debt and under affliction of mind gathered themselves unto him: and he became their prince” (1 Kings 22.a). So Christ: “To thee is the poor man left,” etc. (Ps. 9). The second is humility: “Whom dost thou pursue, O king of Israel?” etc. (1 Kings 24.c). And Christ: “I am a worm, and no man” (Ps. 21). The third is meekness, with which he bore patiently the insults of Semei (2 Kings 16.b); and the Lord the insults and blasphemies of the Jews: “By Beelzebub,” etc. (Matt. 12.b); “Do not we say well,” etc. (John 8.f). The fourth is that David was king and prophet; so Christ, which the others were not.

Luke 1:33

And of the house of Jacob he shall reign: that is, in the family of Jacob, which is the congregation of the elect, in whom he reigns here by grace and in the future by glory. By the words *in the house* fewness is also indicated, because “many are called, but few chosen”; and yet his kingdom will remain for ever. *And of his kingdom there shall be no end*. “Of his peace there shall be no end” (Isa. 9.b). “His power is an everlasting power” (Dan. 7.d).

Blessed Bernard: “Blessed are they in whom Jesus shall reign, because they too shall reign with him, and of their kingdom there shall be no end. O how glorious is that kingdom, in which kings are gathered together and come together into one to praise and glorify him who is over all, King of kings and Lord of lords; from the most splendid contemplation of whom the just shall shine as the sun in the kingdom of their Father” (Matt. 13.f).

Luke 1:31–33, in the moral sense

Here is expressed the order and progress of man from the state of guilt to the state of glory. First it is said to Mary, that is, to the sinful soul: *Behold thou shalt conceive in thy womb*, through contrition; *and shalt bring forth a son*, through confession; *and thou shalt call his name Jesus*, through satisfaction. For he cannot have the name of Jesus except through the works of satisfaction, by which he saves himself and others.

He shall be great: through fame and good repute. “Moreover he must have a good testimony of them who are without” (1 Tim. 3.b). *And shall be called the Son of the Most High*: through making peace among those at variance, through love of those who hate, through relief of the needy. For in these three the name of son of the Most High is obtained. In making peace among those at variance; hence Matt. 5.a: “Blessed are the peacemakers,” etc. In love of those who hate; hence Matt. 5.g: “Love your enemies … that you may be the children of your Father who is in heaven.” In relief of the oppressed; hence Ecclus. 4.b: “Be merciful to the fatherless as a father … and thou shalt be as the obedient son of the Most High.” And after these things there well follows:

And the Lord God shall give unto him the throne, etc. Because unless one has the things mentioned, he ought not to be promoted to prelacy; like those of whom Osee 8.a says: “They have reigned, but not by me.”

And he shall reign in the house of Jacob for ever: not over the house. “Neither as lording it over the clergy” (1 Pet. 5.a). “Have they made thee ruler?” etc. (Ecclus. 32.a). But how does he say *for ever*, when all prelacy is to cease in the future? Hence 1 Cor. 15.c: “Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality, and power, and virtue.” But in prelacy there are two things, honour and burden. From good prelates, who strive for the burden and not the honour, the burden will be taken away and the honour will remain eternal. On the contrary, from the wicked, who strive for the honour and not the burden, the honour will be taken away and the burden will remain. Hence Ezech. 21.f: “But thou, O profane wicked prince of Israel, whose day is come that hath been appointed in the time of iniquity, thus saith the Lord God: Remove the diadem, take off the crown.” And so prelacy will both cease and remain, for the good and for the wicked. Because of this Solomon says, Prov. 27.b: “Be diligent to know the countenance of thy cattle,” etc.; “for thou shalt not always have power: but a crown shall be given thee to generation and generation.” If thou hast been good, a crown of glory and honour, of which Ecclus. 32.a: “Have they made thee ruler?” etc.; and below: “Have care of them … that thou mayest rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution.” If thou hast been wicked, a crown of shame and tribulation, of which Isa. 22.e: “He will crown thee with a crown of tribulation,” etc. There follows:

And of his kingdom there shall be no end. This is the fruit and the end of faithful administration: that he who has ministered faithfully to the Lord shall reign with him for ever. “If any man minister to me,” not to himself, “let him follow me; and where I am, there also shall my minister be” (John 11.d).

And four things are noted here concerning the good prelate: canonical election, where it says, *And the Lord shall give unto him*; the humility of the one elected, where it says, *the throne of David*; the dignity of rule, where it says, *And he shall reign in the house of Jacob*; the usefulness of labour, where it says, *And of his kingdom there shall be no end.*

Part 9: Luke 1:34–37

"How shall this be done?"; "The Holy Ghost shall come upon thee"; "And behold thy cousin Elizabeth"; "No word shall be impossible with God"

Luke 1:34

And Mary said to the Angel. As the authority of Bede says, modesty is the sister of continence, and they are such faithful sisters that very often either would rather incur her own loss than suffer harm to her sister. Yet modesty always yields to continence. Hence Susanna, fearing danger to her continence, cried out, modesty giving way (Dan. 13.c). So also the Virgin Mary, having heard of a danger to her virginity—namely, that she was to become a mother—broke the bridle of modesty; having long pondered, and not *(fol. 133vb)* finding the way in which this could be done with her resolve of virginity kept safe—doubting not of the thing but of the manner—she said to the Angel:

How shall this be done? The Gloss: "That I should conceive and bear, who have resolved to remain in virginity." Hence she says: *Because I know not man.* The Gloss: "It is clear, then, that she believes that what she asks how it is to be done will be done." Nor did she doubt that a virgin would bear; for she had read in Isa. 7.c: "Behold a virgin shall conceive," etc. She knew also that what she had heard from the Angel must be fulfilled; but how it should be done she had not read, nor had she heard from the Angel. She does not ask in what order it ought to be fulfilled, because this mystery, hidden from ages, not foretold by the prophets, was revealed to the Angel. And therefore she says to the Angel: *How shall this be done?*

In this word she kept modesty well enough, if one considers to whom, what, where, how much, how often, when, and how she spoke. To whom? Not to anyone, but to an Angel. Where? In a closed chamber; for a woman ought not to speak in public, but to keep silence and ask her husband at home (1 Cor. 14.g). How often? Seven times. How much? Briefly. Twice she spoke to the Angel, and both times briefly: *How shall this be done?* and *Behold the handmaid of the Lord*, etc. Twice to Elizabeth: first in greeting her, afterwards in bursting forth into the praise of the Lord, "My soul doth magnify the Lord," etc. Twice to her Son: once in the temple, "Son, why hast thou done so?" etc.; once at the wedding, "They have no wine." The seventh time she spoke to the servants: "Whatsoever he shall say to you, do ye." In no word is she said to have overflowed, except in the canticle. So let a woman speak rarely, and at home, and briefly, except in prayer and in the confession of the divine praise.

You will find the time of her speaking, if you attend: late, having been addressed twice, having long pondered, she answered. How unwillingly would she forestall a man in speaking, or go to him to speak, she who, when an Angel came to her and greeted her and promised good things and so addressed her twice, scarcely consented to speak one word! In this quiet and silence are set before women for imitation. "Hear in silence, and for thy reverence good grace shall come to thee" (Ecclus. 32.b). Let, then, the woman of Solomon and those like her blush: "talkative and wandering," etc. (Prov. 7.b). In the manner of speaking, too, modesty is to be kept, so that a woman speaks quietly, not loudly, whether answering or asking. "But I suffer not a woman to teach," etc. (1 Tim. 2.d). Yet loss to modesty is tolerable, whether because of danger to chastity, or because of the affection of devotion, or because of the increase of divine love. On this account Mary, no longer able to keep silent, *said to the Angel: How shall this be done?*

And note: the weak man is wont to be lifted up at his own praises, like the peacock; so to be dissolved in vain joy at great promises, like Sara (Gen. 18.b); or, conscious of his own weakness, to doubt the greatness of the

promise, like Zachary. But Mary is above all, because she was not elated at praise but troubled; nor did she laugh vainly at the great promise; nor did she hesitate faithlessly; but she prudently asked about the manner and order. “Hear in silence, and seek as well” (Ecclus. 32.b). To hear belongs to faith, because “faith cometh by hearing” (Rom. 10.c); to be silent, to hope—“In silence and in hope shall your strength be” (Isa. 30.d); to ask, to charity, because love is a talkative thing.

But because the Virgin was prudent, she attended not only to what she should say, but considered also to whom, and what it befitted her to say. Therefore it is well said: *And Mary said to the Angel*—not “she” or “to him”; as if to say: she spoke as Mary, and as to an Angel. For it befitted Mary to speak briefly and quietly and to declare the continence she had resolved on, especially where its danger seemed to threaten. Again, as to an Angel, whom it was fitting to question briefly, as one wise. “If thou see a man of understanding, go to him early in the morning” (Ecclus. 6.d). So the Samaritan woman, knowing Jesus to be a prophet, asked him (John 14.c). And Mary, knowing him to be an Angel of the Lord, said: *How shall this be done, because I know not man?*

“He that is hasty to give credit is light of heart” (Ecclus. 19.a). Eve was light of heart, because she believed quickly, and consented easily without examining either the word or the speaker. For indeed she was drawn by a double cord: loftiness was promised, pleasure was urged—things to which men are easily inclined. But Mary wished for neither, because she was humble and a virgin; but desiring not only her own profit but the common good, she prudently asked: *How shall this be done* which thou sayest, that I, a virgin, should conceive and bear a son? The Interlinear: “Behold, she touches on the fact that she had vowed chastity,” etc. *Because I know not man*: that is, I have resolved not to know, and I persevere in my resolve.

Happy that resolve, in which firmness comes together with purity! For however pure a deliberation may be, it has less if fortitude and firmness of counsel are lacking; where there is not purity, it does not obtain the grace of virtue, but incurs the offence of obstinacy. But the Blessed Virgin had both: the purity of her resolve and the firmness of her counsel. “Strength and beauty are her clothing” (Prov., last chapter, d): beauty in the resolve of continence, strength in the firmness of counsel. *(fol. 134ra)* “Thy neck as a tower of ivory” (Cant. 7.b). The neck of the Church, joining the head to the body, is the Blessed Virgin: a tower because of firmness, of ivory because of chastity.

Note: the Blessed Virgin did not work out by her own study how she would become the Mother of God; but believing that all things are possible with God, she asks the manner. “He that trusteth in his own thoughts doth wickedly” (Prov. 12.a); again, 28.d: “He that trusteth in his own heart is a fool.” For as the senses of man are prone to evil, so are his thoughts to error. “It is the glory of kings to search out the speech” (Prov. 25.a), that is, to ask, not to work things out for oneself. An example: the hermit who went to ask, and met an Angel, who taught him what he had not been able to find out by himself at first. “Let not the discourse of the ancients escape thee,” etc. (Ecclus. 8.b).

Note here three things concerning Mary the Mother of Jesus which ought to be in the prelate, who also ought first to conceive Jesus in himself by living well, and afterwards to bring him forth to others by preaching. “My little children, of whom I am in labour again, until Christ be formed in you” (Gal. 4.c). The first is greatness of soul in faith, in believing the promise; the second, prudence in asking the manner; the third, steadfastness in the firmness of the resolve. “Who, thinkest thou, is a faithful and wise servant?” etc. (Matt. 24.d). “Most valiant men, and excellent warriors, handling shield and spear: their faces were like the faces of lions, and they were swift like the roes upon the mountains” (1 Paral. 12.b). In the lion greatness of soul, in the roe prudence, in “most valiant” steadfastness is designated. Therefore neither children, that is, the unwise, nor old men, that is, the faint-hearted, nor women, that is, the unstable, are fit for the war of the Lord, that is, for prelacy. Of the first it is said in Ezech. 1.c: the holy living creatures were “full of eyes before and behind.” Of the second, Ecclus. 7.a: “Seek not to be made a judge, unless,” etc., that is, unless he be great of soul. Of the third, 2 Paral. 20.d: “Stand confidently, and you shall see the help of the Lord over you.”

Whoever, then, is a child, or an old man, or a woman, if he is called to become the mother of Jesus, that is, to prelacy or ministry, let him say securely: *How shall this be done, because I know not man?*—that is, I do not have the properties of a man, namely greatness of soul, prudence, steadfastness. “I am no healer, and in my house there is no bread, nor clothing: make me not ruler of the people” (Isa. 3.b). There follows:

Luke 1:35

And the Angel answering, said to her. The Angel had said that the Virgin would bear a son; she, conscious of her resolve and not ignorant of the divine power, not doubting the thing but not knowing the manner, said: *How*, etc. And the Angel, answering, made her certain about the manner; and this is: *answering*, etc.

The Holy Ghost: that is, the grace of the Holy Spirit. And the same is understood by what follows: *and the power of the Most High*, etc. Hence the Gloss says: “Spirit is the name of every grace that is inspired by God.” Therefore blessed Bernard deservedly asks: “Above she was called *full of grace*; and how is it now said, *The Holy Ghost shall come upon thee*? Could she be filled with grace and not yet have the Holy Spirit, since he is the giver of graces? But if he was already in her, how is he newly promised as about to come upon her? Is it perhaps for this reason that he did not say simply ‘shall come,’ but added ‘upon’—because he was indeed in her before by much grace, but now he is announced as about to come upon her because of the fullness of a more abundant grace which he is going to pour out upon her? But since she is already full, how will she be able to take in more? But the former grace had filled her mind only; now it filled her womb also.”

The Holy Ghost: Chrysostom expounds this of the Son of God. “God is a spirit” (John 4.d). “The breath of our mouth,” etc. (Lam. 4.d).

Shall come upon thee. This is said to distinguish him from the evil spirit, which comes from below. Below, last chapter, f: “Why are you troubled, and why do thoughts arise in your hearts?” “Drop down dew, ye heavens, from above” (Isa. 45.b).

And the power of the Most High: that is, the Holy Spirit, or the grace of the Holy Spirit. *Shall overshadow thee*: that is, shall cool thee, by extinguishing the tinder of sin. Hence the Gloss: “The Spirit coming upon the Virgin cleansed her mind also from the filth of vices.” And note that there can be an intransitive sense where it is said *from the filth of vices*, that is, from the vices which are filth; or a transitive sense, so that the meaning is, from the filth, that is, from the tinder of vices. Hence the Interlinear says: “Against all the incentives of vices.” Again, *shall overshadow*, protecting against every tribulation. Hence the Gloss: “He will hide thee in Egypt *(fol. 134rb)* by flight.” And one must not cling to the word, as if he protected her only in Egypt; for it is put as an example, and it is a metaphor: for as one is covered by a shade from the heat of the sun so that it may not harm him, so the grace of the Holy Spirit protected the Virgin from every assault. Hence the Interlinear: “He will give thee shade against every tribulation.” Again, *shall overshadow thee*, by not harming, as a shadow neither harms nor weighs down, but gives refreshment.

Bede: “The power quickening, the shadow cooling: the Spirit made her fruitful, the power kept her from corruption.” Again, *shall overshadow thee*: that is, from thy flesh he will temper for himself a body as a shade. Again, *shall overshadow thee*: that is, will make ready thee, or the flesh taken in thee, as a shelter for the Church. Again, *shall overshadow thee*: that is, he will work this secret generation with thee alone aware of it. Hence blessed Bernard: “To her alone it is given to know, to whom alone it is given to experience.”

Let it be said, then: *And the power of the Most High shall overshadow thee*: that is, the manner in which she will conceive of the Holy Spirit, Christ, the power of God and the wisdom of God, will so cover and hide by overshadowing in his most secret counsel, that it may be known only to himself and to thee. Again, *shall overshadow thee*: that is, by the interposing of flesh he will make a shadow for thee, so that thou mayest be able to bear the light of the Godhead.

The Gloss: “The power of the Most High shall overshadow thee, when the incorporeal light of the Godhead took in her the body of humanity, so that she might thus be able to bear God”; as if to say, otherwise she could not. Hence note that a body’s shadow is usually made when some body is placed before a luminous one, as when some body is set against a luminous body. So the flesh taken from the Virgin was set like a cloud before the divine light; and this setting-before was done by the work of the Holy Spirit, and so he would overshadow the Virgin, because without this overshadowing she could not bear him. Hence Isa. 33.b: “Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?” “The Lord thy God is a consuming fire” (Deut. 4.d; Deut. 12.g). The Father appeared in a cloud (Matt. 17.a), which has shade against brightness and refreshment against heat. There follows:

And therefore also the Holy which shall be born: by either birth, namely in the womb, in conception, and from the womb, namely in childbirth. *Of thee*: alone. “The Lord hath created a new thing upon the earth,” etc. (Jer. 31.d).

The Holy. The Gloss: “Because not through the union of a man.” Again, *holy*, to distinguish him from others, because all are born not holy but “children of wrath” (Eph. 2.a). “They have blasphemed the Holy One of Israel” (Isa. 1.b). “Our redeemer, the Lord of hosts is his name, the Holy One of Israel” (Isa. 47.a). “I will raise up to David a just branch” (Jer. 13.a). All are unclean to thee in their branch.

Blessed Bernard: “Consider how reverently the Angel said, *the Holy which shall be born of thee*. Why did he say so simply *the Holy*, without addition? I believe, because he did not have anything by which he might properly or worthily name that surpassing, that magnificent, that venerable thing which was to be united, from the most pure flesh of the Virgin together with its soul, to the Only-begotten of the Father. If he had said ‘holy flesh,’ or ‘holy man,’ or ‘holy infant,’ whatever such thing he set down would seem to him to have said too little. He set it down, then, indefinitely, *the Holy*; because whatever it is that the Virgin bore, it was without doubt holy, and singularly holy, both through the sanctification of the Spirit, and through the assumption by the Word, and through the sanctification of others.”

Shall be called the Son of God: and thy son, so that they are not two sons, but one Son of both. And this is the singular prerogative of Mary, that she merited to have the same Son in common with God the Father, as blessed Bernard says. “Behold a virgin shall conceive,” etc. (Isa. 7.c). There follows:

Luke 1:36

And behold thy cousin Elizabeth. The Angel had said to the Virgin that she would conceive and bear, and had expressed the manner of her bearing. But lest the Virgin should despair of the birth, that is, of the manner of bearing, she receives the example of a barren old woman who is to bear, so that she may learn that all things are possible to God which seem contrary to the order of nature. And this is what he says: *And behold Elizabeth*, etc. *Behold* indicates three things: wonder, haste, and manifestation.

And Bernard asks: “Why is the conception of Elizabeth announced to the Virgin? Was it to confirm her, still doubtful and unbelieving, by a more recent miracle? Far from it. But the conception of the barren woman is announced to the Virgin so that, while miracle is added to miracle, joy may be heaped upon joy.” And this same reason is that of blessed Ambrose in the Gloss; for he says: “To her who believed what she had heard he recounts greater miracles,” etc.; and “greater” is taken here additively, as a comparative. A second reason is, because it was fitting that the Virgin should know through the Angel, before she heard it from man, the word that was soon to be spread everywhere; lest the Mother of God should seem removed from the counsels of her Son, if she had remained ignorant of things done so near on earth. “Can I hide from Abraham,” etc. (Gen. 18.c). “For the Lord God doth nothing without revealing his secret to his servants the prophets” (Amos 3.b); much more to his Mother. A third reason is, so that, being taught now of the coming of the Saviour, now of the Forerunner, and keeping the time and order of events, she might afterwards report the truth better *(fol. 134va)* to the writers and preachers of the Gospel. Hence below, 2.c: “But Mary kept all these words,

pondering them in her heart.” A fourth reason is, that hearing that her aged kinswoman was with child, the young girl might think of rendering her service. In this also the Angel instructs us that the good of one ought to be announced to another, so that they may give thanks in common and rejoice in common and help one another. “A brother that is helped by his brother, is like a strong city” (Prov. 18.d). A fifth reason is, that the greater may not disdain to be taught by the lesser; hence 1 Cor. 14.f: “But if anything be revealed to another sitting,” that is, to the lesser, “let the first hold his peace.” A sixth reason, Bede’s, is that she might be the more confirmed by a new example; and this is touched on in that Gloss: “Lest the Virgin should despair of the birth,” etc.

Thy cousin. But how a kinswoman, since Mary was of the tribe of Juda and Elizabeth was the wife of a priest, and so it seems that she was of the tribe of Levi, since in Num., last chapter, c, the mingling of tribes is forbidden? Solution: this prohibition was because of the confusion of possessions; but Levi had no possession, and therefore could contract marriage with the other tribes. Hence also, as the Gloss of Bede says, we read in Exod. 6.d that Aaron, who was of the tribe of Levi, took a wife from the tribe of Juda, Elizabeth the daughter of Aminadab, the sister of Naasson. And 2 Paral. 22.d: Josabeth, the daughter of king Joram, was the wife of Joiada the high priest.

Luke 1:36, in the moral sense

Elizabeth, the kinswoman of Mary, that is, the fear of faith. “He that addeth knowledge addeth also labour” (Eccles. 1.d). *She also hath conceived a son in her old age*: which is reckoned not so much by the number of days as by the maturity of the virtues. “For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs, and a spotless life is old age” (Wisd. 4.b). *And this is the month*: that is, March. *The sixth with her*: namely, from her conception. *That is called barren*: above, the contrary seems to be said, and it was resolved there.

Luke 1:37

Because no word shall be impossible with God: that is, no word will be impossible with God, that is, no thing worthy of a word. Similarly Isa. 39.b: “There was nothing that I showed them not among my treasures.” Why, then, did the Angel not say, “No deed shall be impossible with God”? Blessed Bernard: “To show that for God alone to do is the same as to speak, to speak the same as to will.” Hence Ps. 148: “He spoke, and they were made.” What word, then, could be impossible to him who created all things in the Word? “By the word of the Lord the heavens were established,” etc. (Ps. 32). Deservedly, *no word shall be impossible with God*. Blessed Bernard: “Because with him neither does the word differ from the intention, for he is truth; nor the manner from the deed, for he is wisdom; and therefore no word shall be impossible with God.” “Is there anything hard to God?” (Gen. 18.b). “Shall any thing be hard for me?” (Jer. 32.e). Or he said *no word* and not “no thing,” because not only is no thing that is done impossible to him, but not even anything that can be signified by a word.

Part 10: Luke 1:38–45

“Behold the handmaid of the Lord”; the Visitation; “Blessed is the fruit of thy womb”

Luke 1:38

And Mary said to the Angel. Thus far the Virgin has heard the fact, and has heard also the manner, each wonderful, each joyful; on account of which it is said to her, Soph. 3.c: “Give praise, O daughter of Sion … rejoice, O daughter of Jerusalem.” Blessed Bernard: “Since joy and gladness have been given to thy hearing, let us too hear thy answer, which we long for, that the bones which have been humbled may now rejoice. The Angel awaits thy answer; for it is time for him to return to God, who sent him. We too await, O Lady, the word of pity, we whom the sentence of damnation miserably weighs down. And behold, the price of our

salvation is offered to thee; we shall be set free at once if thou consentest. In the eternal Word of God we were all made, and behold, we die; by thy short answer we are to be remade, so that we may be called back to life. This the tearful Adam, with his wretched offspring, an exile from paradise, beseeches of thee, O loving Virgin; this Abraham, this David, this the rest of the holy fathers implore, thy fathers, who themselves also dwell in the region of the shadow of death. This the whole world, prostrate at thy knees, awaits; this the choirs of Angels." Hence Cant. 8.d: "Thou that dwellest in the gardens, the friends hearken: make me hear thy voice." "And not without cause, since on thy mouth hangs the consolation of the wretched, the redemption of captives, the deliverance of the damned, *(fol. 134vb)* in short the salvation of all the sons of Adam.

"Give thy answer quickly, O Virgin. O Lady, answer the word which earth, which the underworld, which the heavens too await. And the King and Lord of all himself, as much as he has desired thy beauty, so much does he desire also the assent of thy answer, in which indeed he has purposed to save the world. And thou who hast pleased him in silence wilt now please him more in word, since he himself cries from heaven: 'O fairest among women, make me hear thy voice.' If, then, thou makest him hear thy voice, he will make thee see thy salvation.

"Is not this what thou wast seeking, what thou wast groaning for, what thou wast sighing for in prayer day and night? What then? Art thou she to whom this was promised, or do we look for another? Nay, thou art she, and no other. Thou, I say, art that promised one, that awaited one, that desired one, from whom thy holy father Jacob, drawing near to death, hoped for eternal life, when he said: 'I will look for thy salvation, O Lord.' Why dost thou hope from another for what is offered to thee? Answer a word and receive the Word; utter thine and conceive the divine; send forth the passing and embrace the everlasting. Why dost thou delay? Why dost thou tremble? Believe, confess, and receive. Let humility take boldness, modesty confidence. It is by no means fitting now that virginal simplicity should forget prudence. In this one thing, prudent Virgin, do not fear presumption; for although modesty was pleasing in silence, now loving-kindness is more necessary in word. Open, then, blessed Virgin, thy heart to faith, thy lips to confession, thy womb to the Creator. Behold, the desired of all nations is knocking outside at the door. O, if he should pass by while thou delayest, and thou shouldst begin again sorrowing to seek him whom thy soul loves! Arise, then, run, open. Arise by faith, run by devotion, open by confession. *Behold*, she says, *thy handmaid: be it done to me according to thy word*." Behold, humility answers, so that the seat of grace may be prepared; because "God resisteth the proud, and giveth grace to the humble" (James 4.b).

Behold the handmaid of the Lord: be it done to me according to thy word. "Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a saviour" (Isa. 45.b). The invisible dew is the grace which enlightened Mary before the Angel was sent. But the cloud rained the just one when the Angel announced the Son who was to be made flesh. The earth opened itself when Mary consented, and budded forth the Saviour when she conceived. In saying *Behold*, ready obedience is noted; and *handmaid* is the mark of perfect humility. For what greater humility than that she who is chosen to be the Mother of God should name herself a handmaid?

Bernard: "It is no great thing to be humble in abasement; a great and rare virtue indeed is humility honoured." "The light that decreaseth in its perfection" (Ecclus. 43.a).

Note: there are four things in a good handmaid, which were in the Blessed Virgin: she is ready, humble, obedient, prudent. The Blessed Virgin was ready; hence she said, *Behold*. In this our slowness is reproved, because all day long we hear the word of the Angel, that is, of the preacher, and we never say, *Behold*. "The Lord called Samuel. And he answered: Here am I" (1 Kings 3.a). Again, she was humble; hence she said, *the handmaid of the Lord*. In this is reproved the pride of many, who are proud and puffed up about the grace given them: "Ungodly men, turning the grace of our Lord God into riotousness" (Jude 1.b). Again, she was obedient; hence she said, *Be it done to me according to* thy word—not mine. In this is reproved the

disobedience of many, who obey in the things that please them and murmur in others; to whom one must say, as the Lord said to the blind man: “What wilt thou that I do to thee?” Again, she was prudent, which is noted by three things. First, because she recognized in the Angel’s words what was better, namely *The Lord is with thee*; hence she said, *Be it done to me according to thy word*, not mine. Secondly, because she knew what would follow from it, namely her being called blessed; hence, “For behold from henceforth all generations shall call me blessed,” etc. Thirdly, because she foresaw that the whole world would rejoice in her; hence, *all generations*, not one only. “David sent and treated with Abigail, that he might take her to himself for a wife. And she arose and bowed herself down with her face to the earth, and said: Behold, let thy servant be a handmaid” (1 Kings 25.g). *Be it done to me according to thy word*: with great devotion she desires the Angel’s promise to be fulfilled.

Augustine, in the book *On Virginity*: “Mary was more blessed in receiving the faith of Christ than in conceiving the flesh of Christ.”

Blessed Bernard: “*Be it done to me according to thy word*—not according to my desire. For this Virgin would not dare to ask that she should become the Mother of God. *Be it done in me*, she says, not ‘toward me.’ For indeed at sundry times and in divers manners God spoke in times past to the fathers; and to some the word of the Lord is recorded to have come in the ear, to others in the mouth, to others even in the hand. But to Mary it came also in the ear, by the angelic greeting; in the heart, by faith; in the mouth, by confession; in the hand, by touching; in the womb, by the Incarnation; *(fol. 135ra)* in the lap, by holding him; in the arms, by offering him.” Therefore she says: *Be it done to me according to thy word*: not preached in declamation, nor figured in figures, nor dreamed in images, but simply inspired, personally incarnate, bodily enwombed. *Be it done*, indeed, in general, to all the world; but in particular, *be it done to me according to thy word*.

Hence blessed Bernard: “*Be it done* is a word of prayer; for no one prays except for what he believes and hopes for. And God wishes to be asked even for what he promises; and therefore perhaps he first promises many things which he has determined to give, so that devotion may be stirred up by the promise; thus it is plain that devout prayer merits what he was going to give freely.”

Again, blessed Bernard: “Let the Word be done to me, I beseech, not uttered so as to pass away, but conceived so as to remain; clothed with flesh, not formed of air. Let the Word be done to me, I say, not only audible to the ears, but also visible to the eyes, and palpable to the hands, and able to be borne on the shoulders.” There follows:

And the Angel departed from her: the office laid upon him having been completed. In this the Angel commended to us constancy and perseverance. “He that shall persevere unto the end,” etc. (Matt. 10.c). There follows:

Luke 1:39

And Mary rising up, etc.: having conceived Jesus and heard of her kinswoman’s conception, and having understood why the Angel had announced to her the conception of Elizabeth. *Went into the hill country*: in the plural, because Jerusalem is in the hill country. Nor does the roughness of the journey hold her back. *With haste*. The Gloss: “Because of joy.” Or because she did not like to be seen long in public. Hence it is plain enough that she did not rejoice in long company, since she was hastening alone into the hill country. *Into a city of Juda*: that is, into Jerusalem, as Bede will have it in the Gloss on the words, “And when Jesus was twelve years old,” etc. (below, 2.f), where he says thus: “Deservedly Luke,” etc.; and below: “He sends Mary, having conceived the Lord, to Jerusalem, to the house of the high priest,” that is, of Zachary, etc.

And entered, etc. The Gloss: “So that the young girl might serve the aged woman with child.” *And saluted Elizabeth*: as if congratulating her on the gift which she had learned she had received.

Luke 1:39–40, in the moral sense

Mary conceives Jesus when the penitent soul, in sorrow, conceives a good and wholesome purpose. “From thy presence we have conceived, and been as it were in labour, and have brought forth the spirit of salvation” (Isa. 26.d). *Rising up*: from sin, from the things of time. “Arise, arise” (Isa. 52.a). “Rise, thou that sleepest, and arise from the dead” (Eph. 5.d). “How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep?” (Prov. 6.c). *In those days*: immediately after the conception of the wholesome purpose. Below, 21.d: “Woe to them that are with child, and that give suck in those days.” *Went*: carrying the purpose through into deed. “Arise, take up thy bed, and walk” (John 5.b). *With haste*: “When thou runnest thou shalt not meet a stumblingblock,” etc. (Prov. 4.b). “Delay not to be converted to the Lord” (Ecclus. 5.b). It is said to Sara (Gen. 18.a): “Make haste, temper together three measures of flour”; and below, “He himself ran … and took,” etc., “and the young man made haste and boiled it.” Origen: “There is no sluggard in the house of the wise.”

Into the hill country: to the height of life. “Neither stay thou in all the country round about: but save thyself in the mountain” (Gen. 19.d). *Into a city of Juda*: that is, into the cloister, which is the city of those who confess their sins and the praises of the Lord. “The labour of fools shall afflict them that know not how to go to the city” (Eccles. 10.c).

And entered into the house of Zachary: to serve Elizabeth: the mother of the King serving the mother of the soldier. In this she gave us an example of humility. “Whosoever will be the greater among you, *(fol. 135rb)* let him be your minister” (Matt. 10.d). “For whereas I was free as to all, I made myself the servant of all, that I might gain the more” (1 Cor. 9). On this account the Pope calls himself the servant of the servants of God. Again, the house of Zachary, old and dumb, is the house of the sick, to which the stronger and healthy brethren ought to go, to minister to the sick. “He himself shall carry them that are with young” (Isa. 40.c).

And saluted Elizabeth: by rejoicing in the good purpose of another. “Be ashamed of silence before them that salute thee” (Ecclus. 41.d). The Gloss: “Hence let holy women learn what diligence they owe to their kinswomen who are with child.” Woe, then, to those who cause those spiritually with child to miscarry, and by evil counsels stifle the offspring in the womb. “For three crimes of the children of Ammon, and for four I will not convert him: because he hath ripped up the women with child of Galaad” (Amos 1.d). “If men quarrel, and one strike a woman with child, and she miscarry indeed, but live herself: he shall be answerable for so much damage as the woman’s husband shall require” (Exod. 21.c).

Again, *saluted*: within, in the house. For those who wander outside are unworthy of the greeting of Mary. Below, 10.a: “Salute no man by the way.” “In all places that are without, they shall say: Alas, alas!” (Amos 5.e). The ambitious love greetings in public; hence Matt. 23.a: “They love salutations in the market place, and to be called by men, Rabbi.” Esau, because he was outside, lost his father’s blessing (Gen. 25.d). There follows:

Luke 1:41

And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. The Gloss: “Because he perceived the coming of the Lord.” For as she perceived the coming of Mary, so he perceived the coming of the Lord. And because he could not with the tongue, he greets him with exulting soul and begins the office of his forerunning. Hence it is plain enough what the Angel had said of him: “He shall be filled with the Holy Ghost, even from his mother’s womb.”

Morally. In this is noted what is commonly said: virtue praised grows. For when someone has a good purpose and is commended by another, the purpose itself is strengthened. For the infant in the womb is the good purpose in the soul, which leaps for joy when it is commended by another.

And Elizabeth was filled with the Holy Ghost: at the voice of Mary’s greeting. Therefore she is to be greeted often, so that in greeting her we may be filled with grace. For of her especially it was said: “Grace is poured

abroad in thy lips." Hence grace flows from her lips.

Luke 1:42

And she cried out with a loud voice. The Gloss: "Not so much loud as devout." Devotion is a cry: for Moses (Exod. 14.d), and Susanna (Dan. 13.e), and Anna (1 Kings 1.b) cried out without voice. Hence it is not the cry but love that cries in the ear of God. *She cried out*, that is, cried from fullness; for being filled she could not keep silent. "Out of the abundance of the heart the mouth speaketh" (Matt. 12.c). *And said* what follows:

Blessed art thou among women: that is, amid women and above women. Amid, because a woman in the frailty of her sex: "Woman, what is that to me and to thee?" (John 2.a); and 19.d: "Woman, behold thy son." Above, because a virgin with fruitfulness and a mother with virginity. Again, not only blessed among women, for this seems little, but distinguished among the blessed by a greater blessing. "In the multitude of the elect she shall have praise, and among the blessed she shall be blessed" (Ecclus. 24.a).

Again, *Blessed art thou* singularly: because glorified above all by the nobility of her offspring, since she bore the Son of God; and made fruitful by a multitude of offspring, since in her only Son she was made in a special way the mother of all the elect, of whom Christ is the firstborn. Hence below, 2.a: "She brought forth her firstborn son." And there were three things in her on account of which she was especially blessed. The first is humility, because she showed herself empty, and therefore merited to be filled; hence it was said to her: *Hail, full of grace*. The second is solitude, because she fled the throngs of men, on account of which she merited to have the Lord as her companion; hence it was said: *The Lord is with thee*. The third is virginity, for love of which she despised the curses of men; and therefore it is said above and here, *Blessed*. She is blessed by the Angel, because she restored the Church triumphant; she is blessed by Elizabeth, because she raised up the Church militant, already almost dead.

We too, if we wish to be blessed by the Lord, let us keep these three. Humility, so that we may be filled with grace: below in the same chapter, e: "He hath filled the hungry with good things." Again, solitude, so that we may have the Lord as companion: in Exod. 3.a it is read that Moses was alone when the Lord appeared to him; and Agar (Gen. 16.b); and Elias (3 Kings 19.a). Again, chastity, for love of which we ought to despise the curses of men, so that we may be blessed by the Lord: "They will curse, and thou wilt bless" (Ps. 108).

And blessed is the fruit of thy womb: of which Ps. 131: "Of the fruit of thy womb I will set upon thy throne." And elsewhere, Ps. 84: "The Lord will give goodness: and our earth," that is, Mary, "shall yield her fruit," that is, fruit befitting her: namely, the blessed, a blessed fruit; just as the earth, cursed in the work of Adam, *(fol. 135va)* brings forth cursed fruits. "Cursed is the earth in thy work," he says; "thorns and thistles shall it bring forth to thee" (Gen. 3.c). And cursed are they who prefer such cursed fruits to the blessed fruit. On the contrary, blessed are they who seek no other reward than to eat of this fruit. Hence Ps. 126: "For he shall give to his beloved sleep. Behold the inheritance of the Lord are children: the reward, the fruit of the womb."

Blessed Bernard: "Not because thou art blessed is the fruit of thy womb therefore blessed; but because he forestalled thee with blessings of sweetness, therefore art thou blessed. And truly blessed is the fruit of thy womb, in whom all nations are blessed. A man is called blessed, bread blessed, a woman blessed, a land blessed, or whatever such thing among creatures is recorded to be blessed; but singularly blessed is the fruit of thy womb, since he is God over all, blessed for ever" (Rom. 9.a). "Blessed, then, is the fruit of thy womb: blessed in fragrance, blessed in worth, blessed in savour, blessed in beauty. And certainly Isaac perceived the fragrance of this sweet-smelling fruit when he said: 'Behold, the smell of my son is as the smell of a plentiful field, which the Lord hath blessed' (Gen. 27.d). David knew the worth of this fruit when he said: 'The reward, the fruit of the womb' (Ps. 126). Of its savour he too had tasted when he said: 'O taste, and see that the Lord is sweet' (Ps. 33); and elsewhere: 'O how great is the multitude of thy sweetness, O Lord,' etc. (Ps. 30). And Peter: 'If so be you have tasted that the Lord is sweet' (1 Pet. 2.a). And the fruit itself, inviting to itself, says of itself: 'They that eat me shall yet hunger,' etc. (Ecclus. 24.c). Surely he said this because of the

sweetness of the savour, which, once tasted, rouses the appetite the more. A good fruit it is, which is both food and drink of souls that hunger and thirst after justice. We have heard of the fragrance and the worth and the savour of the fruit; let us hear also of its beauty: ‘Out of Sion the loveliness of his beauty’ (Ps. 49); and elsewhere: ‘Thou art beautiful above the sons of men’ (Ps. 44).”

Note: the Angel made the greater part of the greeting of the Blessed Virgin, Elizabeth the lesser; because the praise of the chaste is more acceptable to her than that of the married, and also to her Son. “And no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth. These are they who were not defiled with women” (Apoc. 14). There follows:

Luke 1:43–45

And whence: that is, by what justice of mine or by what merits of mine does it befall that *this* should be *to me*—barren, old, accursed—*that the mother of my Lord*—a virgin, fruitful, young, blessed—*should come to me?* Not I to her: the mother of the King to the mother of the soldier?

For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. Because, as the Gloss of Bede says: “At the very moment when the voice enters the ears of the body, a spiritual power enters the heart of the hearer, and kindles not only the mother but also the offspring with love of the one who is coming. And by the revelation of the Spirit with which she was filled, she understands what the leaping of the infant signifies, namely that the mother of him whose forerunner he was to be had come.” There follows:

And blessed art thou that hast believed. As Bede and Ambrose say, in the Gloss: “It appears that Mary did not doubt but believed, and therefore obtained the fruit. It appears also that Elizabeth understood through the Spirit the very words of the Angel spoken to Mary.” *Because those things shall be accomplished that were spoken to thee by the Lord*. “Hath he said then, and will he not do? hath he spoken, and will he not fulfil?” (Num. 23.c). “The things that proceed from my mouth I will not make void” (Ps. 88).

Morally. Not only Mary, but also all who have believed are blessed. “Blessed are they that have not seen, and have believed” (John 20.g). *Because those things shall* yet *be accomplished* in them which they now hear and believe. “As we have heard, so have we seen, in the city of the Lord of hosts” (Ps. 47). Nay more: “I did not believe them that told me, till I came myself, and saw with my own eyes, and had proved that the half hath not been told me” (3 Kings 10.a). “Eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee” (Isa. 64.b). There follows: *(fol. 135vb)*

Part 11: Luke 1:46–51

the Magnificat: “My soul doth magnify the Lord”; “All generations shall call me blessed”; “He hath scattered the proud”

Luke 1:46

And Mary said. Mary, coming into the house of Zachary, greeted Elizabeth first; and Elizabeth greeted her in return: proclaiming her blessed, calling her the mother of the Lord, commending her for the strength of her faith, and humbly confessing the benefit bestowed on herself at her greeting. Having heard, then, the answer of her kinswoman, the Blessed Virgin would no longer keep silent the gifts of God already received, which until then she had hidden out of virginal modesty; now, at a fitting time, she disclosed them, and thereupon sang a canticle to the Lord. Hence Bede and Ambrose say, and the Gloss: “Fittingly, before John,” that is, before his birth, “Elizabeth prophesies, and before the generation of the Lord Mary prophesies,” that is, sings his praises [a like case, 1 Kings 10.b: “The spirit of the Lord came upon Saul, and he prophesied in the midst of them”], “so that, as sin took its beginning from a woman, so too good things might begin from a woman at the beginning of salvation.”

This canticle is divided into three parts. In the first she confesses the benefits of God conferred on her in particular. In the second she recalls the benefits of God conferred in common on the whole human race—so that you may call benefits also the scourges with which he chastises the proud—at the words: *And his mercy*. In the third she touches on the singular and unspeakable gift of God, by which he deigned to come into the world, at the words: *He hath received Israel*, etc. She says, then:

My soul doth magnify the Lord: not by adding anything to his greatness, for it is immeasurable, and can be neither increased nor lessened. Hence Ecclus. 18.a: “Who shall search out his glorious acts? Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God.” But *my soul doth magnify the Lord* in many ways.

By humbling itself. Hence Ps. 63: “Man shall come to a deep heart,” etc. John 3.d: “He must increase, but I must decrease.”

By setting him before all things. Ps. 114: “I will extol thee, O God my king.”

By proclaiming his greatness. Ps. 33: “O magnify the Lord with me.”

By enlarging his mystical body. Isa. 33.a: “The Lord is magnified, for he hath dwelt on high: he hath filled Sion with judgment and justice.”

By praising him. Ps. 68: “I will magnify him with praise.” Isa. 24.c: “When the Lord shall be glorified, they shall make a joyful noise from the sea.” Ecclus. 43.d: “Blessing the Lord, exalt him as much as you can: for he is above all praise,” and “who shall magnify him as he is from the beginning?”

By giving thanks. Ecclus., last chapter, c: “To him that giveth me wisdom, will I give glory.”

By overthrowing his enemies. Exod. 15.a: “Let us sing to the Lord: for he is gloriously magnified.” 3 Kings 10.d; 2 Paral. 9.e: “So king Solomon,” that is, the peacemaker, “was magnified above all the kings of the earth.”

But those who despise God make him small, that is, they reckon him of little worth. The soul of the covetous magnifies gold; of the gluttons and drunkards, wine; of the lustful, the harlot; but the chaste soul, its own husband.

Again, we can say of Christ that he was made small when he became a child. Blessed Bernard: “Here is praised not the great Lord and exceedingly to be praised, but the little Lord and exceedingly to be loved.”

Note also that she says *soul*, because the tongue is not sufficient. The Gloss: “Because the Lord has raised me up by so great a gift that I can unfold it by no office of the tongue; but I offer the whole affection of the inner mind in giving praise and thanks,” etc.

The Lord: to whom fear is due. Mal. 1.b: “If I be a master, where is my fear?” Note what Ambrose says in the Gloss: “The Lord is magnified, not because the human voice adds anything to him, but because he is magnified in us, when our soul, which was created to the image of God, conforms itself through justice to Christ, who is the image of the Father; and thus, while it magnifies Christ himself by imitating him, it becomes more exalted by a certain participation in his greatness, so that it seems to express that image in itself by the bright colouring of good deeds and by a certain emulation of virtue.” God, then, is magnified not in himself but in us, just as he is said to be sanctified not in himself but in us; hence: “Hallowed be thy name.” There follows: *(fol. 136ra)* ### Luke 1:47

And my spirit hath rejoiced, etc. Upon the magnifying of God there necessarily follows the lifting up of the mind. For no one can magnify God without rejoicing in mind. Hence when the Blessed Virgin had said, *My soul doth magnify the Lord*, she added: *And my spirit hath rejoiced*, etc.: that is, soul and spirit. But it is called soul inasmuch as it animates and quickens the body; hence by living well it magnifies God, who made

it. It is called spirit inasmuch as it contemplates heavenly things; and to it properly belongs rejoicing in God.

And this rejoicing greatly displeases the devil. Hence 1 Kings 4.b: the Philistines groaned, saying: "Woe to us: for there was no such great joy yesterday and the day before. Woe to us. Who shall deliver us from the hand of these high gods?" "Woe to us" is said twice, because twofold is the rejoicing that displeases them. One is against the sorrow of the world, of which it is said, 2 Cor. 7.c: "The sorrow of the world worketh death." The other is against the sorrow of the flesh, which casts down the spirit; of which Prov. 15.b: "By grief of mind," that is, of soul, "the spirit is cast down." On this account it is said, Phil. 4.a: "Rejoice in the Lord always; again, I say, rejoice."

This rejoicing, or this joy which is in God, is against the joy of the devil, against the joy of the world, against the joy of the flesh. For the joy of the devil is impiety against God: Prov. 2.c: "Who are glad when they have done evil," etc. The joy of the world is vanity against one's neighbour: Job 21.b: "They rejoice at the sound of the organ." The joy of the flesh is pleasure against oneself: Prov. 14.b: "Mourning taketh hold of the end of joy." And in these the Blessed Virgin did not rejoice, but in God. Hence she says: *And my spirit hath rejoiced*, in which there is no pretence.

In God my Saviour: that is, in her Son the Saviour; not in the honour of the world, not in the pleasure of the flesh, not in nobility of birth, not in beauty of body, not in the prosperity of the world, but *in God my Saviour*. Ps. 83: "My heart and my flesh have rejoiced in the living God." 1 Kings 2.a: "My heart hath rejoiced in the Lord, and my heart is exalted in God my Jesus." According to Augustine, he rejoices in God who cares not for earthly things, whom prosperity does not soften, whom temporal adversity does not break, whom the remembrance of God alone delights. Lam. 3.c: "I will be mindful and remember, and my soul shall languish within me," that is, my animal nature. Ps. 70: "I will be mindful of thy justice alone."

It can also be divided thus: *And my spirit hath rejoiced in God*; *my Saviour*—God, I say, *my*, that is, conceived by me according to the flesh. Hence she alone, and in a special way, could call him her own. There follows:

Luke 1:48

Because he hath regarded, etc.: that is, me, his humble handmaid; that is, me his handmaid; that is, because the humility of his handmaid pleased him, to whom the pride of Eve was displeasing. And as through the pride of Eve death entered into the world, so through the humility of Mary the entrance of life is laid open. Cant. 1.d: "While the king was at his repose," etc. Gen. 29.g: Lia says: "The Lord saw my affliction: now my husband will love me." Now the Blessed Virgin had humility from her father David, who said, 2 Kings 6: "I will both play, and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaids of whom thou speakest, I shall appear more glorious." Likewise from her Son, Matt. 11.d: "Learn of me, because I am meek and humble of heart."

Luke 1:48, in the moral sense

Note that God regards man in many ways. First, by forgiving sins: so he regarded Peter, below, 22.g: "And the Lord turning looked on Peter … and Peter going out, wept bitterly." Nor is it a wonder if at the Lord's look Peter wept bitterly, because his eyes are a flame of fire, as is said in Apoc. 1.c, and their gaze necessarily melts the ice of sins. Hence Ps. 67: "As wax melteth before the fire," etc.

Secondly, he regards by inflicting punishment. Exod. 14.f: "And now the morning watch was come, and behold the Lord looking upon the Egyptian army … slew their host." Hab. 1.d: "Why lookest thou upon them that do unjust things?"

Thirdly, he regards by considering the secrets of hearts. Cant. 2.c: "Behold he standeth behind our wall, looking through the windows, looking through the lattices."

Fourthly, he regards by accepting one's works. Gen. 4.a: "The Lord had respect to Abel, and to his offerings."

Fifthly, he regards by inspiring grace. Ps. 24: "Look thou upon me, and have mercy on me."

Sixthly, by approving. Hab. 1.c: "Thy eyes are pure, *(fol. 136rb)* and thou canst not look on iniquity," that is, approve it; for then he would no longer be supremely good.

Note also that, as it is said that contraries are cured by contraries, so by the humility of Mary was cured the wound incurred through the pride of Eve. Again, a strong nail is driven out by a stronger nail. Pride was driven into the soul of the first woman; but humility was stronger and drove it out. There follows:

For behold, etc.: as if to say: I magnify him, because he has regarded my humility; and rightly, for:

From henceforth: that is, from this humility; or, from this, that he has regarded it.

Shall call me blessed: that is, by praying to me they will spread abroad my blessedness.

All generations: that is, all peoples, namely of Jews and of Gentiles; or of men and of women; or of rich and of poor; of Angels and of men; because all have received through her the benefit of salvation: men, reconciliation; Angels, restoration. For Christ the Son of God "hath wrought salvation in the midst of the earth," that is, in the womb of Mary, which by a certain wonderful property of the earth is called the midst. For to it look both those who dwell in heaven, and those who dwell in hell, that is, in limbo, and those who dwell in the world: the first, that they may be made whole again; the second, that they may be delivered; the third, that they may be reconciled. From henceforth, then, all generations shall call thee blessed, O Blessed Virgin, because thou hast brought forth for all generations life, grace and glory: life for the dead, grace for sinners, glory for the wretched. Therefore it is said, Judith 15.c: "Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people: for thou hast done manfully." The first is the voice of the Angels, whose ruin was repaired through her. The second is the voice of men, whose sorrow was turned to gladness through her. The third is the voice of women, whose disgrace was blotted out through her. The fourth is the voice of the dead dwelling in limbo, whose captivity was redeemed and brought back through her.

Note also that there is a fourfold temporal generation. The first is without father and without mother, by which Adam was born (Gen. 1.d). The second is from a father without a mother, by which Eve was born (Gen. 2.d). The third is from father and mother, by which Abel was born (Gen. 4.a), and others after him. The fourth is from a mother without a father, by which Christ was born. Of which it is said, Gen. 15.c: "In the fourth generation they shall return hither": namely the children of Israel, from the captivity of Egypt into the land of promise, the reckoning being made according to the tribe of Levi. For Levi begot Caath, Caath begot Amram, Amram begot Aaron, and Aaron begot Eleazar. Caath entered Egypt with Levi; Eleazar went out of Egypt with his father Aaron. There are, then, four generations from Levi exclusive to Eleazar inclusive, namely Caath, Amram, Aaron, Eleazar; and all of them call Mary blessed, when they are understood mystically. For Caath is interpreted "grieving" or "hewing," and signifies penitents, or beginners. Amram is interpreted "lofty people," and signifies those who are making progress. Aaron is interpreted "strong mountain," and signifies the perfect. Eleazar is interpreted "separation of the Lord," and signifies those already blessed. All these call Mary blessed. But the world calls those blessed who are rich; hence Ps. 145: "They have called the people happy, that hath these things." But the prophet says: "Happy is that people whose God is the Lord." Much more blessed the Virgin, whose Son is the Lord. All call him blessed from whom they receive benefits; therefore we ought all to call the Virgin blessed, because we have received many benefits from her, above all four: namely, the price of our redemption (1 Cor. 5.c); the medicine of our sickness (Ecclus. 38.a); the viaticum of our pilgrimage (John 6.e); the reward of our recompense (Gen. 15.a; Isa. 62.d). There follows:

Luke 1:49

Because he hath done great things to me. The Gloss: “Because he took flesh in me, and cleansed me from sins, and conferred on me the gifts of the Holy Spirit.” Now we can see twelve great things which the Lord did to her. The first was her sanctification in her mother’s womb. The second, the Angel’s greeting. The third, the fullness of grace. The fourth, the conception of the Son of God. The fifth, fruitful virginity. The sixth, virginal fruitfulness. The seventh, honoured humility. The eighth, the readiness of obedience. The ninth, the devotion of faith. The tenth is prudent modesty. The eleventh, modest prudence. The twelfth, the lordship of heaven. Gen. 30.b: Lia said: “This is for my happiness: for women will call me blessed.”

He that is mighty: essentially, because by himself and of himself he can do all things. Rom. 11.d: “For of him, and by him, and in him, are all things.” He is truly mighty, because out of the small and the lowest he makes the great and the strong. 1 Kings 2.b: “The Lord maketh poor and maketh rich, he humbleth and he exalteth.”

(fol. 136va) And holy is his name. Ps. 110: “Holy and terrible is his name.” It is called holy from its effect, because it makes holy those who share in it, that is, firm, clean, dyed with blood, without earth. For according to Isidore, *sanctus* (“holy”) is so called as though “dyed with blood” (*sanguine tinctus*), or “firm,” or “clean,” or *agios*, that is, “without earth.” Isa. 47.a: “Our redeemer, the Lord of hosts is his name, the Holy One of Israel.” And the calling upon this name, as the Gloss says, makes men partakers of holiness. Joel 2.g: “Every one that shall call upon the name of the Lord shall be saved.” There follows:

Luke 1:50

And his mercy, etc. The second part of the canticle, in which the Blessed Virgin, after the singular benefit bestowed singularly upon herself, recalls the general benefit of God bestowed in common upon the whole human race. And she proceeds by ascending, according to the order of charity, which always sets common goods before one’s own, as Augustine says on the Apostle’s words, 1 Cor. 13.b: “Charity seeketh not her own.” She says, then: *And his mercy*, begun in me, is spread abroad and continued and multiplied,

From generation: of the Jews,

Unto generations: of the Gentiles, that is, unto all the generations of the world which he foresaw would believe. And this is what she adds:

To them that fear him: not the world, not the devil. Matt. 10.d: “Fear ye not them that kill the body,” etc. For to these mercy was shown in effect. Mal., last chapter, a: “Unto you that fear my name the Sun of justice shall arise, and health in his wings.” Acts 10.e: “In very deed I perceive, that God is not a respecter of persons. But in every nation, he that feareth him … is acceptable to him.” Ecclus. 15.a: “He that feareth God, will do good.”

And here the mercy of God is noted as continual, abundant and great. Continual, because from the time it began with the Blessed Virgin it does not cease to have mercy; and this is noted by the doubling of the word. Ps. 76: “Will God forget to shew mercy? or will he in his anger shut up his mercies?”—as if to say, no. Abundant, because, often offended, he pardons, and forgives all things to all who ask for pardon. Ps. 118: “Many, O Lord, are thy mercies.” Likewise: “According to the multitude of thy tender mercies,” etc. Great, because however great the offence may have been, he pardons, if pardon is asked from the heart. Ps. 50: “Have mercy on me, O God, according to thy great mercy.” Lam. 3.c: “The mercies of the Lord that we are not consumed: because his commiserations have not failed.” Another reading has here: “unto generation and generation”; and the sense will be the same. There follows:

Luke 1:51

He hath shewed might, etc. Since “all the ways of the Lord are mercy and truth,” therefore, having commended the mercy of God towards those who fear him, the prudent Virgin commends his justice towards those who despise him, showing what they deserve and what will be done to them, saying: *He hath shewed might in his arm*: that is, he has wrought mightily through the Son, through whom he created and re-created all things and will glorify them, and overthrew the powers of the air.

Now the Son is called the arm of the Father, because as the arm comes forth from the body, and the hand from the arm, so the Son from the Father, and the Holy Spirit from the Son. Ecclus. 36.a: “Glorify thy hand, and thy right arm.” Again, because the Father works through him. And the Son is like the arm of the potter, who fashions vessels of glory out of clay. Ecclus. 38.d: “The potter sitting at his work … fashioneth the clay with his arm, and boweth down his strength before his feet.” Again, like the arm of a champion, who in fighting broke the arm of the king of Egypt, that is, of the devil. Ezech. 30.f: “Son of man, I have broken the arm of Pharao king of Egypt,” etc. Again, like the arm of a nurse, for carrying little ones. Isa. 40.c: “He shall gather together the lambs with his arm,” etc. Osee 11.a: “I was like a foster father to Ephraim, I carried them in my arms: and they knew not that I healed them.” Again, the Son himself *shewed might in his arm* stretched out on the cross, because he overcame the devil, freed the captives from hell, and raised all the elect to the things above. Ps. 135: “Who smote Egypt with their firstborn … who brought out Israel from among them … with a mighty hand and with a stretched out arm.” Of the third it is said, John 12.e: “And I, if I be lifted up,” etc. Isa. 53.a: “And to whom is the arm of the Lord revealed?” There follows:

He hath scattered the proud: that is, he has let them be scattered,

In the conceit of their heart: that is, by the diversity of wills and of opinions. For as “the multitude of believers had but one heart and one soul” (Acts 4.f), so the wills of the proud are contrary and their opinions diverse. Prov. 13.b: “Among the proud there are always contentions.” Hence they are rightly signified by ashes, in Exod. 9.b, where it is said: “And they took ashes out of the chimney,” Moses *(fol. 136vb)* and Aaron, “and stood before Pharao, and Moses sprinkled it in the air; and there came boils with swelling blains in men and beasts.” Heaven is ecclesiastical dignity. Ashes, then, are sprinkled toward heaven when man, who is ashes, aspires to ecclesiastical dignity, and is thereupon puffed up like a bladder with wind.

Or thus. *He hath scattered*: that is, the Lord has separated them from one another; or *hath scattered*, that is, has cut them off from the kingdom as exiles.

The proud in the conceit of their heart: as if to say, I do not say the proud in outward dress, but the proud *in the conceit of their heart*, that is, those who have pride in the inner will. For pride often appears in long and costly garments, and yet is not in the mind; and often in a short tunic there is a long pride. Hence note that pride is twofold, namely inward and outward, just as humility is twofold. Ecclus. 19.d: “There is one that humbleth himself wickedly, and his interior is full of deceit.” Gen. 11.b: “And so the Lord scattered them from that place into all lands, and they ceased to build the city. And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.”

Again, the Lord scatters the lustful; that is, lust scatters them, the Lord permitting it, not only in the conceit of their heart but also in the suffering of the body. Hence Ps. 82: “Who perished at Endor,” which is interpreted “fountain of generation.” Likewise avarice scatters the covetous, the Lord permitting it, both in mind and in body. Exod. 5.b: “And the people was scattered through all the land of Egypt to gather straw.” And the covetous man is rightly called scattered, because to each thing he possesses he gives a part of his heart. Ecclus. 10.b: “Nothing is more wicked than the covetous man … for while he liveth he hath cast away his bowels,” that is, his heart. Ps. 21: “I am poured out like water; and all my bones are scattered.” For as nothing remains of water when it is poured out, so nothing of his heart remains to the covetous man; but the whole is poured out outwardly upon his possessions.

Part 12: Luke 1:52–58

the Magnificat concluded: “He hath put down the mighty”; “He hath received Israel his servant”; Mary abides with Elizabeth three months; the birth of John

Luke 1:52

There follows: *He hath put down the mighty from their seat*: that is, he will put them down. 1 Mach. 2.g: “The glory of a sinful man is dung and worms.”

And hath exalted: that is, he will exalt,

The humble. The Gloss: “The proud are those who extol themselves beyond measure, that is, the mighty, because they trust not in God’s strength but in their own; and they are put down, because every one that exalteth himself shall be humbled,” etc. (Matt. 23; below, 18.c).

Luke 1:52, in the mystical sense

[In the margin: Mystically.] Mystically it is expounded thus. *He hath put down the mighty from their seat*: that is, he cast the demons out of heaven. *And hath exalted the humble*: that is, he raised up men in their place. Ecclus. 10.b: “The Lord hath overturned the thrones of proud princes, and hath set up the meek in their stead.” Hence it is that the demons envy men so much, because men hold by humility the place which they lost by pride.

Again, *He hath put down the mighty*: that is, the Jews, *from their seat* of literal understanding, in which they rested, not searching out the spiritual understanding, and, as though masters, taught one thing only. Matt. 23.a: “The scribes and the Pharisees have sitten on the chair of Moses.” *And hath exalted the humble*: that is, he raised up the Gentiles, because of their humility, to spiritual understanding and to preaching the Gospel faith. Ecclus. 10.c: “God hath made the roots of proud nations to wither,” etc. Matt. 21.g: “The kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.” This was signified in 1 Kings 4.c, where it is said that Heli the priest could not see the lamp of spiritual understanding, and fell from his stool when the ark was taken, that is, when the priesthood was ended. Heb. 7.b: “For the priesthood being translated, it is necessary that a translation also be made of the law.”

Again, *He hath put down the mighty from their seat*: as Paul, when he was proud of the teaching of the Law; *and hath exalted the humble*: that is, he raised Paul himself, now made humble, to preach the faith of the Gospel.

Luke 1:52, in the moral sense

The mighty are those who trust not in God’s strength but in their own; of whom Isa. 59.a: “They trust in a thing of nought, and speak vanities.” The humble are those who reckon themselves nothing and trust in God alone. The former, then, the Lord puts down, that is, casts down; but the latter he exalts. Luke 18.c: “Every one that exalteth himself shall be humbled,” etc. Eccles. 4.d: “Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter. Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty.” Job 12.d: “He poureth contempt upon princes, relieving them that were oppressed.” Therefore Isa. 5.e says: “Woe to you that are mighty to drink wine.”

In this way the Lord put down Saul from the royal seat and exalted the humble David. Hence 1 Kings 15.f: Samuel said to Saul: “The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour who is better than thee.” Likewise he put down Sobna from the high priesthood and exalted Eliacim. Hence Isa. 22.f: “And I will drive thee out from thy station, and *(fol. 137ra)* depose thee from thy ministry,” etc. There follows:

Luke 1:53

He hath filled the hungry with good things, etc.: mystically, the Gentiles, or all who desire justice and glory.

With good things: she does not say which, so that all may be understood: the good things of grace, of glory, of spiritual understanding. Matt. 5.a: “Blessed are they that hunger and thirst after justice.” 4 Kings 4.a: Eliseus filled empty vessels, not a few. 1 Kings 2.a: “They that were full before have hired out themselves for bread,” etc. Prov. 13.d: “The just eateth and filleth his soul: but the belly of the wicked is never to be filled.” Hence there follows:

And the rich: that is, the proud; or the rich in the literal sense,

He hath sent empty away: that is, empty of every good, and cheated of their hope. Job 14.c: “So man when he is fallen asleep shall not rise again,” etc. Wisd. 5.c: “The hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind.” Apoc. 3.c: “Because thou sayest: I am rich, and made wealthy, and have need of nothing,” etc. And rightly are they sent away empty, because they are earthly; and the earth is “void and empty” (Gen. 1.a). Jer. 4.f: “I beheld the earth, and lo it was void.”

Again, because they are covetous; and “a covetous man shall not be satisfied with money” (Eccles. 5.b). And it is plain that he cannot be filled with anything else either, because he loves nothing else, and disembowels himself for love of money, so as to fill his chest with it. Ecclus. 10.b: “There is not a more wicked thing than to love money: for such a one,” etc. There follows:

Luke 1:54

He hath received, etc. This is the third part of the canticle, in which the Virgin gives thanks for the unspeakable benefit of the Incarnation, shown especially to the people of Israel, but to the whole human race, saying: *He hath received Israel*: that is, the Jewish people.

His servant: that is, Jesus, promised to it and shown to it in a special way. Matt. 15.c: “I was not sent but to the sheep that are lost of the house of Israel.” She says *servant*, not “Lord,” because he came to minister, not to lord it. Matt. 20.d: “The Son of man is not come to be ministered unto, but to minister.” Isa. 9.b: “For a child is born to us,” etc.

Being mindful of his mercy: that is, promised to it and shown to it. Isa. 63.b: “I will remember the tender mercies of the Lord.”

Or thus: *He hath received Israel his servant*: that is, the Jewish people, or rather the Christian people, which sees God by faith; he has received it in order to heal it, as a physician the sick man; hence Ecclus. 38.a: “Honour the physician for the need thou hast of him: for the most High hath created him.” In order to teach it, as a master the disciple: John 3.b: “You call me Master, and Lord; and you say well, for so I am”; Ps. 93: “He that teacheth man knowledge”; and elsewhere: “Blessed is the man whom thou shalt instruct, O Lord,” etc. In order to rule it, as a pilot steers a ship: Ps. 23: “The Lord ruleth me: and I shall want nothing.” In order to feed it, as a shepherd feeds the flock: John 10.c: “I am the good shepherd”; Isa. 40.c: “He shall feed his flock like a shepherd,” etc. In order to wash the defiled: Apoc. 1.b: “Who hath loved us, and washed us from our sins in his own blood.” In order to loose the bound from the prison of sin and of hell, and to give light to the blind: Ps. 145: “The Lord looseth them that are fettered: the Lord enlighteneth the blind.” In order to enrich the poor: 2 Cor. 8.b: “For your sakes he became poor,” etc.; 1 Kings 2.b: “The Lord maketh poor and maketh rich.”

He makes poor in money and makes rich in grace; he makes poor in one’s own spirit and makes rich in the Holy Spirit; he makes poor for a little while and makes rich for eternity. In these ways the Lord *hath received Israel his servant*, that is, his slave. Hence Ps. 118: “Uphold thy servant unto good.”

Being mindful of his mercy: that is, of his promise, mercifully made and mercifully fulfilled. Heb. 3.a: “When thou art angry, thou wilt remember mercy.” There follows:

Luke 1:55

As he spoke, etc.: that is, as he promised mercy *to our fathers*, that is, promised that he would give and send his Son. He promised, I say, and in particular

To Abraham and to his seed: that is, to his imitators. Rom. 9.b: “Not they that are the children of the flesh,” etc. And note that, in recalling the fathers to whom the revelation of salvation was made, she expresses Abraham specially and by name, because to him in particular the promise was made of Christ, who was to be born of him (Gen. 18.b; 21.a; 22.c). Again, he saw three and adored one, through whom he understood in spirit *(fol. 137rb)* that he bore the figure of the Son of God who was to be made flesh. He is expressed specially also because he was the first openly to preach the faith; hence he is also called the father of our faith.

For ever: because that glory will be closed by no end; or, to his seed, which is to endure for ever. Hence this phrase *for ever* is construed in two ways, that is, it is taken twice, thus: *Being mindful of his mercy*—mercy, I say, enduring *for ever*, that is, eternally; *As he spoke*, etc., that is, as he promised to our fathers that they should have it *for ever*. For one could have a lasting thing and yet not have it lastingly, and this would not be great. Hence the sense is: Mindful of his mercy for ever, that is, eternally. For he promised to the ancient fathers and to their seed, that is, to their successors in the faith, an eternal inheritance; and the promise is paid to them for ever, because it is paid both here, by faith, and in the future, in reality. There follows:

Luke 1:56

And Mary abode with her about three months. Mary went up into the hill country to give service to her kinswoman with child, and she remained with her until she gave birth, and served her. Nor was the giving of service the only cause of so long a stay, but also the progress of the mother and of the little one, as Bede says in the Gloss: “For since at the Virgin’s first coming she prophesied by the inspiration of the Holy Spirit, it is plain that they profited much from her long stay.” Then it is asked, according to the Gloss: Did the charity of John increase in the womb? Solution: as to its strength, his virtue was increased; and absolutely, by the merit of Mary, the charity of both increased.

She says, then: *And Mary abode with her about three months*: that is, until the birth of John. For she went up in the sixth month of his conception, and in the ninth month John was born; and when he was born she returned to her house. Hence there follows: *And she returned to her own house*: after Elizabeth’s delivery. For she had gone for this purpose, to minister to Elizabeth in her childbirth.

Luke 1:56, in the mystical sense

Mystically: Mary, the star of the sea, is the prelate, who ought to remain with his subjects three months: by imbuing them with teaching, by strengthening them with examples, by cherishing them with temporal things. Hence it was said to Peter three times: “Feed my sheep” (John, last chapter, e). But afterwards he ought to return to his own house, lest because of the business of others he should seem to neglect his own. Gen. 30.d: “It is just therefore that I should now provide also for my own house.” Acts 20.f: “Take heed to yourselves, and to the whole flock.”

Again, for Mary to stay three months in the hill country is for the faithful soul to persevere on the height of contemplation, until in it there have wholly failed the love of the world, the love of self, and the love of one’s own. For *mensis*, “month,” is said to come from a word meaning failing. And this is what was said to Abraham, Gen. 12.a: “Go forth out of thy country, and from thy kindred, and out of thy father’s house, and come into the land which I shall shew thee.” There follows:

Luke 1:57

Now Elizabeth's full time of being delivered was come, and she brought forth a son, etc. Luke goes on to the delivery of Elizabeth and the birth of the Forerunner; and *Elizabeth* is in the dative case.

And note the usage of Scripture, which uses the word "fulfilling" in three things: in the birth of the good, in their death, in their deeds, so that by the word "fulfilling" it may note that in the good there is the fullness of perfection. And these three are distinguished in the Gloss. Of birth, below, 2.a: "The days of Mary were accomplished," etc. Of deeds, 3 Kings 6.b: "Solomon finished building the house." Of death, Gen. 25.a: "Abraham died … full of days." But there seems to be a contradiction to this, since it is said in the Gloss, "In the birth of the good only," etc.: Gen. 15.d: "The iniquities … are not as yet at the full"; Isa. 1.d: "Your hands are full of blood." Answer: "only in the birth of the good," that is, not in the birth of the wicked. For Scripture does not use the word "fulfilling" in the birth or death of the wicked, nor often in their deeds, so as to mark by this that they are hollow and empty of the fruit of good work.

Luke 1:58

(fol. 137va) And her neighbours and kinsfolk heard, etc.: by giving her a son. Matt. 11.b: "The law and the prophets were until John." For with him began the time of grace and mercy.

And they congratulated with her: on so great a gift. John signifies the grace of the New Testament begun; and hence it is that his temporal birth is celebrated, and not that of any other saint.

Luke 1:57–58, in the moral sense

Now Elizabeth's full time of being delivered was come, and she brought forth a son, etc. Elizabeth is interpreted "the fullness of my God," and signifies the Church, which meanwhile is sustained in the present by the bread of faith, and is at length to be more fully satisfied with the bread of open vision, as is said in Ps. 16: "I shall be satisfied when thy glory shall appear."

Her *full time of being delivered* was come at the opening of Christ's side. For before, she strove to give birth, but had not strength to bring forth, as is said in Isa. 37.a: "The children are come to the birth, and there is not strength to bring forth." Osee 9.d: "Give them, O Lord. What wilt thou give them? Give them a womb without children, and dry breasts." And if any was born, he was stillborn, because all went down to the underworld before the coming of Christ. Hence Job 3.b: "Why did I not die in the womb? … For now I should have been asleep and still, and should have rest in my sleep, with kings and consuls of the earth … or as a hidden untimely birth I should not be." But when the side of the Lord was opened, then the strength to bring forth living children was given to the Church. For from the blood flowing from the side of Christ baptism had its power; and baptism is as it were the womb of the Church, in which children are begotten. Hence Zach. 13.a: "In that day there shall be a fountain open," that is, the opened side of the Lord, "to the house of David," that is, to the Church, "for the washing of the sinner, and of the unclean woman," that is, of actual and original sin. And this is what is said in the same book, 15.a: "In that day living waters shall go out from Jerusalem: half of them to the east sea, and half of them to the last sea." There, then, the strength to bring forth was bestowed on the Church. Therefore Isa. 60.a says: "Thy sons shall come from afar, and thy daughters shall rise up at thy side."

Now the Church's bringing forth is manifold. The first is through baptism; the second through penance; the third through vow, or entrance into religion; the fourth through ordination; the fifth through promotion; the sixth through martyrdom. These are signified by the six sons of Lia. The first of them is Ruben, who is interpreted "son of vision," and signifies the martyrs, who are begotten through martyrdom from faith to vision; and with them the Church begins, as with Abel, the first martyr. Ruben gave mandrakes to Lia, that is, the martyrs bestowed temporal goods on the Church. But Lia gave them to Rachel, that is, the Church gave them to religious life. Before Lia had the mandrakes, the whole care of Jacob, that is, of the prelates, was

about Rachel, that is, about the contemplative life. But wretched Rachel, for the mandrakes of Lia, gave Jacob leave to go in to Lia.

For the fulfilling of the time of bringing forth the baptized, three things are required: intention, the form of words, and the element. Matt., last chapter, d: “Go, baptize”—behold the intention; “in the name of the Father, and of the Son, and of the Holy Ghost”—behold the form of words. John 3.a: “Unless a man be born again of water and the Holy Ghost,” etc.—behold the element. This bringing forth was figured in the passage through the Red Sea (Exod. 14.e); it was begun in the baptism of John, and fulfilled in the baptism of Christ.

Again, for the fulfilling of the time of bringing forth penitents, three things are required: contrition, confession, satisfaction. Of which John 16.e: “A woman, when she is in labour, hath sorrow … but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.” Sorrow means contrition; the bringing forth, confession, which brings hidden sins into the light; “a man is born” means satisfaction.

Again, for the fulfilling of the time of bringing forth those of the cloister, three things are required: the vow of chastity, the vow of poverty, and the renunciation of one’s own will, that is, the vow of obedience. These are signified in three deeds of Joseph. The first is when he spurned the shameless woman (Gen. 39.b). The second, when he cast off his cloak, that is, temporal things (ibid., c). The third, when he was shut up in prison under the power of another (in the same chapter, d). Hence Jacob said, blessing him, Gen. 49.c: “Joseph is a growing son, a growing son.” “Growing” is said three times, twice explicitly, once implicitly; for Joseph is interpreted “growing.” For a man grows three times when he enters the cloister: first, by subjecting the flesh through the will of chastity, explicitly; secondly, by despising the world, explicitly; thirdly, by laying himself aside through the renunciation of his own will, but this implicitly, because in the vow of obedience one’s own will is renounced in a hidden way.

Again, for the fulfilling of the time of bringing forth the ordained, three things are required, namely age, knowledge, and uprightness of life. And when the one to be ordained has these three, then the time of bringing forth is fulfilled. Against those who are brought forth into orders before their time, Ezech. 16.a says: “In the day of thy nativity thy navel was not cut,” by maturity of age, “neither wast thou salted with salt,” by sufficiency of knowledge, “nor swaddled with clouts,” by uprightness of life.

Again, for the fulfilling of the time of bringing forth prelates, three things are required, namely holiness of life, loftiness of knowledge, and zeal for justice. When someone has these three, then the Church can bring him forth into prelacy, and not before. *(fol. 137vb)* Therefore many are born into the world as untimely births, because they are brought forth before their time. For some are born without a right hand, that is, without the strength to work; others without a right foot, that is, without the affection of charity; others without a tongue, that is, without the grace of preaching; others without a right eye, that is, without the knowledge of spiritual things. Of whom Zach. 11.d: “O shepherd, and idol, that forsaketh the flock: the sword upon his arm, and upon his right eye: his arm shall quite wither away, and his right eye shall be utterly darkened.” Isa. 56.d: “His watchmen are all blind,” etc. John 9.a: “Who hath sinned, this man, or his parents, that he should be born blind”—into prelacy? Answer confidently: both this man and his parents, that is, those who promoted him.

Again, for the fulfilling of the time of bringing forth martyrs, three things are required, namely contempt of self, firmness of faith, and the cause. For it is not the punishment but the cause that makes the martyr. Heb. 11.f: “The saints by faith,” etc. Thus it is plain in the moral sense what is said: *Now Elizabeth’s full time of being delivered was come, and she brought forth*. There follows:

And her neighbours heard: that is, the Angels and the other saints, who rejoice together at any of the six kinds of birth spoken of. Below, 15.a: “What man of you that hath an hundred sheep: and if he shall lose one of them,” etc. Ruth 4.d: “And the women her neighbours, congratulating with her, … saying: There is a son

born to Noemi." And note the Gloss: "The birth of the saints brings joy to very many, because it is a common good. For justice is a common virtue, and therefore at the birth of the just a sign of the life to come, that is, an indication, is set forth beforehand," etc. A like case on Gen. 2, in the Gloss: "Justice, which is signified by the Euphrates, because it encompasses all the virtues, is not said to go against any region." There follows:

Part 13: Luke 1:59–70

the circumcision and naming of John; "John is his name"; Zachary's tongue loosed; "Blessed be the Lord God of Israel"; "an horn of salvation"

Luke 1:59

And it came to pass, that on the eighth day, etc.: according to the commandment of the Lord. Gen. 17.b: "An infant of eight days old shall be circumcised among you, every manchild in your generations: he that is born in the house, as well as the bought servant shall be circumcised." Circumcision was performed as a remedy against original sin, as baptism is now. Hence Bede: "Circumcision in its time conferred the same remedy of saving cure as baptism now does in the time of revealed grace."

But why was John circumcised, who was sanctified in the womb? Answer: for an example, and because the Law had not yet ceased; hence he was still bound by the commandment of the Lord. But Jesus was circumcised because he had come to fulfil the Law (Matt. 5.b), and as a sign of spiritual circumcision, which takes place inwardly, in the heart, spiritually, and in every sense. Deut. 10.d: "Circumcise therefore the foreskin of your heart, and stiffen your neck no more." Jer. 4.a: "Be circumcised, ye men of Juda," etc.

And they called him, etc. Rightly is the name given after circumcision, to intimate that all who have been truly circumcised are written in the book of life and named before God, and no others. Hence the rich man is not named, but Lazarus is (below, 16.e).

The eight days of circumcision are eight virtues, by which the inner man is perfectly circumcised. The first day is faith, which enlightens. The second is fortitude, which strengthens. The third, prudence, which chooses the good and rejects the evil. The fourth, abstinence, which makes the body firm. The fifth, patience, which preserves in adversity. The sixth, godliness, which shares its goods with others. The seventh, brotherly love, which rejoices in the goods of others. The eighth, charity, which brings the whole to completion; and in it the name is given. Of these, 2 Pet. 1.b: "Minister in your faith, virtue; and in virtue, knowledge; and in knowledge, abstinence; and in abstinence, patience; and in patience, godliness; and in godliness, love of brotherhood; and in love of brotherhood, charity."

Luke 1:59, in the mystical sense

As the Gloss says, by circumcision the resurrection of the Lord is figured, because it too took place on the eighth day, that is, after the sabbath, etc.: that is, after the life of seven days, the eighth, that of the Resurrection.

Those who give the son the name of his father signify those who attribute justification to the works of the Law, not to the grace of God; of whom Rom. 10.a: "Seeking to establish their own [justice]," etc.

Luke 1:59, in the moral sense

These who call the newborn child by the name of his father signify certain people who wish their sons to imitate their fathers even in unlawful things, as is said in Ezech. 16.e: "As the mother was, so also is her daughter." 3 Kings 12.d: "My father beat you with whips."

Luke 1:60

And his mother answering, etc.: as had been foretold by the Angel. Isa. 49.a: “From the bowels of my mother he hath been mindful of my name”; that is, he gave me the reality of this name John, that is, grace. But how did his mother know what had been foretold by the Angel? For her husband, struck dumb, could not tell her. Solution, in the Gloss: by the spirit of prophecy she learned what she had not learned from her husband; she who was prophesying Christ could not be ignorant of the forerunner, that is, of the name of her son foretold to Zachary by the Angel.

Luke 1:60, in the moral sense

So good parents ought not to allow their sons to imitate them in evil, but ought to hand them over to holy men to be trained in good exercises; and if they turn out good, they should ascribe it not to themselves but to the glory *(fol. 138ra)* of God.

Luke 1:61–63

And they said to her: There is none, etc. This is a pleonasm, or a Hebrew idiom. Or connect it thus, as if to say: He will not be so called; or, what you say is strange.

There is none, etc. So evil neighbours and evil counsellors reprove good parents if they make their sons apply themselves to holiness and religious life, and not to worldly gains. There follows:

And they made signs to his father: that is, they indicated to him by certain nods,

How he would have him called. From this it is plain that Zachary, because of his doubting, had lost not only his speech but also his hearing; for if he could have heard, they would have spoken to him in words and not by signs.

And demanding a writing tablet: *pugillaris*, from *pugnus*, “fist,” comes *pugillus*, “handful”; hence a *pugillaris* stone is one held in the fist; or a small tablet that could be held in the fist, and this the Gloss seems to suggest. Hence also in the common speech of the Romans a *pugillar* is a tablet for writing; and sometimes the pen with which we write is also called *pugillaris*.

He wrote, saying, etc.: I do not say “shall be,” because this name has already been given him by God.

And they all wondered: at the agreement between father and mother. Ecclus. 25.a: “With three things my spirit is pleased, which are approved before God and men: the concord of brethren, and the love of neighbours, and man and wife that agree well together.”

Luke 1:63, in the moral sense

John is his name: as if to say, whatever good he has that is worthy of a name, he has from the grace of God.

And they all wondered: so many wonder when sons are led by their parents to some good, such as religious life or something of the kind. There follows:

Luke 1:64

And immediately his mouth was opened, etc.: that is, Zachary’s, *and his tongue, and he spoke, blessing God*. Ambrose: “Now faith looses the tongue which unbelief had bound.” Bede, on Origen: “Since the voice of one crying in the wilderness was born, rightly was the tongue of the parent loosed. For it was not fitting that he should be silent from praises who rejoiced that the herald of the Word had been born to him.” Ambrose again: “Let no one despair: the Lord knows how to change his sentence, if you know how to amend your fault.” Jer. 18.b: “If that nation … shall repent of their evil, I also will repent of the evil that I have thought to do to them.”

Luke 1:64, in the moral sense

And immediately his mouth was opened, etc. When John is born, that is, when the grace of God is given, or a good work is done, the mouth of the preacher is opened, which before grace and good works was closed. For only the grace of God, or the desire of the grace of God, opens the mouth to preach. Hence Ps. 118: “I opened my mouth, and panted,” etc.

Now there are five things that close the mouth of the preacher. The first is the consciousness of sin. Ezech. 16.g: “And thou shalt know that I am the Lord, that thou mayst remember, and be confounded, and mayst no more open thy mouth because of thy confusion.” Isa. 6.b: “Woe is me, because I have held my peace.” The second is ignorance. Ecclus. 20.a: “There is one that holdeth his peace, because he knoweth not what to say.” Isa. 56.d: “His watchmen are all blind, they are all ignorant: dumb dogs not able to bark.” The third is fear of those in power. Ezech. 13.a: “You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.” And over this the devil boasts, mocking such preachers. Isa. 10.d: “So have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise.” The fourth is the malice of the people. Ezech. 3.g: “I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth: because it is a provoking house.” The fifth is forgetfulness of the benefits of God. Ps. 136: “Let my tongue cleave to my jaws, if I do not remember thee.” But grace, or wisdom, when it is given to a man, removes all these obstacles. Hence Wisd. 10.d: “Wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.” There follows:

Luke 1:65–66

And fear came, etc.: the fear of wonder, because of the things that were done at the birth of John; or the fear of penal dread. For seeing the priest, a religious man, so heavily punished for his doubting, all feared for themselves, knowing that it was not safe to offend God.

And all these things were noised abroad over all the hill country of Judea, etc.: concerning the birth of John and the restoring of Zachary’s speech. So the miracles of the Lord and the progress of our neighbours are to be made known, to the honour of God and the edification of the brethren. Tob. 12.b: “It is good to hide the secret of a king: but honourable to reveal and confess the works *(fol. 138rb)* of God.” Likewise in the same book, 13.a: “Give glory to the Lord, ye children of Israel, and praise him in the sight of the Gentiles: because he hath therefore scattered you among the Gentiles, who know not him, that you may declare his wonderful works.”

And they laid them up, etc.: considering the miracle that had happened, and silently awaiting the outcome of the matter,

Saying: supply, within themselves, or one to another:

What a one, think ye, shall this child be? This is the question of the people; and it is answered in four ways. The Angel answers: “He shall be great before the Lord” (above, in the same chapter, b). The father answers: “And thou, child, shalt be called the prophet of the Highest” (below, in the same chapter, g). John himself answers: “I am the voice of one crying in the wilderness” (John 1.c). And the Lord himself: “What went you out into the desert to see? A prophet? Yea I tell you, and more than a prophet. For this is he of whom it is written: Behold I send my angel before thy face” (Matt. 11.b). In the Angel’s answer is noted, in John, holiness of life; in the father’s answer, perfection of wisdom; in his own answer, perfect humility and readiness of speech; in the Lord’s answer, good testimony and loftiness of office.

For the hand of the Lord: that is, power, or strength, or protection,

Was with him. Hence in his person Isaiah says, 49.a: “In the shadow of his hand he hath protected me.” The hand of the Lord sometimes means power, as in Jer. 18.a: “As clay is in the hand of the potter, so are you in my hand, O house of Israel.” Sometimes punishment: Job 19.d: “The hand of the Lord hath touched me,” that

is, punishment. Sometimes it is taken for the protection of the grace of God, as here: *The hand of the Lord was with him*. There follows:

Luke 1:67

And Zachary his father was filled, etc. Behold, his speech is restored to Zachary, and not that alone, but prophecy is added besides. In this, as the Gloss suggests, is discerned the immensity of the divine liberality, which restores what was taken away twofold: it gave back the power of speaking and added prophecy besides. So to Solomon, when he asked for wisdom to rule his people, he gave it, and riches and power as well (3 Kings 3.b). But what is it that the Gloss says, that speech alone was taken from him, when his hearing too was taken away? Answer: "alone" is said with respect to prophecy.

Note also that Elizabeth too, filled with the Holy Spirit, prophesied, but in few words and in the house; but Zachary used many words in prophesying or preaching, because the order of discipline requires that a woman speak little and wish rather to learn than to teach. Hence 1 Cor. 14.g: "Let women keep silence in the churches: for it is not permitted them to speak … But if they would learn any thing, let them ask their husbands at home." 1 Tim. 2.c: "Let the woman learn in silence, with all subjection," etc. And the order is right, because first he is filled with the Holy Spirit, afterwards he prophesies. So the Apostles are first filled with the Holy Spirit; afterwards they are sent to preach everywhere. Below, last chapter, g: "Stay you in the city till you be endued with power from on high." Acts 2.a: "And they were all filled with the Holy Ghost, and they began to speak."

Luke 1:68

Blessed be the Lord God of Israel, etc. This canticle is divided into two parts. In the first it treats of the benefit of the Incarnation, Passion and Resurrection, conferred in common on the whole human race; for the Lord was born and suffered for all, and rose again for all, as far as lay in him. In the second part it treats of the benefit conferred in particular on the Forerunner, at the words: *And thou, child*, etc. First, then, giving thanks for the common benefit, he says:

Blessed be the Lord God of Israel, etc. He is blessed, or let him be blessed, that is, he is to be honoured with every thanksgiving.

The Lord: of all, by right of possession.

God: of all, by right of creation. But *the Lord God of Israel* by right of special benefit. Deut. 32.a: *(fol. 138va)* "Is not he thy father, that hath possessed thee, and made thee, and created thee?" He possessed as Lord; he made and created as God. He is called Lord, that he may be feared; God, that he may be honoured. Mal. 1.b: "If I be a master, where is my fear? If I be a father, where is my honour?"

Because he hath visited: the world, wasting away with a long sickness, by taking flesh, like a box full of every kind of medicine, because the world labours under every sickness. Ecclus. 43.c: "A present remedy of all is the speedy coming of a cloud."

And wrought the redemption of his people. Not yet his, since it was still perverse; but because by redeeming it he made it his own, namely by shedding his own blood for it; and so, by visiting in the Incarnation and by working redemption in the Passion, he made the people his own. 1 Pet. 1.d: "You were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers: but with the precious blood of Christ, as of a lamb unspotted and undefiled." Ps. 110: "He hath sent redemption to his people."

Another reading, more specific: *Blessed be the Lord*: that is, he is to be honoured with thanksgiving both for what he has done and for what he is to do. For what he has done, because while Zachary was praying for the deliverance of the people, the forerunner of deliverance was given him. For what he is to do: *Because he hath*

visited: that is, he will visit, shortly, by being born; he puts the past for the future. And repeat *Israel*. *And wrought*: that is, he will work. It differs little from the first; the rest is not changed.

Note that the Lord visited his people at his first coming as a physician visits the sick. Hence Augustine: “A great physician came, because a great sick man lay everywhere.” Ecclus. 38.a: “Honour the physician for the need thou hast of him.” Matt. 9.b: “They that are in health need not a physician, but they that are ill.” The physician sometimes applies soothing remedies, sometimes purging ones; so the Lord sometimes applies to wounded sores the oil of sweet consolation, sometimes the wine of stinging rebuke. Below, 10.e: “A certain man went down from Jerusalem to Jericho, and fell among robbers”; and below, f: “And going up to him,” the Samaritan “bound up his wounds, pouring in oil and wine.” Sometimes too the Lord applies the fire of some heavy tribulation. Hence Gregory: “He applies the fire of tribulation, to purge in us the rust of vices.”

Again, he visited as a teacher visits a disciple, by teaching and correcting. Ps. 88: “I will visit their iniquities with a rod.” Isa. 11.a: “There shall come forth a rod out of the root of Jesse,” that is, a light correction from the fire of charity.

Again, he visited his people as a shepherd his flock. Ezech. 34.c: “I will visit my sheep, as the shepherd visiteth his flock.”

Again, he visited his people as a bridegroom his bride. Judg. 15.a: “And a while after, when the days of the wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of the flock,” that is, a reproach of sins.

Again, he visited his people as an envoy a province. Abdias 1.a: “We have heard a rumour from the Lord, and he hath sent an ambassador to the nations.” Isa. 60.d: “I will make thy visitation peace, and thy overseers justice.”

Again, he visited his people as a vinedresser his vineyard. Ps. 76: “Look down from heaven, and see, and visit this vineyard,” etc. Again, he visited as the master of the house his workmen. 1 Kings 17.b: Isai said to David: “Visit thy brethren, to see if they are well, and learn with whom they are placed.” So Booz visited his reapers (Ruth 2.a), and Habacuc his (Dan. 14.f). In each of these visitations Zachary glories that we have been visited, in the same chapter: “The Orient from on high hath visited us.” This also David asked, where he said: “Visit us with thy salvation.”

In all these ways the bishop ought to visit his diocese, and the archdeacon his archdeaconry. In his visitation four things can be noted which belong to the office of visitation. The first is to correct the excesses of subjects. Ps. 88: “I will visit their iniquities with a rod.” The second is to console the faint-hearted. Isa. 40.a, another version: “Comfort the people of the Lord, O ye priests.” Isa. 51: “The Lord therefore will comfort Sion, and will comfort all the ruins thereof.” Likewise Isa. 61.a: “To comfort all that mourn, and to appoint,” etc. And of this visitation Job 10.c says: “Thou hast granted me life and mercy, and thy visitation hath preserved my spirit.” The third is to preach. Hence Ps. 64: “Thou hast visited the earth, and hast plentifully watered it”; the Gloss: “With the word of preaching.” The fourth is to hear and decide cases, according as it is said, Isa. 60.d: “I will make thy visitation peace, and thy overseers *(fol. 138vb)* justice.” James 1.d: “Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one’s self unspotted from this world.” There follows:

Luke 1:69

And hath raised up. Here Zachary prophesies of the Resurrection, as above of the Incarnation and the Passion. For he sets down three words by which he touches on these three benefits, namely the Incarnation, the Passion, the Resurrection: for *he hath visited* us through the Incarnation, *wrought redemption* in the Passion, *raised up an horn of salvation to us* in the Resurrection. By the name *horn* three things are signified: the first is the loftiness of salvation; the second is Christ; the third, the kingdom of Christ. Hence it is

expounded in three ways. First thus:

And hath raised up: the Lord God of Israel, *an horn of salvation*: that is, the firm loftiness of salvation, because a horn is both solid and set in the higher part of the animal; *to us*: that is, for our benefit; *in the house of David his servant*: that is, in Judea, where he was born, where he suffered, where he rose again. Hence Ps. 73: “He hath wrought salvation in the midst of the earth.”

Secondly thus: *And hath raised up*: the Lord God, that is, has made him appear in the flesh; likewise has raised him up on the Cross, and in the Resurrection; *to us*: who believe, and not to others. Hence 1 Pet. 2.b: “To you therefore that believe, he is honour: but to them that believe not … a stone of stumbling, and a rock of scandal.” *An horn of salvation*: that is, Christ, mightily working salvation. Christ is called a horn because, as a horn is neither flesh nor bone but something between, so Christ is neither man only nor God only, but “the mediator of God and men” (1 Tim. 2.b). Hence it says, “a giant of twofold substance,” that is, true God and true man. Of this horn it is said in Ps. 111: “His horn shall be exalted in glory.” *In the house of David his servant*: that is, in the family of David, of whose stock Christ was born according to the flesh.

In the third way it is expounded thus: *He hath raised up an horn of salvation to us*: that is, the kingdom of Christ, to endure for ever; *in the house of David his servant*: that is, in the Church. By the horn is understood the eternal kingdom; by the flesh, the temporal kingdom; because as horn is harder than flesh, so the eternal kingdom is harder, that is, stronger, than the temporal. Hence, to signify the firmness of the eternal kingdom, David and Solomon were anointed with a horn of oil, that is, with oil placed in a horn (1 Kings 16.c; 3 Kings 1.f), so that the very solidity of the vessel might express the dignity and eternity of the kingdom of Christ, who was to be born of them. Dan. 7.d: “His power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.” Likewise in the same chapter, f: “The ten horns … shall be ten kings.” But Saul (1 Kings 10.a) was anointed with a little vial of oil, that is, with oil placed in a vial, which is a fragile glass vessel, so that the very fragility of the vessel might express the fragility and ruin of Saul’s kingdom. There follows:

Luke 1:70

As he spoke, etc. In this is noted the faithfulness with which he fulfilled his promises. Ps. 144: “The Lord is faithful in all his words.” And elsewhere, Ps. 88: “The things that proceed from my mouth I will not make void.” Connect it thus: He raised up, I say, *as he spoke by the mouth of his prophets, who are from the beginning*: that is, who began to be from the beginning of the world. For God spoke by the mouth of Adam, Abel, Noe, Abraham, Moses and others. And he says *by the mouth*, not “by the mouths,” to intimate that they all spoke by the same spirit and with the same intention. Isa. 30.a: “You have not asked at my mouth,” that is, the prophets. Isa. 58.d: “The mouth of the Lord hath spoken,” that is, the prophets. And he spoke not only by their mouths but also by their deeds. Osee 12.c: “I … was represented by the hands of the prophets,” that is, foretold or prefigured through their works.

Hence it can also be read otherwise: *As he spoke*, etc.: that is, as he had promised through his prophets, and as he spoke through those who were *from the beginning*, that is, from the beginning of the world; so that a distinction is made between the prophets and those who were from the beginning. For the prophets who prophesied of Christ in words were not from the beginning of the world; yet the first fathers prophesied of him by deeds. For in their deeds the mystery of the Incarnation and of the Passion was prefigured, as in the deed of Abel; Noe steered the ark amid the waves, and Christ the Church amid the troubles of the world. By *prophets*, then, understand any writers of the Old Testament. There follows:

Part 14: Luke 1:71–80

the Benedictus concluded: “Salvation from our enemies”; “And thou, child”; “The Orient from on high”; John in the deserts

Luke 1:71

Salvation from our enemies. Repeat *he hath raised up*: that is, deliverance from our enemies; or, that is, he has rescued us unto salvation from our enemies, that is, from demons, from sins, and from evil men; or from the flesh, the world, the devil. Ps. 89: “Lord, thou hast been our refuge.” Isa. 4.b: “For over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat.”

And from the hand: that is, the power,

Of all that hate us: supply, he has rescued us; or, he has raised up salvation for us. It is the same. Now this verse, *Salvation from our enemies*, etc., is an explanation of the verse above, in which he had briefly promised the same thing: *And hath raised up an horn*, etc.

Luke 1:72–73

(fol. 139ra) To perform mercy, etc. He determines more expressly what he had said above, *As he spoke*; as if to say: he spoke, and raised up salvation for us, *to perform mercy to our fathers*: that is, so that he might perform his mercy with them, namely by freeing them from limbo and bringing them with him into glory. Of which mercy it is said, Zach. 9.c: “Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water.” Or thus: *To perform the mercy* promised *to our fathers*: that is, so that he might mercifully fulfil the promise made to our fathers, that is, to Abraham, Isaac and Jacob and the others, concerning our deliverance to be accomplished through Christ. Titus 3.b: “Not by the works of justice, which we have done, but according to his mercy, he saved us.”

And to remember: that is, so that he might show himself mindful

Of his holy testament: that is, of his firm promise, or covenant, which he made with the ancient fathers. Ps. 103: “He hath remembered his covenant for ever: the word which he commanded to a thousand generations.”

The oath, etc. Connect it thus: And again, he raised up for us an horn of salvation to perform the oath which he swore. This is against the heretics who condemn the oath.

To Abraham our father: Gen. 12.a; 15.b; 22.d: “In thee shall all the kindred of the earth be blessed.” Likewise: “By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee,” etc. Jer. 11.a: “I will be your God: that I may accomplish the oath which I swore to your fathers, to give them a land flowing with milk and honey.” He swore, I say,

That he would grant to us: that is, that he would give himself to us through the flesh, or through faith. Again, that he would give himself to us, the hungry, as food. John 6.f: “My flesh is meat indeed: and my blood is drink indeed.” And what kind of food is determined in Wisd. 16.c: “Thou didst feed thy people … and gavest them bread from heaven prepared without labour; having in it all that is delicious, and the sweetness of every taste.” Again, that he would give himself to us, the sick, as medicine. Ecclus. 24.d: “I, like the river Dorix,” which is interpreted “medicine of generation.” And he is called a river because the blood and water, tears and sweat, which flowed from his sacred body, were like the four rivers of Paradise, the medicine of the whole human race. Ecclus. 38.a: “The most High hath created medicines out of the earth, and a wise man will not abhor them.” Again, that he would give himself to us, the captives, as the price by which we might be redeemed. 1 Cor. 6.d: “You are bought with a great price.” Again, that he would give himself to us, the poor, as a refuge. Ps. 9: “And the Lord is become a refuge for the poor,” etc. Again, that he would give himself to us, the elect, as our reward. Gen. 15.a: “I am thy reward exceeding great.” Isa. 9.b: “For a child is born to us, and a son is given to us.”

It can also be construed otherwise: *To perform mercy to our fathers, and to remember*: that is, to remember and to fulfil *the oath of his holy testament which he swore to Abraham our father*. He swore, I say, *that he*

would grant to us: that is, that he himself would give, or that he would be about to give. There follows:

Luke 1:74

That being delivered, etc. Connect and arrange it thus: He promised mercy to the fathers, and performed it for us by fulfilling it, so that we, *being delivered from the hand of our enemies, might serve him without fear, in holiness*, etc. Without servile fear, or worldly, or human fear. 2 Paral. 20.d: “O Juda and Jerusalem, fear ye not.” There is another fear, namely filial fear, in which God is to be served. Ps. 2: “Serve ye the Lord with fear.” Prov. 28.b: “Blessed is the man that is always fearful.”

From the hand of our enemies: that is, of the demons. Now the hand of the demons is threefold. The first is their power of doing harm, of which Job 1.c: “Behold, all that he hath is in thy hand.” The fingers of this hand are the power of working wonders, as serpents from rods (Exod. 7.b); of transforming themselves (2 Cor. 11.c); of afflicting the body (Job 1.b); of deceiving the unwary (3 Kings 22.d: “Who shall deceive Achab king of Israel?”); of tormenting souls in hell; and this too, Apoc. 12.

(fol. 139rb) The second hand is their suggestion, of which Ps. 35: “And let not the hand of the sinner move me,” etc. The fingers of this hand are temptation light and hidden, light and open, heavy and hidden, heavy and open (Ps. 90: “Thou shalt not be afraid of the terror of the night”); the fifth, not to be tempted at all, which is the heaviest temptation, as Augustine says.

The third hand is the company of the wicked, of which Job 9.c: “The earth is given into the hands of the wicked,” etc. The fingers of this hand are pagans, Jews, heretics, tyrants, hypocrites.

We may serve him: because it is worthy and just, right and salutary. Worthy, because he is Father; just, because he is God; right, because he has served us; salutary, because he rewards well those who serve him. Let us serve him, then, as sons a father; again, as servants a lord. Mal. 1.b: “If then I be a father,” etc.

Again, because he first served us, through his own, through his things, and through himself. Through his own Angels, whom he has appointed to guard us: Isa. 62.b: “Upon thy walls,” etc. Through his things, that is, heaven and earth, sun and moon: Matt. 5.g: “Who maketh his sun,” etc. Through himself: Isa. 43.d: “Thou hast made me to serve with thy sins.” Ps. 80: “His hands had served in baskets.”

Again, because he rewards well. John 17.d: “Father, I will,” etc. Isa. 65.c: “Behold my servants shall eat,” etc. There follows:

Luke 1:75

In holiness and justice, etc. Behold the manner of serving God.

In holiness: through inward cleanness, of which Heb. 12.d: “Follow peace with all men, and holiness: without which no man shall see God.”

And justice: through good working. Ps. 16: “But as for me, I will appear before thy sight in justice.”

Before him: through right intention, not only in the sight of men. Heb. 12.d: “Make straight steps with your feet”; the Gloss: that is, apply right intention to your works. Matt. 5.b: “So let your light shine before men.”

All our days: through continuance and perseverance. Heb. 12.b: “Persevere under discipline.” Titus 2.d: “We should live soberly, and justly, and godly in this world.” Matt. 10.c and 24.b: “He that shall persevere,” etc.

Luke 1:76

And thou, child, etc. This is the second part of the canticle, in which Zachary treats of the benefits conferred in particular on himself and his son. And he turns his speech to his son. Nor is it a wonder if a priest and prophet directs his speech to an infant of eight days, because he who understood the Virgin’s greeting in his mother’s womb could, now born, understand his father’s words by the same spirit. He says, then: *And thou*:

announced by an Angel, miraculously conceived, sanctified in the womb, born to the joy of all peoples; O

Child: *puer*, from purity, from humility, from liberality,

Shalt be called the prophet of the Highest: by antonomasia. Jer. 1.b: “I made thee a prophet unto the nations.” Matt. 11.b: “What went you out into the desert to see? A prophet? Yea I tell you, and more than a prophet.”

To prepare: that is, for preparing.

For thou shalt go before the face of the Lord: by being born first, as the dawn before the sun; of which Job 38.b: “Didst thou since thy birth command the morning, and shew the dawning of the day its place?”

His ways: a twofold way. One, by which he comes to us, namely mercy; and another, by which we go to him, namely penance. Of which Ps. 24: “All the ways of the Lord are mercy and truth.” The first he prepared by baptizing, the second by preaching. Matt. 3.a: “Do penance.” Mal. 3.a: “Behold I send my angel, and he shall prepare the way before my face.”

First, that it be not crooked through oblique intention. Isa. 30.e: “This is the way, walk ye in it: and go not aside neither to the right hand, nor to the left.” Secondly, that it be not mountainous through pride and ambition. Isa. 60.d: “Prepare the way for the people, make the road plain.” Thirdly, that it be not stony through impatience or detraction. Jer. 50.d: “Take the stones out of the way.” Ecclus. 21.b: “The way of sinners is made plain *(fol. 139va)* with stones.” Fourthly, that it be not muddy through lust. Hence Ps. 68: “Draw me out of the mire, that I may not stick fast.” Hab. 3.d: “Thou madest a way in the sea for thy horses, in the mud of many waters.” Fifthly, that it be not thorny through avarice. Prov. 24.d: “I passed by the field of the slothful man, and by the vineyard of the foolish man: and behold it was all filled with nettles, and thorns had covered the face thereof.”

Note also that, from what is said here, *Thou shalt go before*, on ordinary days one candle goes before the Gospel, in figure of John, who was the forerunner of the first coming. But on feasts, by which eternal joy is signified, two candles go before, in figure of Elias and Henoch. For Elias and Henoch will go before the second coming, in which he will receive his own to the eternal and unfailing feast. Of the first, Mal. 3.a: “Behold I send my angel,” etc. Of the second, Apoc. 11.a: “These are the two olive trees, and the two candlesticks, that stand before the Lord of the earth.” There follows:

Luke 1:77

To give knowledge of salvation to his people, unto the remission of their sins. Connect it thus: Thou shalt go before, I say, *to give*: through the ministry of preaching, not to sell. Matt. 10.a: “Freely have you received, freely give.”

Knowledge: not money. Prov. 3.b: “Blessed is the man that findeth wisdom.” Knowledge not of the world, not of the flesh, not of the devil, but

Of salvation. James 3.d: “For this is not wisdom, descending from above,” etc. Again, *of salvation*: not of the body, which Hippocrates teaches, but of the soul, which Christ teaches. Ecclus. 30.c: “The health of the soul in holiness of justice, is better than all gold and silver.” Wisd. 13.a: “But all men are vain, in whom there is not the knowledge of God.” Isa. 5.d: “Therefore is my people led away captive, because they had not knowledge,” etc. Osee 4.b: “Because thou hast rejected knowledge,” etc.

Note that, to commend the name of Jesus, which is interpreted “Saviour,” he makes mention of salvation three times in his canticle: first, at *And hath raised up an horn of salvation*; secondly, at *Salvation from our enemies*; thirdly, here: *To give knowledge of salvation*, etc. There follows:

To his people: that is, to the elect, who listen gladly; not to mockers or detractors, who despise it. Matt. 7.a: “Give not that which is holy to dogs,” etc. Ecclus. 37.d: “A wise man,” that is, Christ, “instructeth his own

people," through himself and through his own. And lest it should perhaps be thought to be a promise of temporal salvation, he therefore adds:

Unto the remission of their sins: to be obtained, namely, that by which the soul is healed, and so has true salvation. Isa. 43.d: "I am he that blot out thy iniquities for my own sake." This remission is granted to all, not by their own merits, but

Luke 1:78

Through the bowels of the mercy: that is, through inmost tenderness and mercy

Of our God: that is, of the Son. Isa. 9.b: "A son is given to us." Blessed Bernard: "And therefore wholly spent for our uses." Dan. 9.e: "For it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies." Isa. 63.c: "Where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies?" etc. Col. 3.b: "Put ye on therefore, as the elect of God … the bowels of mercy," etc.

Whereby: that is, through which bowels,

He hath visited us: by taking flesh,

The Orient from on high: the Word of the Father, opening the dawn of the true light. Zach. 6.c: "Behold a man, the Orient is his name," he says, of the Son. He hath visited, I say,

Luke 1:79

To enlighten: that is, so that he might enlighten, because he himself is the light. John 8.b: "I am the light of the world."

Them: in the sense of acquiring them. John 9.g: "For judgment I am come into this world; that they who see not, may see; and they who see, may become blind."

That sit in darkness, and in the shadow of death. The sense is: that he may enlighten the hearts of those who are weighed down in the long blindness of sins and of ignorance. Hence in this is understood the enlightening of hearts, which enlightening comes about through faith. *(fol. 139vb)* Isa. 9.a: "The people that walked in darkness, have seen a great light," etc. Job 28.a: "The stone also of darkness, and the shadow of death," etc. Gregory in the *Morals*: "The shadow of death is threefold." The first is forgetfulness, of which Job 3.a: "Let darkness, and the shadow of death obscure it"; the Gloss: that is, forgetfulness, which blots out memory as death does. The second, the death of the body: Ps. 22: "For though I should walk in the midst of the shadow of death," etc. The third, sin, or the imitation of the devil; because as a shadow is born of the body, so sin is born of the imitation of the devil. Job 3.a: "Let darkness obscure it," etc.

To direct our feet into the way of peace. Here is understood the enlightening of works. And the order is right: first hearts are enlightened, afterwards works are directed. Exod. 25.d: "Look, and make it." Isa. 45.b: "I have raised him up to justice, and I will direct all his ways." Isa. 26.c: "Lord, thou wilt give us peace: for thou hast wrought all our works for us." Isa. 27.b: "He shall make peace with me," etc. Isa. 57.d: "I created the fruit of the lips, peace." Job 34.d: "For when he granteth peace, who is there that can condemn?"

Note that this canticle is sung at Lauds, for the rising of the morning star, namely John, who went before the Sun of justice. At the sixth office, that is, at Vespers, because of the benefits of the sixth age, the hymn of the Blessed Virgin is sung. At Compline, because of the seventh age, that of those at rest, the canticle of Simeon, who was going to his rest. There follows:

Luke 1:80

And the child grew, etc. Thus far were the words of Zachary; those that follow are the words of the Evangelist. He says, then: *And the child grew*: in body,

And was strengthened in spirit: because he advanced in the grace of the Holy Spirit.

And was in the deserts until the day of his manifestation to Israel. It is said that he was a hermit for twenty-five years. Bede: “Being about to be the preacher of penance, he chose the rough places of solitude, where he spent his early years, so that as a young man he might the more freely call his hearers back from the love of the world.”

Luke, Chapter 2

Part 15: Luke 2:1–7

the decree of Caesar Augustus; the enrolment under Cyrinus; the journey to Bethlehem; the Nativity in the manger

Luke 2:1

And it came to pass, etc. In the first chapter of Luke there is treated, first, the conception of the Forerunner; secondly, the conception of the Saviour; thirdly, the going up of the Blessed Virgin into the hill country, and her canticle, and her return to her house; fourthly, the birth of the Forerunner, and his circumcision, and the giving of his name, and the canticle of Zachary.

In this second chapter Luke begins to relate in order the birth of the Saviour. And first he shows when and where the Saviour was born, namely in Bethlehem; and here it is set down beforehand on what occasion the Blessed Virgin came to Bethlehem, namely because Joseph, the husband of Mary the mother of the Lord, was of the house and family of David. Secondly, he treats of the angelic announcement made to the shepherds, and of the song of the Angels that they heard, and of the visit of the shepherds, who visited the Lord as they had been taught by the Angels, at the words: *And there were shepherds*. Thirdly, of the circumcision of the child and the purification of the mother, at the words: *And after … were accomplished*. Fourthly, of the prophesying of Simeon and Anna, at the words: *Now thou dost dismiss thy servant*. Fifthly, of the going up of Mary and Joseph to Jerusalem, where they lost the child and after three days found him, and of the child's advancement, at the words: *And when he was twelve years old*.

Now the Lord was born in the reign of Augustus, under whom, for twelve years around the time of the birth of Christ, that is, before and after, there was so great a peace in the whole world that what was foretold in Isa. 2.b seemed to be fulfilled to the letter: "They shall turn their swords into ploughshares," etc.

And in this peace Augustus made a decree that the whole world should be enrolled. He sent officers through all regions, promulgating a general decree, that in every city the governors should summon to their presence all the people of each city, and of the villages and towns belonging to those cities; that each one, for his head, that is, for the enrolment of his head, should pay one silver coin and profess with his mouth that he was subject to the Roman Empire; that, the money having been received, the name of each should be written down, and the writings carried to Rome and the document read before Augustus, so that he might grasp under a fixed number, first, how great was the number of the regions, and through the number of the regions know the number of the cities, and so the number of the persons.

The showing of such subjection, then, is called a "profession," because in this way each one professed by mouth and by deed that he was subject to the Roman Empire. It is called also an "enrolment," because the names of the regions and cities and of the persons making profession were written down. Then also, as the Gloss says, Judea was for the first time made stipendiary to the Romans; but from the time of Pompey it had been tributary. Or perhaps because the levying of tribute *(fol. 140ra)* made under Pompey did not stand long, because of the war that was imminent between him and Julius; but that which was made under Augustus did.

Therefore the Gloss says, "Then for the first time stipendiary," etc., because tribute was taken from the Jews and given as pay to the Roman soldiers. Now the Lord willed to be born at the time of the enrolment, to intimate that he was appearing in the flesh who would enrol his own in eternity, as Gregory says. Of which enrolment it is said below, 10.c: "Rejoice in this, that your names are written in heaven."

And the Lord willed to be born in a time of the deepest peace, for three reasons. First, to figure that he was the one who would restore peace between God and man, between men and men, between Jew and Gentile,

between man and Angel. For he had made peace in heaven, and he came to make it on earth. Hence Job 25.a: “Who maketh concord in his high places.” Secondly, to show that he was a lover of peace, which he sought with all his might, even to the shedding of his blood. Hence: “His place is in peace.” Hence on the Lord’s Nativity no one ought to hold hatred in his heart. Thirdly, so that the disciples whom he was to send to preach might pass safely wherever they wished. Isa. 19.d: “In that day there shall be a way from Egypt to the Assyrians, and the Assyrian shall enter into Egypt,” etc. And although at the time of the preaching of the Apostles there was not so great a peace, yet some traces of that peace remained. And since there was so great a peace, this enrolment could take place.

Note also that our Saviour was born in the forty-second year of Caesar Augustus. At the beginning of his reign three suns appeared in the East, which little by little were brought together into one body of the sun, to signify that the faith of the triune and one God was to be made manifest to the whole world. And at the Lord’s birth a star was created, which appeared to the Magi; at Rome the temple of peace fell down; a fountain of oil burst forth; Caesar commanded that no one should call him lord; an Angel appeared to the shepherds; there was a multitude of Angels praising. Having seen these things, let us come to the letter. He says, then:

And it came to pass in those days: in which John was growing; or in which Mary returned to her house after the three months that she stayed with Elizabeth,

There went out a decree from Caesar Augustus, that the whole world should be enrolled. The interlinear Gloss gives another reading: “that the whole world of the earth should profess the census,” that is, by giving the census, or by the census, that is, in the giving of the census. *The whole world* seems to be said almost hyperbolically, because it is said of the greater part; for never were all nations subject to the Roman Empire. And it is to be referred to the mystical understanding, so that by the general empire of Augustus the general empire of Christ might be prefigured; for there is no nation in which someone does not profess Christ, whereas of Augustus this was not literally true. All, too, are enrolled in the book of God, but some unto glory, on the page of predestination, others unto Gehenna, on the page of reprobation. Ecclus. 32.b: “Whatsoever thou deliverest, number and weigh it: and put all in writing that thou givest out or receivest in.”

Luke 2:2

This enrolling was first made by Cyrinus, the governor of Syria. Note that before this enrolment there seem to have been certain particular enrolments; for a certain Egyptian king, Alexander, had the heads of the men in his kingdom enrolled. Hence according to Josephus this enrolment is called “first,” not because it was the first, but because it was the first general one, that is, the first among the general ones, in which all paid a denarius. But there were other special ones, belonging to freeholds, in which those who held more of a freehold paid more of the census; and besides this a silver denarius was exacted from each one for his head.

Another sense is according to Bede, according to which this enrolment is not called first in relation to others, but the noun is put for an adverb, so that the sense is: *This enrolling was first made by Cyrinus, the governor of Syria*: that is, it was then first made, when Cyrinus was sent by Caesar into Syria as censor of patrimonies. The Gloss: “Censor of patrimonies,” that is, of freeholds. For he exacted only from freeholds; so that if anyone held his land in fee, or under a fixed rent, *(fol. 140rb)* he answered to him from whom he held it; but if he held it in freehold, he was compelled to answer to the Roman governor. And so he was only a censor, that is, a judge of patrimonies or freeholds, to judge how much tribute each of the Jews ought to pay according to the size of their patrimonies. And this is to be understood of the special patrimony of Judea, because Judea was then in a special way made tributary. For what was exacted generally from all, namely a silver coin of the new money, was exacted for the profession and not for tribute, namely so that they might profess themselves subjects of the Roman Empire. Augustus, then, sending governors to enrol the world, first sent Cyrinus into Syria, in which Judea lies, and commanded him to exact tribute from the Jews; and

according to the size of the patrimonies the exaction of tribute was greater or less, so that perhaps each one paid a coin for every pound that he had; and besides this tribute the general profession, namely the denarius, was exacted from the Jews. Hence that general enrolment began from the tribute of Judea, and from there proceeded through the whole world.

There is a third sense, but differing little, according to the Gloss, which is this: “Syria, in the midst of which is Judea, and as it were the navel of the whole earth. The census, then, is first exacted in the midst of the earth, so that from there it might afterwards be exacted and paid even to the ends of the earth.” As if to say: the enrolment was begun from Syria because it is the navel of our habitable earth. And it is, as it were, another opinion: that *first* means, as it were, first begun in the midst of the earth. Hence it was well begun in the midst, so that from there there might be a progress on every side.

Luke 2:2, in the mystical sense

Note that there is a fourfold enrolment by which God enrols the elect. The first is through predestination, of which below, 10.c: “Rejoice in this, that your names are written in heaven.” Isa. 4.a: “And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem.” The second is through the infusion of grace, of which 2 Cor. 3.a: “You are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God.” The third is through preaching. Matt. 13.g: “Every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.” The fourth will be through glorification. Apoc. 14.a: “I beheld, and lo a lamb stood upon mount Sion, and with him an hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads.” Of these four it is said, Rom. 8.f: “Whom he predestinated, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified.”

This fourfold enrolment is made by Cyrinus, governor of Syria, that is, by Christ, the ruler and judge of the Church. For Cyrinus is interpreted “heir”; hence he signifies Christ, of whom Matt. 22.d: “This is the heir; come, let us kill him.” Rom. 8.c: “Heirs indeed of God, and joint heirs with Christ.” Syria is interpreted “lofty,” and signifies the Church, which is set on the height of the virtues. Matt. 5.b: “A city seated on a mountain cannot be hid.” The denarius, which is paid for the census, signifies the Decalogue of the Law, in which the face of the king, that is, the knowledge of God, is found. Hence Ps. 118: “By thy commandments I have had understanding.” From this census no one is excepted, because without the observance of the Decalogue no one is saved. Matt. 19.b: “If thou wilt enter into life, keep the commandments.”

Luke 2:3

There follows: *And all went to be enrolled*, etc., *into his own city*: in which he had his origin.

Luke 2:3, in the mystical sense

Mystically, that is, into his own church, in which each one ought to make profession, that is, to confess praises and sins. This is against clerics who never, or seldom, confess in their own churches.

Luke 2:4

And Joseph also went up: according to the lie of the land. *(fol. 140va) From Galilee, out of the city of Nazareth*: where Christ was conceived,

Into Judea, to the city of David: so that *Judea* is an adjective,

Which is called Bethlehem: because he was of the house and family of David,

Luke 2:5

To be enrolled with Mary his espoused wife, who was with child. The Evangelist proceeds elegantly, in the manner of a historian. For he who records historically contracts of purchase ought to record all these circumstances, namely the name of the consul under whom the purchase was contracted, and the time in which it was made, and the place, and the witnesses, so that these may be signs and evidences of the contracted purchase. Well, then, does the Evangelist, describing the birth of Christ, which was a purchase, nay rather our redemption, set down these things as its sign and evidence. All these the Gloss has determined: the title or name of the emperor and of the governor, the sum of the census, the power of the nation, that is, the multitude of the people, the day, that is, the time, the place, that is, Bethlehem, the cause why Joseph had come there with Mary, namely to be enrolled. The witnesses are the Apostles (below, 9.a and 10.a), who signified the Gospel, that is, confirmed it with signs and miracles.

Luke 2:4, in the mystical sense

Mystically: *And Joseph also went up*, etc. By this is signified, as the Gloss says, the ascent of prelates, who ought to go up from Galilee, that is, from the fickleness of the world, to Bethlehem, that is, to the quiet of contemplation, where the refreshment of the true bread is found.

Now the ascent of the prelate is threefold. The first is through penance, which is noted by Joseph's going up with Mary his wife, whom the prelate ought to have as his companion until death. Hence Josue 2.b: Rahab bade the spies go up on the roof, and she covered them with stalks, that is, with penance. 2 Kings 15.f: "David went up by the ascent of mount Olivet, going up and weeping, walking barefoot, and with his head covered." The second is through contemplation, which was signified by the ascent of Peter, Acts 10.b, where it is said: "Peter went up to the higher parts of the house to pray." And here it is said that Joseph went up to Bethlehem, that is, to the refreshment of contemplation. The third ascent is through preaching. Isa. 40.b: "Get thee up, thou that bringest good tidings to Sion." And it is signified by the ascent of the Angels on the ladder which Jacob saw (Gen. 28.c).

Out of the city of Nazareth. Nazareth is interpreted "flower"; Bethlehem is interpreted "house of the father." From the fragrance of the flower to the refreshment of the bread: so we ought to go up from the flower to the fruit, that is, from purpose to work. 1 Kings 14.b: "And Jonathan went up creeping on his hands and feet, and his armourbearer after him." Amos 9.b: "He that buildeth his ascension in heaven," etc.

Luke 2:5 (continued)

To be enrolled, etc. The Gloss: "Where do the just man and the virgin of Christ make profession, except where Christ is born, namely in a peaceful heart? 'The word is very nigh unto thee, in thy mouth and in thy heart' (Deut. 30.c)." As if to say: by the outward profession which Joseph and Mary made in Bethlehem, where Christ was born bodily, is expressed the spiritual profession of the virginal vow, which each had made there where Christ is born spiritually, that is, in a peaceful heart; and afterwards each expressed it with the mouth, because "the word is nigh in thy mouth and in thy heart"; that is, when the word of God, that is, the purpose, is in thy heart, it is near to being in thy mouth. There follows:

Luke 2:6

And it came to pass, that when they were there, her days were accomplished, that she should be delivered. The Evangelist diligently relates, for our instruction, the time and the place in which she gave birth, and the resting-place in which she laid the child when he was born, so that by the example of Christ and his parents we may be instructed in poverty.

Her days: that is, the time of Mary's delivery. It is called *days* because then the sun rose upon the earth: Ps. 103: "The sun ariseth, and they are gathered together." And because he willed to be born under Caesar, he commends his humility, who, though he was Lord of all, did not disdain to be subject to another. Below, in

the same chapter, g: “And he was subject to them.” Blessed Bernard: “Who? To whom? God, to men.”

Were accomplished: which before were empty. Job 7.a: “I have had empty months, and have numbered to myself wearisome nights.” But through the coming of Christ all things were filled. Gal. 4.a: “When the fulness of the time was come, God sent his Son.” Then the Law was fulfilled. Matt. 5.b: “I am not come to destroy the law, but to fulfil.” The Virgin’s womb is filled; above, 1.c: “Hail, full of grace.” The human heart is filled. John 1.b: “Grace and truth came by Jesus Christ.” Ps. 32: “The earth is full of the mercy of the Lord.” There follows:

Luke 2:7

And she brought forth her firstborn son. Bede: “Not one after whom another, but one before whom none.” In this the heresy of Helvidius is crushed.

Bernard: “Consider that Christ is born in Bethlehem of Juda, and be anxious how you may be found a Bethlehem of Juda. You are a Bethlehem of Juda if with the heart you believe unto justice, and with the mouth confess unto salvation.” Bethlehem is interpreted “house of bread”; Juda, “confession.” Justice in the heart is the bread for which God hungers. Again, this bread is cleanness; *(fol. 140vb)* hence: “Blessed are they that hunger and thirst after justice.” Again, Cant. 2.d: “Who feedeth among the lilies.” He, then, shows himself a Bethlehem who prepares cleanness in his heart for God.

And wrapped him up in swaddling clothes. There is weight in the word, for *pannus*, “cloth,” denotes cheapness and age; hence we call the poor *pannosi*, “ragged,” who sew together a multitude of useless rags. Phil. 2.a: “In habit found as a man.” Job 38.a: “Who shut up the sea with doors, when it broke forth as issuing out of the womb: when I made a cloud the garment thereof, and wrapped it in a mist as in swaddling bands?” The sea is Christ, from whom come all the rivers of graces. Eccles. 1.b: “All the rivers run into the sea,” etc. God the Father shut up this sea with doors, because he assigned him fixed limits of preaching. Matt. 15.c: “I was not sent but to the sheep that are lost of the house of Israel,” etc. The cloud is his flesh. Isa. 19.a: “The Lord will ascend upon a swift cloud.” The mist is his poverty and lowliness. Isa. 53.a: “There is no beauty in him, nor comeliness.”

And laid him in a manger: as the food of beasts. For man had become a beast. Ps. 48: “And man when he was in honour did not understand,” etc. Therefore the Lord became hay, which is the food of beasts, that is, flesh. Isa. 40.b: “All flesh is grass.” Bernard: “If he is a king, where is the royal hall, where the royal throne, where the thronging of the royal court?” The presence of his mother. Note that it is not read that she touched him; and this out of reverence for the child, whom she knew to have been conceived of the Holy Spirit.

Luke 2:7, in the mystical sense

Mystically, he is laid in a manger, that is, the body of Christ upon the altar.

Because there was no room for him: supply, other, *in the inn*. The Gloss: “He lacks a place, so that we may have mansions in heaven.” According to another Gloss, he is born on the way because he was to show us the way; hence the place of the birth befits him who is born, for he himself is the way (John 14.a). Thirdly, he is born in an inn to teach us to seek in this world not palaces but inns. Tully: “Nature has given us an inn for sojourning, not for dwelling.” 4 Kings 4.b: “He turned in to her to eat bread.” 3 Kings 18.e: “Perhaps he is talking, or is in an inn, or on a journey.” Gen. 41.c: “And one of them opening his sack, to give his beast provender in the inn.”

Isidore: an inn (*diversorium*) is so called because diverse people come together there. According to Bede, because it has diverse openings, that is, mouths. For it is an open square between two streets, having an entrance and an exit to each street, and covered because of the inclemency of the weather, so that on feast days the citizens might gather there to talk and to play together.

And John Chrysostom says that because of the multitude of those who had come together for the purpose of the enrolment, they did not find a lodging-house for themselves, but stayed that night in the inn; and there she gave birth, and laid the child when born in the manger. But as for his being said to have been placed between an ox and an ass, there is not much authority for it, he says. Yet some wish to refer it to the prophecy in which it is said: “The ox knoweth his owner,” etc. (Isa. 1.a); and Hab. 3.a: “In the midst of two animals thou shalt be known.” And of the ass, indeed, it is probable that Joseph brought it, on which his espoused wife, being with child, had sat, and that he prepared a manger for it in another part of the inn. But of the ox it is not very probable, unless perhaps someone had it for sale.

And the inn mystically signifies the Church, which in a way is midway between the world and Paradise, etc. The manger of the Lord is the Church. Isa. 1.a: “The ox,” that is, the Jew, “knoweth his owner, and the ass,” that is, the converted Gentile, “his master’s crib,” etc. It is Sacred Scripture. Prov. 14.a: “Where there are no oxen, the crib is empty”; that is, where there are no expositors, the letter is empty. It is the Cross of the Lord, on which the food of Angels was made the food of beasts. Job 39.b: “Will the rhinoceros,” that is, Christ, “be willing to serve thee, or will he stay at thy crib,” that is, at what he underwent for thee? It is the cloister. 3 Kings 4.c: “And Solomon had forty thousand stalls of chariot horses, and twelve thousand for the saddle,” that is, forty thousand *(fol. 141ra)* churches of secular clerics, and twelve thousand cloisters of men of the cloister, etc.

Part 16: Luke 2:8–12

the shepherds keeping the night watches; the Angel and the brightness of God; “I bring you good tidings of great joy”; the sign of the infant in the manger

Luke 2:8

And there were in the same country shepherds. Morally: Ecclus. 32.a: “Have they made thee ruler?” etc. Near a certain tower between Bethlehem and Jerusalem, where Jacob, returning from Mesopotamia, stayed with his flock, where Rachel died and was buried; and it is called the tower of the flock (Gen. 35.c). And Mich. 4.c: “And thou, O cloudy tower of the flock, of the daughter of Sion,” etc.

Watching: first for themselves, and afterwards *keeping*, etc. Acts 20.f: “Take heed to yourselves, and to the whole flock,” etc.

And keeping the night watches over their flock: not another’s, of which no account is required. Jer. 13.d: “Where is the flock that is given thee, thy beautiful cattle?” Below, 16.a: “Give an account of thy stewardship”—not another’s. And expound it of your fourfold flock, that is, of souls, of virtues, of thoughts, of works.

Luke 2:8, in the mystical sense

Mystically, by these shepherds are signified good prelates, who keep watch diligently in guarding their flock, as men who will render an account for the flock. Hence Heb. 13.c: “Obey your prelates, and be subject to them. For they watch as being to render an account,” etc. Or, as Chrysostom says: “O prelate, you put your head under so great a fire! I wonder whether any of those who rule amid so many threats and so much sloth can be saved. Yet I see men running and of their own accord throwing themselves into the dangers.” Wisd. 6.a: “A most severe judgment shall be for them that bear rule.” But this is said of bad shepherds. Of the good, Prov. 12.b: “The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.” Prov. 27.d: “Be diligent to know the countenance of thy cattle, and consider thy own flocks: for thou shalt not always have power,” etc.

And rightly are the shepherds said to be watching at that hour, because the chief Shepherd was born, who will exact an account of his sheep to the last, when he comes to visit his flocks, saying, and about to say on

the day of judgment, to each shepherd: “Where is the flock that is given thee, thy beautiful cattle?” (Jer. 13.d). 3 Kings 20: “Keep this man: and if he shall slip away, thy life shall be for his life.” The shepherds, then, from whom so strict an account will be required, ought to watch, and especially because the wolves lie in wait for the flock, that is, the demons do not sleep. 1 Pet. 5.b: “Be sober and watch: because your adversary the devil, as a roaring lion,” etc. Again, because it is commanded them. Mark 13.d: “Take ye heed, watch and pray.” Likewise in the same place: “And he commanded the porter to watch.” Again, because a reward is promised to those who watch. Below, 12.f: “Blessed is that servant, whom when his lord shall come, he shall find so doing,” that is, watching. Again, because the coming of the thief, or of the Lord, is uncertain. Of the thief, below, 12.e: “If the householder did know at what hour the thief would come, he would surely watch,” etc. Of the Lord, Matt. 25.a: “Watch ye therefore, because you know not the day nor the hour.”

Now there are four watches of the night: the first silence, the dead of night, cockcrow, and the time before dawn. Of which it is said, Mark 13.d: “Watch ye therefore, for you know not when the lord of the house cometh: at even, or at midnight, or at the cockcrowing, or in the morning.” In the first the Patriarchs watched over the Lord’s flock, until Moses. In the second, the leaders and judges, until David. In the third, the kings and prophets, until the Babylonian captivity. In the fourth, the priests, until now.

Likewise there are four nights in which one must watch. The first is the persecution of wicked tyrants, of which Cant. 3.a: “In my bed by night I sought him whom my soul loveth.” The second is sin. Ps. 6: “Every night I will wash my bed: I will water my couch with my tears.” *(fol. 141rb)* The third is the temptation of demons. Job 30.c: “In the night my bone is pierced with sorrows: and they that feed upon me, do not sleep,” etc. The fourth is any tribulation. Isa. 15.a: “In the night Ar … hath been destroyed”—Arnon, which is interpreted “ark of grief,” or “curse,” that is, the sinful soul.

In the first night one must watch over the Lord’s flock, lest it be plundered by heretics, by tyrants, by false brethren, by Antichrist and the antichristians. For the first try to take away faith, the second substance, the third morals, the fourth life.

In the second night one must likewise watch over the flock of the virtues, lest it be plundered by the fourfold kind of vices. Of these the first is harmful delight; the second, deliberation to carry out the deed; the third, tenacious habit; the fourth, despair. And they are signified by the palmerworm, the locust, the bruchus and the mildew, of which it is said, Joel 1.a: “That which the palmerworm hath left, the locust hath eaten: and that which the locust hath left, the bruchus hath eaten: and that which the bruchus hath left, the mildew hath destroyed.” The palmerworm is lingering delight; the flying locust, deliberation; the bruchus, habit; the mildew, despair.

Again, in the third night one must watch over the flock of thoughts and affections, lest it be plundered by the fourfold kind of temptations, that is, light and hidden, light and open, heavy and hidden, heavy and open; of which in Ps. 90: “Thou shalt not be afraid of the terror of the night. Of the arrow,” etc.

Again, in the fourth night one must watch over the flock of works and words, lest it be plundered by any tribulation or adversity, whether it be brought on by God, or by one’s neighbour, or by the devil, or whether it come from oneself. These are the four horns which scattered Juda and Israel and Jerusalem, as is said in Zach. 1.d.

Luke 2:9

And behold an Angel of the Lord stood by them. Note, as Bede says, that the citizens of heaven bear witness to the Lord: about to be conceived, to Mary (above, chapter 1.c); conceived, to Joseph (Matt. 1.d); and born, here; so that they may sufficiently instruct mortals and render their service to their author.

And the brightness of God shone round about them: that is, shone on them from every side, or scattered the rays of its light upon them, so that there is weight in the word; nor is any such thing found in the whole series of the Old Testament. And note that the birth of the Lord is established by word and by light, because he is both the Word and the light. John 1.b: “And the Word was made flesh,” etc. John 8.b: “I am the light of the world.”

And note that the watching shepherds are honoured in two ways: by the company and speech of Angels, and by the illumination of the divine brightness. Hence Bede: “To the watching shepherds an Angel appears and the brightness shines round about them, because they, above others, deserve to see sublime things who preside carefully over the faithful; upon them the divine grace shines more abundantly.” 1 Tim. 5.c: “Let the priests that rule well be esteemed worthy of double honour.” Dan. 12.b: “They that are learned shall shine as the brightness of the firmament,” etc.

Brightness shines round about someone when behind, through justice, he punishes past evils; before, through prudence, he guards against future ones; on the right, through temperance, he is not dissolved by prosperity; on the left, through fortitude, he is not broken by adversity. Or brightness shines round about him who sees not only the dangers that he has before his eyes but also those that he has at his back; and not only those that he has on the left but also those on the right. Some see only the dangers they have before their eyes: the old man or the sick man has death before his eyes, but the healthy young man has it behind his back, as though lying in ambush. Hence Seneca: “The young have death at their back, the old before their eyes.” Some fear dangers only on the left, that is, from adversity, though the greater danger is in prosperity. Hence: “A thousand shall fall at thy side, and ten thousand at thy right hand.”

And they feared with a great fear. So Manue, outwardly, at the vision of the Angel said: “We shall certainly die, because we have seen God” (Judg. 13.d). So the women (Mark 16.b). In which it clearly appears how much the dignity of man has been diminished by sin: created for the vision of God, he cannot bear that of an Angel.

Luke 2:10

And the Angel said to them: Fear not, etc. This is the way of the good Angel: to console those who are terrified. Mark 16.b: “Be not affrighted.” On the contrary, the way of the evil Angel is to terrify the terrified still more. Hence at the coming of the evil one fear always grows, at the coming of the good one it always lessens, as Gregory said.

For, behold, I bring you good tidings, etc. For three reasons the birth of the Saviour is announced first to shepherds. The first is *(fol. 141va)* because they were poor; and for the sake of the poor he came into the world, and theirs is the kingdom of heaven (Matt. 5.a). Ps. 11: “By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord.” Isa. 61.a: “He hath sent me to preach to the meek.” The second, because they were simple and innocent; and such easily obey and believe what is said to them. Prov. 14.b: “The innocent believeth every word.” And here it is said: “And they came with haste,” etc. The third reason is mystical: to intimate that to the prelates and doctors of the Church, whose type these shepherds bear, when they watch over their flock, the Lord reveals first himself and his secrets, so that they may reveal them to others, as the mountains first catch the rays of the rising sun. Ps. 71: “Let the mountains receive peace for the people.”

Of great joy. It is called so for a fourfold reason. First, because an heir has been born in the kingdom of the Church. Mich. 1.d: “Yet will I bring an heir to thee that dwellest in Maresa,” that is, in bitterness; he speaks to the whole Church. So Abraham and Sara rejoiced at the birth of Isaac. Gen. 21.a: Sara said: “God hath made a laughter for me.” Secondly, because a champion of the Church has been born, who, having conquered the enemy, took away the reproach from Israel. Isa. 25.c: “The reproach of his people he shall take away from off the whole earth.” 1 Kings 7.e: David said: “Now I will go and take away the reproach of the

people.” Hence, to the Angels asking, “Who is this that cometh from Edom, with dyed garments from Bosra?” he answered: “I, that speak justice, and am a defender to save” (Isa. 63.a). The third reason is, because the Saviour of the lost has been born, as the Angel says here; and Zach. 9.b: “Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: behold thy king will come to thee, the just and saviour.” The fourth reason is, because salvation has come to all the people. Hence there follows:

That shall be to all the people: not only to many, as at the birth of John (above, 1.a: “And many,” etc.). Or *to all the people*: that is, to the Church, to be gathered from all peoples.

Luke 2:11

For, this day, is born to you a Saviour: or “to us,” because the number of the Angels is to be filled up by the fellowship of men. He says *this day*, though it was night, because he had come to announce joy. Hence this was said not according to the quality of the time but according to the quality of the thing: for because he was announcing a joyful thing, he more fittingly says “day” than “night,” since one natural day is both day and night. For where sorrowful things are treated, mention is usually made of night, as in the denial of Peter and the going out of Judas; and Matt. 26.c: “All you shall be scandalized in me this night.” Another reason is that the sun had already risen upon the earth; hence it was truly day; and therefore on that night the Church solemnly celebrates Mass. Ps. 138: “And night shall be light as the day.” Likewise: “And night shall be my light in my pleasures.”

Who is Christ the Lord, in the city of David. Arrange it thus, according to the letter: *There is born to us a Saviour in the city of David*, that is, in Bethlehem, where David was born; *who*, namely the Saviour, *is Christ the Lord*: that is, the anointed Lord, namely gentle and kind. For by this, that *Christ* means “anointed,” his dignity is noted, because only kings and priests were anointed. He is, then, the king, or Messiah, of whom it had been prophesied.

Luke 2:12

And this shall be a sign unto you: that he is born:

You shall find the infant wrapped in swaddling clothes, and laid in a manger. The Gloss of Bernard: “The sign of salvation to the faithful is the humility of the Saviour, which is opposed to pride, by which death entered into the world.” As if someone should say: Why do you make mention all day long of the humility of Christ? Because it is the sign of the salvation to be attained, or acquired. For so great a humbling of Christ is the proof of the salvation to be given us by him; it is the sign of the salvation to be acquired by us, that is, an example and an indication to us of the way by which we ought to seek salvation. For through pride we lost salvation; therefore, if we wish to return, we must return by the opposite way, that is, by humility. And the end fits this opinion better.

The Gloss: Note that the Angel gives the shepherds three signs by which they can find the Lord: *(fol. 141vb)* namely purity, poverty, humility. Purity is understood by the infant; poverty by the wrapping in swaddling clothes; humility by the laying in the manger.

Bernard: “Thy swaddling clothes, Lord Jesus, are set for a sign, but for a sign which is contradicted by many today. For many are called, but not many chosen, and therefore not signed either.” It is a sure sign that someone belongs to the Saviour’s people when he imitates the humility of Christ. Hence: “Thou wilt save the humble people.” The people look for the three signs mentioned in the vicars of Christ, but do not find them. Hence Ps. 72: “Our signs we have not seen,” etc. These signs are terrible to many, though by them the Lord is found. Hence Ps. 64: “And the Gentiles shall be troubled, and they that dwell in the uttermost borders shall be afraid at thy signs.” John 3.d: “No man receiveth his testimony,” that is, few do; “he that hath received his testimony, hath set to his seal,” that is, has shown by a sign, “that God is true,” who gave these signs through the Angel.

Of these signs Ecclus. 36.b says: “Renew thy signs, and work new miracles.” These signs of the Nativity were renewed in the Passion: for in the Nativity he was an infant, in the Passion crying out; in the Nativity wrapped in swaddling clothes, in the Passion stripped of his garments; in the Nativity laid in a manger, in the Passion fixed to the gibbet. The wonders too were changed, because there the sun rose at midnight, here the sun set at noon (Amos 8.c: “The sun shall go down at midday”). There Joseph laid God, wrapped in swaddling clothes, in a manger; here another Joseph laid God, wrapped in fine linen, in a sepulchre. There the eternal one is born; here the eternal one dies.

“God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all hath spoken to us by his Son.” And he spoke in him while he did not yet speak, being still an infant, five words: namely a word of consolation, of rebuke, of exhortation, of counsel, of instruction.

He spoke words of consolation, because, as Augustine says, great is the consolation to the members from the head. Hence on the day of the Nativity is read Isa. 40.a: “Be comforted, be comforted, my people, saith your God.” But the birth of Christ does not console all. Hence Bernard: “The infancy of Christ does not console the chatterers; the tears of Christ do not console those who laugh loudly; his swaddling clothes do not console those who walk in long robes; the stable and the manger do not console those who love the first chairs in the synagogues.” Bernard: “I recognize indeed, I recognize Jesus the great priest clothed with filthy garments: the birth of Christ consoles the ragged and those who labour.”

“Why do so many altars today glitter with gold and gems?” And he adds: “Do you think the Angels will turn aside to these, and will avoid ragged men? If so, why did they appear to the shepherds of sheep rather than to the kings of the earth, rather than to the priests of the temple?” The same: “Surely the very visit and speech of the Angels shown to the watching shepherds adds to the consolation. Let all recognize how pleasing to the citizens above is labour whose intention is spiritual, since they deign to honour with their speech and so happy a conversation even those who labour for the food of the body, pressed by bodily necessity. Doubtless they recognize in them the human order by which God appointed that Adam should eat his bread in the sweat of his face.”

But the birth of Christ rebukes those who praise themselves and are eager to show themselves off. Hence Bernard: “Christ willed to be born at night: where are those who shamelessly long to show themselves off? Then Christ is silent, and behold, the Angel announces, the multitude of the heavenly army praises. Let another’s mouth praise thee, let thine own be silent.”

The birth of Christ exhorts to penance. Hence Bernard: “Do penance: this that stable preaches to you, this the manger cries out, this those infant limbs speak, this the tears and wailing proclaim.” Bernard: “O hardness of my heart! Would, Lord, that as the Word was made flesh, so my heart might become a heart of flesh.”

“For Christ weeps as others do, but he does not complain as others do: they lament from suffering, Christ from compassion. Therefore the tears of Christ bring forth in me both shame and sorrow. I was playing outside in the street, and in the secret of the royal chamber the judgment of death was being passed upon me. His only-begotten Son heard of it; he stripped himself of his own diadem, clothed in sackcloth, his head sprinkled with ashes, barefoot, weeping and wailing because a little slave had been condemned to death. I see him suddenly coming forth; I am astonished at the strangeness; I ask the cause, and I hear what he is about to do. Shall I go on playing still, and make a mockery of his tears? Plainly, if I am mad and out of my mind, I shall not follow him, nor mourn together with him who mourns. Hence there will be shame, sorrow and fear. Why? Surely from considering the remedy I estimate the greatness of my danger. The Son *(fol. 142ra)* of God is ordered to be slain, so that he may heal my wounds with the precious balm of his blood. Recognize, O man, how grievous are those wounds, for which it was necessary that Christ, God, should be wounded. So the estimation of the medicine is a heightening both of fear and of sorrow.” The same: “The Son of God suffers with us and weeps; does man suffer and laugh?”

Christ also counselled by deed that hardships should be preferred to delights. Hence Bernard: “The Son of God chose a season which is more harsh, especially for a little one, and the son of a poor mother, who scarcely had swaddling clothes to wrap him in and a manger to lay him in; and though the need was so great, I hear no mention made of furs.” The same: “Such is not the judgment of the world: either this one is deceived, or the world errs; but it is impossible for the divine wisdom to be deceived.” The same: “Christ certainly, who is not deceived, chose what is harsher to the flesh. That, then, is better, that is, more useful, that is, more to be chosen; and whoever teaches or urges otherwise is to be avoided as a seducer.”

Christ also taught in his birth that what is judged contemptible by the world is precious. Hence Bernard: “Perhaps someone may think that lofty palaces should have been sought for the Son of God, so that the King of glory might be received with glory. But it was not for this that he came from the royal seats: the eternal abundance of all these things was at hand for him in heaven, but poverty was not found there. Desiring this, then, the Son of God came down, to choose it for himself and by his esteem to make it precious to us too. Adorn thy bridechamber, O Sion—but with humility, but with poverty.”

Part 17: Luke 2:13–20

the multitude of the heavenly army; “Glory to God in the highest, and on earth peace”; the shepherds go to Bethlehem; Mary kept all these words

Luke 2:13

And suddenly there was, etc., *army*. For two reasons, as Bede says: namely, lest the authority of one Angel should seem small. Again, when one brings the good tidings, the multitude bursts out into harmonious praise, both to render its office to God and to instruct us, so that as often as we hear sacred instruction from the mouth of a brother, we may render praise to God with heart, mouth and deed. Again, they are named an *army* who followed the leader of the host, who, against the evil spirits, sets in array the army of the Angels for our protection.

Praising God, and saying:

Luke 2:14

Glory to God in the highest; and on earth peace to men of good will. In the Greek text it is “good will.”

Note that what follows in this angelic hymn Hilary is said to have composed; and by the authority of Pope Telesphorus it was lawful for bishops alone to begin it, which until now was still observed in some places on the day of the Supper. But Pope Symmachus, considering that the priest is the Angel of the Lord, as is said in Mal. 2.b and 1 Cor. 11.b, decreed that all priests should sing this hymn on feasts.

Glory to God in the highest. Here is intimated what the activity of the citizens of heaven is: for their activity is the unceasing praise of God; and by this word those who dwell on earth are admonished to glorify God. Now he glorifies God who praises him naturally; who honours him by his works, doing them for his sake; and who supplies his neighbour with matter for glorifying God by giving him a good example, according to that saying: “So let your light shine before men,” etc.; and who refuses the glory offered him, for God’s sake, saying: “Not to us, O Lord, not to us,” etc. And this is very difficult. Hence Gregory: “It is difficult not to desire human glory, but most difficult to reject it when offered.” He also glorifies God who often reflects that God, and not himself, is the author of his goods.

Therefore when Christ was born the Angels sang this, because he was to glorify the Father. Hence John 17.1: “Father, glorify thy Son, that thy Son may glorify thee.” Rightly is *Glory in the highest* sung to him, that is, by the highest, that is, by the Angels; that is, he is rightly glorified by the Angels for the repairing of the angelic ruin; and *peace* is sung, that is, announced, to men together with the Angels themselves.

Luke 2:14, in the mystical sense

Mystically. The highest are those who are on the lowest step of humility; and in these the Lord sits, and by these he is praised. Ps. 8: “Out of the mouth of infants,” etc.

Glory: the far-reaching proclamation of someone magnificent; above, 1.e: “My soul doth magnify the Lord.” Frequent fame with praise (Tully); Ps. 33: “I will bless the Lord at all times,” etc. Praise celebrated by the mouth of many; Ps. 116: “O praise the Lord, all ye nations,” etc. Bright joy with praise; Ps. 1: “Be glad in the Lord,” etc.

And on earth peace to men of good will: who receive the newborn Christ; not to those who, on hearing of his birth, *(fol. 142rb)* were troubled and persecuted him, like Herod (Matt. 2.c). For “there is no peace to the wicked, saith the Lord” (Isa. 48.d and 57.d).

Bernard: “The Angel so distinguishes that glory is to God, peace to men. But because the sons of Adam covet what is God’s, namely glory, they lose both peace and glory.” Isa. 42.b: “I will not give my glory to another.” Now two things are made known to us in this word: namely, what the fruit of good will is, and how easy it now is for man to have peace. The fruit of good will is peace; nor is this a small fruit. Hence the Gloss on the words “Peace upon Israel”: “In one word he says all good things.” On the contrary, there is no peace to the wicked; there is no wicked man who does not at least have an internal war, the higher part of reason accusing and condemning the lower. Peace is now easily had, too, since good will alone is enough for it. Hence Augustine: “Nothing is so easy to a good will as itself; and this suffices for God.” Most truly, then, did the Angels cry out: *Peace to men of good will*.

And note that a fourfold peace is given to men, which they needed because of the fourfold discord, or war, that they had. The first was between God and men, because of the transgression of the commandment. The second, between Angels and men, because of the casting out of Adam and Eve. Hence Gregory says: “When we were strangers to God, the Angels reckoned us strangers,” etc. Hence in a way they despised human nature; and so before they allowed themselves to be adored by men, but after the Incarnation not, as in Apoc., last chapter, b, and 19.b. The third war was between men and men, because of the rivalry of different laws. The fourth, between flesh and spirit, because of their mutual quarrelling: for first the spirit corrupted the flesh, and now the flesh corrupts the spirit.

The Son of God came, then, and made satisfaction to the Father for man, “becoming obedient unto death” (Phil. 2.a); and peace was made between God and men. Of which it is said, Isa. 25.b: “He shall make peace with me, he shall make bread for me.” And according to this he is called “mediator of God and men” (1 Tim. 2.b). He made peace in the war between Angels and men, because out of men themselves he repaired the angelic ruin, which they ask for in Ps. 50: “Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.” Of this it is said, Isa. 57.a: “Let peace come, let him rest in his bed,” etc.; “But draw near hither,” that is, to heaven, “you sons of the sorceress,” that is, men. Likewise in the same chapter, d: “I created the fruit of the lips, peace, peace to him that is far off,” that is, to man, “and to him that is near,” that is, to the Angel, “said the Lord.” According to this he is called Solomon, that is, the peacemaker. And the Gloss of Bernard says: “Because God and man is born, peace to men together with the Angels themselves is sung, is announced with joy; and glory to God, who is glorified by the Angels for our redemption and for their own restoration.”

Again, he made peace in the war between men and men, because he called all together into one Church and one faith. John 10.c: “And other sheep I have, that are not of this fold: them also I must bring … and there shall be one fold and one shepherd.” Eph. 2.c: “For he is our peace, who hath made both one.” According to this he is called the cornerstone: “Behold I will lay a stone in the foundations of Sion, a corner stone.”

Again, he made peace in the war between spirit and flesh, assuming both in himself in concord and bearing them peaceably. Hence Ps. 48: “Rich and poor together,” that is, spirit and flesh in concord in Christ. Of this

peace it is said in Ps. 75: “And his place is in peace.” Eph. 2.c: “Breaking down the middle wall of partition, the enmities in his flesh: making void the law of commandments contained in decrees; that he might make the two,” that is, spirit and flesh, “in himself into one new man, making peace.” According to this he is called Emmanuel (Isa. 7.c). So the peace of men was fully restored through Christ. Therefore Ps. 11 says: “Much peace have they that love thy law.”

Luke 2:15

And it came to pass, after the Angels departed from them: that is, after they withdrew themselves from their sight, going up

Into heaven: the business enjoined on them being completed. In this man is instructed not to cease until he has fulfilled what has been enjoined on him. Ps. 103: “Man,” that is, Christ, “shall go forth to his work, and to his labour until the evening.”

The shepherds said one to another: believing the words of the Angel. It is very fitting that shepherds bear witness to Christ, because he is the Lamb; and lambs and sheep and such things belong to shepherds.

(fol. 142va) Let us go over to Bethlehem, and let us see this word that is come to pass: for to see it is eternal life. John 17.a: “This is eternal life,” etc.

Which the Lord hath shewed to us. Note that this word “word” in Sacred Scripture is sometimes taken for a thing worthy of being told. Hence: “There was nothing (*verbum*) in my house that I have not shewed them,” that is, no precious thing, said Ezechias (Isa. 39.b). And so it can be expounded according to the letter: *Let us see this word that is come to pass*, that is, the thing that has been done; *which*, that is, which thing, *the Lord hath done and shewed to us* through the Angels. And of this there is no Gloss. Bar. 3.d: “He was seen upon earth.”

Otherwise: *Let us see this word that is come to pass*: that is, the Word of God, which has been made flesh; *which the Lord*, that is, the whole Trinity, *hath done*, made to be incarnate, that is, whose Incarnation the whole Trinity wrought, *and hath shewed to us*. The Gloss of Bede: “That which in the beginning was with the Father was made flesh, and so was shown to us, which in the Godhead could not be seen” (1 John 4.c: “No man hath seen God at any time”). But can the Word which has been made flesh be seen? It certainly can. The Gloss of Ambrose: “Because when the flesh of the Lord is seen, the Word is seen, which is the Son of God.” *Which the Lord*: Father and Son and Holy Spirit, *hath done*: that is, has decreed to be made flesh, and so, being made, has shown it. Note also that by *is come to pass* and *hath done* a twofold nature is intimated in Christ, namely spiritual and bodily, that is, soul and body, each having been made.

Luke 2:15, in the mystical sense

Let us go over to Bethlehem, etc. Mystically, the prelates of the Church are instructed here, who are signified by the shepherds. For as the shepherds at the word of the Angel went in haste to Bethlehem and afterwards returned to their flocks, so prelates ought sometimes to go into the rest of contemplation, to be refreshed there with heavenly bread, and afterwards to return to providing for their subjects. This Jacob showed of Lia, passing over to the embraces of Rachel and again returning to Lia. And therefore he is called by a twofold name, that is, Jacob and Israel.

But morally and allegorically together, by Bethlehem is designated the heavenly fatherland, which is the house of bread, the house of refreshment, because there the bread of life is eaten fully, to satiety. As is said, Ecclus. 15.a: “With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink.” Below, 14.d: “Blessed is he that shall eat bread in the kingdom of God.” Ps. 83: “Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.” Even to praise God is to eat bread, or to give thanks after eating. Isa. 65.c: “My servants shall eat,” etc.

To this Bethlehem one comes by a threefold passing over. The first passing is from vices to virtues; the second, from virtue to virtue; the third, from the world to the Father. And this threefold passing is signified here by the threefold passing of the children of Israel. The first of these was from Egypt into the desert through the midst of the Red Sea. The second was through the desert, from place to place. The third was from the desert into the land of promise through the midst of the Jordan.

The first is the passing from the state of sin to penance, through contrition and confession. For the Red Sea signifies contrition and confession, through which one passes to satisfaction: the sea is the bitterness which is in contrition; the redness is the blushing which is in confession. And of this Red Sea it is said in Ps. 135: "Who divided the Red Sea into parts," because both contrition and confession ought to be made with discernment and one by one, not in general but in particular, as the sins were. Hence Ps. 6: "Every night I will wash my bed." Of this passing, Cant. 3.c: "Who is she that goeth up by the desert," that is, into the desert of penance, "as a pillar of smoke," that is, humbly and devoutly, "of aromatical spices, of myrrh, and frankincense," that is, with bitterness of heart and devotion of prayer.

The second passing is through the desert of penance, that is, the progress from virtue to virtue. This is the passing from the Red Sea to the Jordan, where many hindrances met them, as appears in the book of Numbers. But in particular three are set down there which were the greater, namely three kings who wished to hinder the passage of the children of Israel. The first was Edom, from whom they asked passage, saying reasonably enough: "We beseech thee that we may have leave," etc. To whom Edom answered: "Thou shalt not pass *(fol. 142vb)* by me" (Num. 20.c). The second king was Sehon the Amorrhite, to whom Moses sent word: "I beseech thee that I may have leave to pass," etc. (Num. 21.e). The third king is Og, king of Basan, to whom Moses sent no messenger, because he had come out to meet him to fight against him (Num. 21.g). Against the first the children of Israel did not fight, but turned aside, and passed by going around his land, as the Lord commanded; but the second and third they slew.

Edom is interpreted "bloody," and signifies the flesh, which, although it denies passage through itself, is yet not to be slain but prudently turned aside from. Again, by Edom are signified kinsfolk, who in many cases are the first to hinder entrance into the land of promise; and these are to be prudently avoided, also by the examples of the holy Fathers. Sehon is interpreted "useless shoot," or "useless address," and signifies the world, which also denies passage through itself, as does the flesh. Og is interpreted "gathering" or "hidden," and signifies the devil, who gathers hidden things, that is, sins; of which it is said in Ps. 16: "Their belly is filled from thy hidden stores." These two the Lord commands to be utterly overcome and slain.

And then follows the third passing, by which, the desert having been crossed, the Jordan is crossed and the land of promise entered, that is, the eternal fatherland, which is truly the house of refreshment. The Jordan, that is, "lowly descent," signifies death, through which one must pass before coming to Bethlehem. Of the second passing it is said, Cant. 6.d: "Who is she that cometh forth as the morning rising?" Of the third it is said, Cant. 8.a: "Who is this that cometh up from the desert, flowing with delights?" There follows:

Luke 2:16

And they came with haste: supply, the shepherds;

And they found Mary and Joseph: the ministers of the Nativity,

And the infant: Christ, already born a man, *lying in the manger*.

Luke 2:17

And seeing, they understood of the word, etc. This can be construed in two ways. First thus: *And seeing* this concerning the child, *they understood of the word that had been spoken to them*: that is, they understood that what had been said to them had been said of the Word, that is, of the Son of God. And the sum is: seeing

fulfilled concerning the child the things that had been said by the Angels, they understood the child to be the Son of God. And this distinction and meaning is fittingly enough drawn from that Gloss of Bede: “In right order, through the knowledge of the Nativity,” that is, of the humanity, “they came to the knowledge of the Word,” that is, of the Godhead.

It can be construed otherwise: *seeing* the flesh, for the Gloss supplies what is lacking in the letter; seeing, I say, the flesh, *they understood of the Word,* that is, they understood concerning the Son of God, *what had been spoken to them concerning this child*.

Luke 2:18

And all that heard: from the Angels,

Wondered; and at those things that were told them by the shepherds. They wonder both at the mystery of the Incarnation and at so great a testimony of the shepherds, who would not know how to invent unheard-of things, but preached true things with simple eloquence.

Luke 2:16–18, in the mystical sense

And they came with haste, etc. Bede: “The presence of Christ is not to be sought with sloth.” Heb. 4.e: “Let us hasten therefore to enter into that rest.” Jer. 48.b: “Cursed be he that doth the work of the Lord deceitfully.”

And they found Mary, etc. Mary is penance; Joseph, “increase,” that is, progress in the virtues. With these and through these is found Jesus, an infant in the manger, God in the flesh, to find whom is to find life. Or Jesus in the manger is salvation in the sacred word. John 5.f: “Search the scriptures, for you think in them to have life.”

And seeing, they understood of the word that had been spoken to them concerning this child. Seeing, in the fatherland we shall understand concerning the child Jesus whatever we now have heard of him. Ps. 47: “As we have heard, so have we seen, in the city of our God.” Nay more, we shall see what is told us. 3 Kings 10.a: “The report is true, which I heard in my own country, concerning thy words, and concerning thy wisdom. And I did not believe them that told me, till I came myself, and saw with my own eyes, and had proved that the half hath not been told me.” There are many. 3 Kings 10.a: “And when the queen *(fol. 143ra)* of Saba saw all the wisdom of Solomon, and the house which he had built, and the meat of his table, and the apartments of his servants, and the order of his ministers, and their apparel, and the cupbearers,” etc., “she had no longer any spirit in her.” There follows:

Luke 2:19

But Mary kept all these words, pondering them in her heart. In this word great discretion in the Blessed Virgin is noted. The Gloss of Ambrose: “Mary, chaste no less in mouth than in body, divulges to no one the secrets that she knew, but, searching in silent heart, reverently awaits the fitting time at which God would have these things made known.” According to that saying, Eccles. 3.b: “A time to keep silence, and a time to speak.” Ecclus. 20.a: “A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.” James 1.c: “Let every man be swift to hear, but slow to speak,” etc.

Pondering in her heart: not only the words but also those deeds which she had seen fulfilled in her regard, together with the things which she had read in the prophets as to be fulfilled. For as it had been said to her by the Angel, “Behold thou shalt conceive in thy womb, and shalt bring forth a son” (above, 1.c), Isa. 7.c had foretold: “Behold a virgin shall conceive, and bear a son.” She saw herself sprung from the stock of David; and this agrees with the prophets: Isa. 11.a: “There shall come forth a rod out of the root of Jesse”; Ps. 131: “Of the fruit of thy womb I will set upon thy throne.” Again, that she had conceived of the Holy Spirit in Nazareth; and this agrees with that: “He shall be called a Nazarene” (Isa. 11.a, according to another reading).

Again, that she had given birth in Bethlehem: Mal. 5.a: “And thou, Bethlehem Ephrata, art a little one among the thousands of Juda.” For these testimonies she had read in different prophets.

She compares, then, the words of the prophets with the deeds, and in all she has proofs of faith. But if Mary learns from shepherds, we ought to learn from priests. Ecclus. 6.d: “Stand in the multitude of the ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God.” Again, if Mary keeps silence before the Apostle’s precept, we, after the Apostle’s precept, ought rather to be taught than to teach (1 Tim. 2.d and 1 Cor. 14.g). There follows:

Luke 2:20

And the shepherds returned, glorifying and praising God, for all the things they had heard: from the Angels,

And seen: in Bethlehem,

As it was told unto them. The Gloss: in this they glorify God, that they find things no otherwise than had been told them. Or: as had been told them by the Angels, they render praise and glory to God; not that the Angels had commanded them to praise, but the Angels, by praising, offer the form of their own devotion when they say, “Glory to God in the highest,” etc.

Luke 2:20, in the moral sense

So the shepherds of souls ought to go over to Bethlehem, that is, to Paris, to be refreshed there with the bread of heavenly doctrine, and afterwards to return to their own, to refresh their sheep with the bread which they bought at Paris; like the dove which, sent out from the ark, returned to the ark carrying in its mouth a bough of green olive (Gen. 8.b). But many are like the raven, which, sent out, has not yet returned; perhaps because they did not find Mary, the star of the sea, and Joseph, the increase of the virtues, and therefore not Jesus either; and so, if ever they return, they return empty. Jer. 14.a: “The nobles sent their inferiors to the waters: they came to draw, they found no water, they brought their vessels back empty.” Note the Gloss of Bede: “So spiritual men,” etc. There follows:

Part 18: Luke 2:21

the circumcision of the Lord; the threefold circumcision; the eight days; the name Jesus; why Mary willed to be purified

Luke 2:21

And after eight days were accomplished, etc. The third part of the chapter, in which Luke treats of the circumcision of the child, who, although he did not need it, yet willed to be circumcised, for many reasons.

The first is for the confuting of heretics and the defence of the Law. For he knew that there would be heretics who would condemn the Law; therefore he willed to fulfil it. Matt. 5.b: “I am not come to destroy the law, but to fulfil.” Gal. 4.a: “God sent his Son, made of a woman, made under the law.” And it is to be noted that, according to Bernard, the Lord gave two laws: one to Adam, the other to Abraham, namely circumcision. The first was for caution, this one for healing. There: “Of the tree of knowledge of good and evil thou shalt not eat”—the prohibition was made to Adam lest superfluity should creep in. But here a cutting off has now been introduced, so that by the remedy of the sacrament even what had crept in *(fol. 143rb)* might be taken away.

The second reason why he willed to be circumcised is for our instruction: that as he was first circumcised and afterwards baptized, so we may ascend from lesser things to greater. For circumcision is done in a part, baptism in the whole. 1 Cor. 13.c: “When that which is perfect is come, that which is in part shall be done away.” Gal. 3.d: “The law was our pedagogue in Christ.”

The third reason is for the showing of his humility. Hence blessed Bernard says that the Lord in the Incarnation was made a little less, because he was marked with the brand of a thief. Hence Ps. 16: “For the sake of the words of thy lips, I have kept the ways of thieves,” according to another reading. Bernard: “Having no trace of a wound, he did not refuse the binding of a wound. Not so the wicked, not so; thus does the perversity of human pride act: we blush at the binding of wounds, we who sometimes even glory in our wounds. He who is without sin did not disdain to be reckoned a sinner; we both wish to be sinners and do not wish to be thought so.”

The fourth reason is an example calling us to spiritual circumcision. Deut. 10.d: “Circumcise therefore the foreskin of your heart,” etc.

The fifth reason is to show us fellowship. Hence Bernard: “The lover and commender of fellowship, how should he desert it?” Heb. 2.d: “It behoved him in all things to be made like unto his brethren.”

The sixth reason is the figure of the general circumcision which will take place on the day of judgment, of which 1 Cor. 15.g: “When this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.” Hence, according to the sacred expositors, circumcision was a figure of the circumcision that will take place when in the resurrection we shall be circumcised from all guilt and punishment, and of the spiritual circumcision which is to take place in the present. This is twofold: one inward and the other outward. These two kinds of circumcision are made known to us in Ezech. 44.b, where it is read thus: “Let all your wicked doings suffice you, O house of Israel: in that you bring in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary.” And afterwards: “No stranger uncircumcised in heart,” etc.

Luke 2:21, in the moral sense

Circumcision is threefold. The first is of harmful things, that is, of sins, which is partly inward, partly outward, according to the diversity of sins; the second, of superfluous things; the third, of necessary things; and these belong to outward circumcision.

The first is that of penitents, who circumcise themselves from sins and the circumstances of sins. Jer. 4.a: “Be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Juda, and ye inhabitants of Jerusalem.” To this circumcision belongs also the circumcision of the ears, the nostrils, the eyes, the hands and of all the members. Of this circumcision we have Isa. 33.c: “Which of you can dwell with devouring fire?”—that is, with God, for “God is a consuming fire,” consuming, I say, the rust of malice. And it is added: “He that walketh in justices”—behold the circumcision of the feet—“and speaketh truth”—behold the circumcision of the tongue—“that casteth away avarice by oppression, and shaketh his hands from all bribes”—understand: of mouth, of hand and of office—“that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no evil. He shall dwell on high.”

This circumcision is signified by the circumcision commanded to Abraham, who circumcised himself and his sons (Gen. 17.d). And it makes for the commendation of this spiritual circumcision that the Lord willed the precept of circumcision to be observed so strictly; hence it is said in the same place: “The male, whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people.” He willed males to be circumcised to show that our good works need circumcision, since they are not purely good. Hence Gregory: “Our good things are not purely good, but our evil things are purely evil.” Hence evil works are not to be circumcised but to be cut off. Hence John 15.a: “Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit.”

The second circumcision, namely of superfluous things, is that of men of the cloister, *(fol. 143va)* who cast away from themselves all temporal things, keeping nothing of their own. Of which 1 Tim. 6.b: “Having food, and wherewith to be covered, with these we are content.” Deut. 21.b: “If thou go out to fight against thy

enemies, and the Lord thy God deliver them into thy hand, and thou lead them away captives, and seest in the number of the captives a beautiful woman, and lovest her, and wilt have her to wife, thou shalt bring her into thy house: and she shall shave her hair, and pare her nails, and shall put off the raiment, wherein she was taken."

Three things are touched on here which are cast off on entering the temple. The first is the hair, which clings to the head, that is, one's own judgment and one's own will, which are in the mind: these the vow of obedience casts off. The second is the nails, which cling more to the flesh, that is, carnal concupiscences, which the vow of continence casts off. The third is the raiment, that is, the love or possession of temporal things, which the vow of poverty casts off.

Antiochus, that is, the silence of poverty, forbids this circumcision to be done (1 Mach. 1.f). And many believe him, who turn this circumcision into a foreskin: they are poor in the world and circumcised from all riches, and they enter the cloister to become rich, that is, uncircumcised. Of these Sichem bears the figure (Gen. 34.c), who circumcised himself so as to enjoy more freely the embraces of Dina, which is interpreted "this cause." Against these and all monks who hold property the Apostle says, 1 Cor. 7.d: "Is any man called, being circumcised? let him not procure uncircumcision." Even the Abbot ought to be circumcised; hence also Timothy, before he became a prelate, was circumcised (Acts 16.a).

The third circumcision is that of the Martyrs, who for God's sake cut away from themselves not only harmful things, not only superfluous things, but even necessary things, that is, expose their bodies to death. Of which Rom. 7: "Unhappy man that I am, who shall deliver me from the body of this death?" etc. So were the seven brothers circumcised (2 Mach. 7.d).

This threefold circumcision was signified in Exod. 4.f, where it is said: "Sephora took a very sharp stone," etc. The sharp stone is penance; sharper, the vow of the cloister; sharpest, that of the Martyrs, for love of which the martyrs cast away from themselves the foreskin of their flesh.

Now the Lord willed circumcision to be made in the member appointed for generation for two reasons. First, because concupiscence had raged more in that member. Secondly, to intimate that the member which is appointed for spiritual generation greatly needed circumcision. The member appointed for spiritual generation is the tongue; for to spiritual generation, which is most clean, a noble member had to be appointed; but the member appointed for carnal generation, which is unclean, is unclean. And the tongue greatly needs circumcision, because, as is read in Prov. 18.d: "Death and life are in the power of the tongue." Hence Bernard: "If life alone came from the tongue, there would be no need of circumcision; if death alone, there would be need not of circumcision but of cutting off." Again, Ecclus. 22.d: "Who will set a guard before my mouth, and a sure seal upon my lips?" Bernard: "Well does he say *a sure seal*, so that neither should eternal closure condemn life-giving edification, nor, again, deadly ruin obtain free egress."

Now the Lord willed to be circumcised on the eighth day. First, for obedience, because so the Lord had commanded Abraham, Gen. 17.b: "An infant of eight days old shall be circumcised among you." Secondly, for the figure, because in the eighth age there will be the general and universal resurrection, which is figured by this circumcision. Thirdly, as a sign that spiritual circumcision is to take place through eight virtues, of which it is said in 2 Pet., b: "Minister in your faith, virtue," etc. Fourthly, for our teaching. For in this he taught that at the beginning of his life each one ought to be circumcised and formed in good morals; and this for three reasons. The first, because good habituation is useful. Lam. 3.d: "It is good for a man, when he hath borne the yoke from his youth." The second, because a man does not easily depart from what he learned in his infancy. Prov. 22.a: "A young man according to his way," etc. The third, because, as soft wax can be shaped, so the age of infancy can be disciplined. Ecclus. 7.c: "Hast thou children? instruct them, and bow down their neck from their childhood." *(fol. 143vb)* Likewise 30.b: "Bow down his neck while he is young," etc.

The days, according to blessed Bernard, are eight. The first is the day of justice, on which a man is born, when the sun of justice, having risen in the soul, lights up the darkness of sins and sets before the inner eyes the dreadful judgment of God, adding to the terror the short number of days and their uncertain end. This plainly is the evening, at which weeping shall have place. But the morning joy must needs be added, so that the Lord may make us hear his mercy in the morning; for so of evening and morning is made one day. And this day is the day of justice, rendering to each what is his own: to us misery, to God mercy. On this day the child is born.

The second day is that of prudence. On this he takes notice and chooses to flee from the present wicked world, saying with the prophet: “I have hated the assembly of the malignant,” etc. But this is not yet enough. For perhaps he wished to choose solitude, not attending enough to his own weakness. Therefore the third day is necessary, which is that of fortitude. On this day he chose a community, which by its strength is “terrible as an army set in array.” But “woe to him that is alone, for when he falleth, he hath none to lift him up.” Therefore after “I have hated the assembly,” etc., David adds: “I will wash my hands among the innocent.”

Then let the day of temperance dawn, that he may seek how the incontinent movements of pleasure and the stiff neck of pride may be bridled. Then it is necessary that the day of patience should shine forth, by which you embrace with silent conscience all hard and rough things, in your own reflection always taking the master’s side against yourself as far as you can, and labouring to accuse yourself in all things and rather to excuse him.

“But now in this I think you must beware of pride. Ps. 61: ‘But be thou, O my soul, subject to God: for from him is my patience.’ Does it not seem to you that, on the occasion of patience, the temptation of pride has risen up? Therefore the day of humility is necessary.

“Then the day of devotion, in which nothing is laborious, but all is sweet. And this day belongs to few. If anyone seems to have it, let him not straightway trust himself—this is especially necessary if he is a novice and has not ascended by the steps already mentioned; for the kind Lord is wont to entice the faint-hearted with caresses. But let those who are such know that this grace has been lent, not given. And this is to be feared by one who does all things with such devotion: lest, while he follows his affection, he destroy his body by immoderate exertion. Therefore the light of discretion is necessary, which is the mother of the virtues and the consummation of perfection.

“This is the eighth day, on which the child is circumcised, so that neither more nor less be done. But since this bird is rare on earth, let the virtue of obedience, brethren, supply in you the place of this discretion, so that you do neither more nor less nor otherwise than has been commanded.”

His name was called Jesus: that is, Saviour, to intimate that he saves only those who are spiritually circumcised. Gen. 17.b: “The male, whose flesh of his foreskin,” etc. Isa. 48.b: “Israel whom I call, I am he.” Isa. 65.c: “He shall call his servants by another name.”

Which was called by the Angel, before he was conceived in the womb. Eccles. 6.d: “He that shall be, his name is already called.” Isa. 62.a: “Thou shalt be called by a new name, which the mouth of the Lord shall name.”

The purification of Mary: introduction to Luke 2:22

And after, etc. After the circumcision of the child, the Evangelist adds the purification of the mother. But he passes over the coming of the Magi, which took place between the circumcision and the purification, because Matthew related it fully (Matt. 3). For the Evangelists knowingly *(fol. 144ra)* pass over certain things which they knew had been handed down by others. He passes over also the Lord’s flight into Egypt, which took place after the purification, after Herod understood that he had been mocked by the Magi.

He goes on, then, to the purification of the mother: not that there was anything in her to be purified, but so that she might act according to the custom of the Law, which commanded (Lev. 12.a) that a woman who, having received seed, had borne a male child should be unclean for seven days, separated from the company of men; and on the eighth day the infant should be circumcised; and afterwards for thirty-three days the woman should remain in the blood of her purification, abstaining not from the company of men but from entering the temple; and so on the fortieth day the child was offered in the temple, and gifts for him. But if she had borne a female, she was unclean for fourteen days, and on the eightieth day she was purified with a like offering.

It is plain, then, that the Blessed Virgin was not bound by this law, because she did not give birth having received seed. Hence Bernard: "Do you think that Moses, about to say that a woman who had borne a son was unclean, did not fear to incur the crime of blasphemy against the mother of the Lord, and therefore set down beforehand: *having received seed*?" Although, then, the Blessed Virgin had no need, she yet willed to be purified as the Law commanded, for many reasons.

First, as an example of true humility. For this is true humility, which does not wish to be proclaimed humble but to be reckoned vile, as blessed Bernard says. Secondly, for the heaping up of obedience, which does more than it is bound to do. Matt. 5.g: "Give to him that asketh of thee, and from him that would borrow of thee turn not away." Blessed Bernard: "Truly, Blessed Virgin, you have no cause, nor have you any need of purification; but did your Son have need of circumcision? Be among women as one of them, for your Son too is thus in the number of children." Thirdly, as an example of fellowship, by which she wished to conform to the ways of others in lawful and honourable things. Fourthly, as a sign of what was to come and what was to be done. For the conception of Mary signifies the conception of the faithful soul, whose bridegroom is Christ. John 3.d: "He that hath the bride, is the bridegroom." Osee 2.d: "I will espouse thee to me in faith." The seed of the bridegroom is grace, by which the soul will be made fruitful. Isa. 6.d: "That which shall stand therein, shall be a holy seed." From this seed sons are born, that is, holy desires, good purposes, good works. Ps. 127: "And mayest thou see thy children's children." And as Mary willed to be purified, though she had no need, so after the bringing forth of good works the soul ought to reckon itself unclean. Job 9.d: "I feared all my works, knowing that thou didst not spare the offender." And below: "If I be washed as it were with snow waters, and my hands shall shine ever so clean: yet thou shalt plunge me in filth."

Luke 2:21, according to the letter

Let us come to the letter. *And after eight days were accomplished, that the child should be circumcised*. At the Nativity it is said: "Her days were accomplished (*impleti*), that she should be delivered." At the circumcision it is said: *were accomplished* (*consummati*), because in the octave of the resurrection circumcision was consummated, from all corruption and misery, which is signified by this carnal circumcision.

Part 19: Luke 2:22–26

the presentation in the temple; the offering of turtledoves or young pigeons; Simeon, just and devout; "He should not see death"

Luke 2:22

Let us expound the letter, then, thus: *And after the days of her purification were accomplished*. The interlinear Gloss: of Mary, or of the Lord; that is, so that the purification may be understood to be through him and through poverty itself.

According to the law of Moses: Lev. 12.

They carried him to Jerusalem, to present him to the Lord: that is, to offer, or consecrate, him;

Luke 2:23

As it is written in the law of the Lord: Lev. 12. This is against the heretics who condemn the Law.

Every male opening the womb. Exod. 13.b: “Every thing that openeth the womb … to the Lord.” Num. 18.c: “Whatsoever first cometh forth from the womb.” Hence: *opening the womb*: that is, first opening it, or opening it for others. Deut. 15.d: “Thou shalt not work.” Gen. 38.g: “Why is the partition divided for thee?” Bede: “The Evangelist speaks according to the custom of birth, not because the Lord, entering or leaving the lodging of the womb, had taken away her virginity.” Ezech. 44.a: “This gate shall be shut, it shall not be opened, and no man shall pass through it: because the Lord the God of Israel hath entered in by it, and it shall be shut for the prince.”

Every male, etc. The Gloss: “Every firstborn both of man and of beast,” etc. “And they shall be offerings for the use of the priests,” who had the firstborn of man redeemed, and in the same way had every unclean animal redeemed, that is, exchanged for something else. And understand this only of what was unclean for eating, not for offering. There follows in the Gloss: “That the priest should cause the firstborn of man”—supply, unless he were of the tribe of Levi—“to be redeemed, and in the same way every unclean animal,” etc. Against this is Deut. 23.d: “Thou shalt not offer the hire of a strumpet, nor the price of a dog.” Answer: what is said here is understood of what is unclean for eating, but not for offering.

Shall be called holy to the Lord: that is, shall be offered to the Lord and shall be holy. Hence every firstborn of the animals belonged to the priest; the firstborn of unclean animals was exchanged for something else, or killed; but the firstborn *(fol. 144rb)* of the Levites belonged to the Lord for ever, because it was brought back home, and after it reached adult age it served the Lord in the temple. Other firstborn were brought to the temple and offered to the Lord, and by that very offering became the Lord’s; but they were redeemed with five sicles (Exod. 13.c and Num. 18.c). But whether only the firstborn were offered is not expressly stated.

Luke 2:22–23, in the moral sense

And after, etc. Mary signifies the active and the contemplative life together; for she is called “star of the sea”: the star belongs to the contemplative, the sea to the active. Now the active life ought to be purged of the filth of works, of the uncleanness of affections, of the foulness of thoughts. These three are spoken of in Isa. 1.e: “Wash yourselves”—supply, from the uncleanness of affections—“be clean,” that is, persevere in it; “take away the evil of your devices,” as to the foulness of thoughts; “cease to do perversely,” as to the filth of works. And this threefold purging signifies the raising of the three dead. The first of them is raised in the house (Mark, d); the second on the way (below, 7.c); the third in the sepulchre (John 11.f). This threefold raising Jesus performs daily, when he cleanses from three sins.

This purging is done through confession; hence in 1 Mach. 4.e the temple is purged by Judas and his companions. Again, it is done through tribulation. Mal. 3.a: “And he shall sit refining,” etc. Again, it is done through compassion, or the giving of alms. Below, 11.f: “Give alms; and behold, all things are clean unto you.” Again, it is done through fear. Ecclus. 1.c: “The fear of the Lord driveth out sin.”

Again, the contemplative life is purged in affections and thoughts only. Hence Ps. 76: “I meditated in the night with my own heart: and I was exercised and I swept my spirit.” By his saying “I was exercised and I swept my spirit” the purging of affections and thoughts is noted. Josue 17.d: “Thou shalt not have one lot only. But thou shalt go up to the mountain,” namely of contemplation, “and shalt cut down and clear out spaces for thyself to dwell in,” by fleeing all worldly things.

They carried him to Jerusalem, etc. In this a pattern is given to parents, that they should offer their sons to the Lord by bringing them up religiously, namely by instructing them in the faith and forming them in morals. Ecclus. 7.c: “Hast thou children? instruct them,” etc. Lev. 15.d: “You shall teach the children of Israel to take heed of uncleanness, that they may not die in their filth, when they shall have defiled my

tabernacle that is among them." Prov. 4.a: "For I also was my father's son, tender, and as an only son in the sight of my mother: and he taught me." But many rather offer them to the devil, by adorning them and imbuing them with wicked pursuits. Hence Ps. 105: "And they sacrificed their sons and their daughters to devils."

Note: here Jesus is carried to Jerusalem; and in Matt. 2.c he is carried into Egypt; in Matt. 4.a he is led into the desert; ibid., 4.b, he is carried onto a very high mountain; likewise in the same chapter, 4.a, he is carried onto the pinnacle of the temple. Jerusalem is the contemplative life, where there is truly the vision of peace. Egypt is the active life, where there is grief and trouble; hence John 16.g: "In the world you shall have distress: but in me peace"; and below, 20.g, Mary sits at the Lord's feet and hears him, but Martha is careful and troubled about many things. The desert is the cloister, where there is fasting and the devil is overcome. The high mountain is the summit of prelacy. The pinnacle of the temple is the master's chair; for from there the priests taught the people. In these five places, then, is Jesus, that is, salvation; hence in these places Jesus is to be sought.

But see who carried Jesus to Jerusalem, and into Egypt, and into the desert, and who onto the mountain and onto the pinnacle. Surely Mary and Joseph carried him to Jerusalem and into Egypt, that is, the star of the sea and increase, that is, faith and charity. But the Holy Spirit led him into the desert. Onto the mountain, however, and onto the pinnacle the devil carried him.

Therefore both prelates and masters must fear lest the devil have carried the former onto the mountain of prelacy and the latter onto the master's chair. Hence Mary, weeping and grieving, said to the Lord: "They have taken away my Lord, and I know not where they have laid him" (John 20.f)—whether on the mountain or on the pinnacle. But sometimes the Lord too carries onto the mountain and onto the pinnacle, because he makes some prelates and some masters. Hence in 4 Kings 2.a the sons of the prophets say to Eliseus: "Dost thou know that this day the Lord will take away thy master from thee? And he answered: I also know it: hold your peace." But surely few can know this. Hence the sons of the prophets themselves, when Elias had been taken up, said to Eliseus: "Behold, there are with thy servants fifty strong men, that can go, and seek thy master, lest perhaps the spirit of the Lord hath taken him up and cast him upon some mountain, or into some valley."

Luke 2:23 (continued)

As it is written in the law of the Lord. This is against the half-learned, who make not the Law but their own sense their guide and master. Gal. 3.d: "The law was our pedagogue in Christ, that we might be justified by faith." And Matt. 2.b: the star led the Magi as far as Jesus.

Every male, etc., *shall be called holy to the Lord*. The firstborn are the beginnings of good works, which first break forth from the womb of the mind, that is, from free will; and they ought to be sanctified to the Lord, that is, ascribed to his grace. As a sign of this the firstfruits are offered to him (Num. 18.c). Phil. 2.b: "For it is God who worketh in you, both to will and to accomplish, according to his good will."

[In the margin: *(fol. 144va)* It may be that those born later were also offered, and that offerings of another kind were made for them than for the firstborn.]

Luke 2:24

And above, *they carried him to Jerusalem*, to offer a sacrifice *according as it is said in the law of the Lord* (Lev. 12):

A pair of turtledoves, or two young pigeons. This was the offering of the poor, who could not have a lamb, which was the offering of the rich, as is said in Lev. 12. One turtledove was for a holocaust, and the other for sin, which went to the share of the priest, who prayed for the woman, and so she was cleansed. But why does

he not say “young turtledoves,” as he says “young pigeons”? Bernard: “He commands not young turtledoves but young pigeons to be offered, because it was fitting that a wanton bird should be offered for the Saviour at an age at which it was not apt for wantonness.”

Exod. 13.a: “Sanctify unto me every firstborn that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine.” Hence Isa. 26.b: “Thou hast wrought all our works for us.”

A pair of turtledoves, or two young pigeons. This was the offering of the poor, who were not able to offer a lamb, which was the offering of the rich. Note that a certain Gloss, “The dove,” etc., plainly says that both were to be offered together, namely a turtledove and a pigeon. Again, another Gloss, “Morally, whoever,” etc., seems to hold that females were offered in the temple as well as males; which is nevertheless not true, because it is not read that females were presented in the temple. But the moral sense has loose reins and goes beyond the history.

Bernard: “Who will grant me that so great a majesty should deign to receive my offering? I have two mites, Lord—I mean body and soul—that I may offer them perfectly to thee in a sacrifice of praise. For it is good for me, and far more glorious and more useful, to be offered to thee rather than to be left to myself; for my soul is troubled within me.” Again: “To the Lord who was to die the Jew offered dead victims; but now, ‘As I live, saith the Lord, I desire not the death of the sinner, but rather that he be converted and live.’ God does not will my death; and shall I not gladly offer him my life?”

And note that for three reasons we ought gladly to offer our life. The first is that he does not will our death, which we deserved; as one justly condemned to death before some secular prince would gladly be willing to give his life. The second reason is that he gave his own life for us. Hence Bernard: “For whom ought I more justly to live than for him without whose death I should not live? Justly does he claim my life for himself, who laid down his own for mine.” The third, that for this wretched life he will give us a blessed life.

Luke 2:24, in the mystical sense

Mystically: by the lamb that was offered is signified innocence; and he who can offer this to God is truly rich, not with vain but with true riches, of which it is said, Prov. 13.b: “The ransom of a man’s life are his riches.” By the dove, which flies in flocks, is signified the active life; by the solitary turtledove, the contemplative life. Luke sets down these two to intimate that offerings from either life are acceptable to God. And he sets them down disjunctively, not conjunctively, to intimate that either suffices for salvation, and to show that they please God equally. Hence Bede: “Luke deliberately does not determine which birds they offered, lest he should prefer one life to the other.”

Each bird, that is, the turtledove and the dove, has a moan for its song. By the two turtledoves, then, is signified the twofold moaning of contemplatives. The first of these is the moaning of love. Cant. 2.b: “Stay me up with flowers, compass me about with apples: because I languish with love.” The second moaning is that of devotion. Rom. 8.e: “The Spirit himself asketh for us with unspeakable groanings.” By the two doves is signified the twofold moaning of those in the active life. The first of these is the moaning of sorrow for one’s own sins. Ps. 37: “I am afflicted and humbled exceedingly: I roared with the groaning of my heart.” Likewise elsewhere: “I have laboured in my groanings,” etc. The second is the moaning of compassion for the sins and miseries of others. Lam. 1.b: “All her gates are broken down,” namely of Jerusalem, “and therefore her priests sigh.” Job 26.b: “Behold the giants,” that is, the prelates, “groan under the waters,” that is, under the cares and anxieties of temporal things by which those of the active life, and above all prelates, are weighed down. This fourfold moaning the poor ought to offer, who cannot offer innocence. There follows:

Luke 2:25

And behold there was a man in Jerusalem named (fol. 144vb) Simeon. The Lord, knowing that he would have many teachers against him, brought forward many witnesses of his Incarnation: first, Mary and Joseph; secondly, the Angels; thirdly, the shepherds; then the kings; fifthly, the aged Simeon and Anna. All these bore witness to him when born. But John and Elizabeth gave their witness to him not yet born but conceived; while the Prophets and Patriarchs from the beginning of the world, by deeds and words, foretold him neither conceived nor born, but to be conceived and to be born and to suffer. And the Apostles preached him everywhere born, suffered and glorified. All these were witnesses of the Lord's dispensation. Hence of all of them Isaiah says, 43.b: "You are my witnesses, saith the Lord."

And this man was just and devout. With difficulty, as Bede says, is justice kept without fear—not servile but filial fear—because the just man, the more he loves God, the more carefully he avoids offending him. Ecclus. 1.c: "He that is without fear, cannot be justified." And rightly is he called just, who desired his life to be prolonged rather for the sake of seeing the deliverance of his people than for himself. For if he looked only to his own salvation, he would desire to be dissolved and to be with Christ; but he longed to see the consolation of the Jewish people, that it might be freed through Christ from the dominion of Herod. Hence it is added:

Waiting for the consolation of Israel: in the distresses and exactions by which the people was oppressed by Herod.

And the Holy Ghost was in him. In three things Simeon is commended here. As regards his neighbour he is called just; as regards God, devout; as regards himself it is said, *and the Holy Ghost was in him*.

In him a pattern is given to every priest of what he ought to be. For he ought to be a *man*, through meekness. Matt. 5.a: "Blessed are the meek: for they shall possess the land," that is, the Church. Gal. 6.a: "If a man be overtaken in any fault," etc. Ps. 89: "For mildness is come upon us: and we shall be corrected." Secondly, he ought to be *Simeon*, that is, "hearing sorrow," through compassion. Hence the bridegroom in Cant. 7.b says to his bride, that is, to the Church: "Thy eyes," that is, the priests, "like the fishpools in Hesebon," that is, in the girdle of sorrow, "which are in the gate of the daughter of the multitude." Ezech. 3.d: "And I came to them of the captivity … and I sat where they sat: and I remained there seven days mourning in the midst of them." Thirdly, he ought to be *just*; otherwise meekness and compassion would breed laxity. Wisd. 1.a: "Love justice, you that," etc. But since justice is kept with difficulty without fear, as Bede says, therefore, fourthly, he ought to be *devout*. Ecclus. 27.a: "Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown." Fifthly, he ought to be solicitous for the common good; hence it is said here: *waiting for the consolation of Israel*. Acts 20.f: "Take heed to yourselves, and to the whole flock." Such was Paul, 1 Cor. 6.c: "For whereas I was free as to all, I made myself the servant of all, that I might gain the more." And elsewhere: "Not seeking that which is profitable to myself, but to many." Sixthly, he ought to be a dwelling of the Holy Spirit through humility, because "God giveth grace to the humble" (James 4.b). Hence it is said, *And the Holy Ghost was in him*. Isa., last chapter, a: "To whom shall I have respect, but to him that is poor and quiet?"

Luke 2:25, in the mystical sense

And behold there was a man in Jerusalem named Simeon. Jerusalem, which is interpreted "vision of the Father," signifies the eminence of the cloistered life, from which can be seen the beauty of the heavenly peace, into which the people of God ascends. But those who are in the depths of the secular life cannot see things that are far off. And Simeon bears the figure of good religious; and six things are said of him here which ought to be in a good religious.

The first is that he be "hearing sadness," which is what the name Simeon means: he ought gladly to hear the things that stir to penitential mourning, and not those that stir to laughter. For blessed are not those who laugh, but those who mourn. In this name Simeon, then, the love of discipline is made known to us. The second is the love of obedience, which is noted at *just*. In common speech he is called just who wishes to

have nothing of another's. He, then, is just who wishes to have nothing of himself, whom he alienated from himself when he entered the cloister. Hence Bernard: "You who once committed the care of yourselves to us, why do you again meddle with yourselves?" The third is fear; hence *devout*. He is devout whom the fear of the Lord has taken hold of, as is read of Christ: "And he shall be filled with the spirit of the fear of the Lord." There follows:

Waiting for the consolation of Israel: that is, the consolation which the faithful man, who sees God by faith, ought to wait for. For he does not seem to believe that God is the God of all consolation who cares nothing for his consolation and seeks vain consolations, since these two are not had together. Bernard: "Divine consolation is delicate, and is not given to those who admit another."

And the Holy Ghost was in him. Here is noted the desire of making progress; because, according to Bernard, good will is the witness of the Holy Spirit dwelling within and drawing, as appears in sails when they are borne along by the winds; so it appears plainly when the wind of the Holy Spirit strikes the heart of man. Hence Ps. 142: "Thy good spirit shall lead me into the right land."

Luke 2:26

(fol. 145ra) There follows: *And he had received an answer from the Holy Ghost*: that is, he had a hidden inspiration which assured him concerning what he asked in prayer, namely *that he should not see death*, etc. And Bede asks here: "How is that seen, and with what eyes, which closes the eyes of everyone, that is, death?" Answer: it is seen with the eyes of the heart through understanding, with the eyes of the flesh through experience. Hence to see death is to feel, or experience, death. Hence it is expounded thus: *that he should not see*, that is, not experience, *death*: of the flesh, *before he had seen*, with the eyes of the heart and the eyes of the flesh, *the Christ of the Lord*: the Messiah promised in the Law. Hence it is plain that with the eyes of the flesh he saw one thing, namely a man, and with the eyes of the mind another, namely God.

Luke 2:26, in the mystical sense

And he had received an answer, etc. It is likely that he desired to see Christ before his death; so every religious ought to desire to see Christ before his death, with that vision of which it is said in Ps. 105: "Visit us with thy salvation, that we may see the good of thy chosen." As in the judgment the Lord will appear gentle to the elect and terrible to the wicked, so in the present, when he is thought of with great trembling. Hence Ps. 89: "Who knoweth the power of thy anger, and for thy fear can number thy wrath?" But sometimes he is seen by his elect through faith, when there is such confidence that they are as it were certain of their salvation.

Hence Bernard, speaking of this vision, says: "Suddenly so great a confidence about myself sprang up in me, and joy was poured in, as great certainly as the fear that had gone before in the place of dread. O, if it had lasted! Visit me again, O Lord." Then the Lord says to the faithful soul: "I am thy salvation." Without this vision the soul does not go forth wholly secure from the prison of this body, since it does not know whether it goes forth from it to damnation or to deliverance.

Part 20: Luke 2:27–34

Simeon takes the child in his arms; the Nunc dimittis; "a light to the revelation of the Gentiles"; "set for the fall and for the resurrection of many"; "a sign which shall be contradicted"

Luke 2:27

And he came by the Spirit: that is, by the prompting of the Holy Spirit,

Into the temple. Isa. 64.b: "Thou hast met him that rejoiceth, and doth justice." So one ought to go to church, not in the spirit of greed, like those who go to churches only for the sake of pennies.

And when his parents brought in the child Jesus: that is, the infant. For infancy extends to seven years. Yet often, in the days of his infancy, Christ is reckoned under the name of boyhood (above, in the same chapter, c: “concerning this child”), because this name *puer*, “child,” befits not only age but also humility, purity and service. For *puer* is said as if from *puritas*, “purity”; and serving lads are called *pueri*. Well, then, is he called a child, because he humbled himself; again, because he had purity, that is, freedom from sin, and showed God an unspeakable service, because he was “obedient” to the Father “unto death.” Isa. 42.a: “Behold my servant, I will uphold him”—another reading: “Behold my child.”

His parents: Mary, and Joseph his supposed father; below, 3.e: “being, as it was supposed, the son of Joseph.”

To do for him according to the custom, etc.: that is, to offer him and to redeem him with five sicles, because he was the firstborn (Num. 18.c).

Luke 2:28

He also, Simeon,

Took him, etc.: that is, into his arms, to intimate that it is through good works that one comes to salvation. For faith is not enough for one who has time to work. James 2.c: “What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?” As if to say, no. Hence below, d, he says: “For even as the body without the spirit is dead; so also faith without works,” etc. 1 Cor. 3.b: “Every man shall receive his own reward, according to his own labour.” In the Gloss on this word a threefold mystery is distinguished. For by the old man’s taking the infant we are instructed that, having put off oldness, we ought to put on newness. Again, by the bodily arms of the just old man being covered by the child whom he took up, it is signified that the Law is to be covered over by the grace of the Gospel. Again, by this it is signified that the world, grown old in sin, was to be clothed with the newness of Christian infancy.

Again, Simeon carried Jesus in his arms, and bears the figure of good men of the active life. Mary carried him in her womb, and bears the figure of good contemplatives, who bear Christ in their heart. Joseph is believed *(fol. 145rb)* to have carried him on his shoulders into Egypt, and bears the figure of prelates, who labour more for Christ and enjoy his vision less.

And blessed God: that is, gave thanks for the fulfilment of the promise and the showing of the Saviour. Ps. 103: “Bless the Lord, O my soul,” etc. Or, *blessed God*, that is, sang a canticle to the Lord, for this was the blessing of the ancient fathers.

And said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace. *Now thou dost dismiss*: that is, thou wilt dismiss, or now thou canst dismiss in peace, that is, release from the bonds of the body and send into rest with my fathers in limbo. For as he had received from the Holy Spirit that he would not die before he saw Christ, so perhaps he had received from the same Spirit that, after he had seen him, he would not live long; as if to say, now thou canst dismiss.

According to thy word: that is, the answer which I received from the Holy Spirit, which has now been fulfilled. Or it can be read as a prayer:

Luke 2:29

Now thou dost dismiss: that is, dismiss; as if to say: I pray, Lord, that thou dismiss thy servant, that he may rest; *in peace*: that is, that thou release from the prison of the flesh my wretched spirit, long held captive. And *dismiss* is said with precision; for to be dismissed properly belongs to captives. *According to thy word*: this is not changed.

In a third way it is read as an assertion: *Now thou dost dismiss thy servant in peace, according to thy word*, because thou hast fulfilled his desire. Prov. 13.b: “Hope that is deferred afflicteth the soul: desire when it cometh is a tree of life.” And below, d: “The desire that is accomplished delighteth the soul.” It befits the saints to say this, who say, Phil. 1.c: “Having a desire to be dissolved and to be with Christ.”

In peace. Ecclus. 44.c: “Their bodies are buried in peace.” And Job 3.b: “Why did I not die in the womb? … For now I should have been asleep,” etc. Ps. 4: “In peace in the selfsame I will sleep, and I will rest.”

Luke 2:30

Because my eyes have seen, etc. Connect it thus: truly the answer has been fulfilled, *because my eyes have seen*, the inner and the outer: the inner, God; the outer, man; because he believed him whom he held in his arms to be true God and true man, and hoped at length to see him face to face. John 8.g: “Abraham your father rejoiced that he might see my day.” Below, 10.d: “Blessed are the eyes that see the things which you see,” etc.

Thy salvation: that is, Christ, thy Saviour. Matt. 1.d: “For he shall save his people from their sins.” Below, 9.g: “The Son of man came not to destroy souls, but to save.”

Luke 2:31

Which: namely, salvation,

Thou hast prepared: as a soldier is prepared for battle; that is, thou hast clothed him with flesh as with armour, to overcome our adversary. Hence Ps. 34: “Take hold of arms and shield,” etc. Or as a lamp is prepared for lighting a house. Job 12.a: “The simplicity of the just man is laughed to scorn. The lamp despised in the thoughts of the rich, is ready for the time appointed.” And note that *thou hast prepared* is said with precision, not “thou preparest.” For if he had used a verb in the present tense, he would seem not to understand it of the first coming, in which God the Father prepared the Son before the face of all peoples. But so that it may be understood of both comings, *thou hast prepared* is said more fittingly. Thou hast prepared, I say,

Before the face of all peoples: that is, in the sight of all peoples, because all peoples desired and awaited him. Of the Jews, Isa. 64.a: “O that thou wouldst rend the heavens, and wouldst come down.” Of the Gentiles, Gen. 49.b: “He shall be the expectation of nations.” Agg. 2.b: “The desired of all nations shall come.” In both comings he is prepared before the face of all peoples: that is, he has become known to the peoples by the knowledge and love of faith; in the second coming he will be prepared by open vision, so that “every eye shall see him” (Apoc. 1.b). Isa. 52.a: “The Lord hath prepared his holy arm in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God.”

Luke 2:32

A light to the revelation. Join it thus: that salvation thou hast prepared as a *light*, that is, to be a light, because he is not only salvation but also light;

To the revelation: that is, to the enlightening, *of the Gentiles*. Isa. 9.a: “The people of the Gentiles, that walked in darkness, have seen a great light.”

And thou hast prepared him to be *the glory of thy people Israel*: that is, for its glorifying, that is, that the people of Israel might glory in him. Ps. 3: “Thou art my protector, my glory.” What Luke had said in common he divides into parts. He had said that Christ was prepared before the face of all peoples, namely as a light to the Gentiles and a glory to the Jews. And rightly does he divide it, giving light to the Gentiles and *(fol. 145va)* glory to the Jews; because the Gentiles were in the darkness of unbelief and therefore needed light (Isa. 9.a); and the Jews were in confusion and utter abjection because of the transgression of the Law,

and therefore needed glory. Hence Rom. 3.d: “For all have sinned, and do need the glory of God.” Or he says that Christ was prepared as a light of the Gentiles and the glory of Israel because he came into the world for this, that unknown truth might be revealed to the blind eyes of the Gentiles, and that Israel, receiving him who was promised and desired, might glory. Agg. 12.b: “The desired of all nations shall come: and I will fill this house with glory.” And the revelation of the Gentiles is set before the glory of Israel, because the fullness of the Gentiles will be brought in before the remnant of Israel is saved. Rom. 11.d: “Until the fulness of the Gentiles should come in. And so all Israel should be saved.”

Note that this is the third of the canticles of the Gospel; the others were composed by the prophets and by others in the Old Testament. Hence, out of reverence for the Gospel, we sing these three canticles alone standing. But in singing such canticles the order does not seem to be kept by the Church; for the canticle of the Blessed Virgin preceded the canticle of Zachary, which nevertheless is sung before it. If, then, you seek the reason of the order in singing, consider what is contained in each canticle. Note, then, that in the canticle of Zachary it is said: “He hath raised up an horn of salvation.” Now the raising up of Christ took place in the Resurrection; for before he had lain in the weakness of the flesh, but in the Resurrection he was raised up. And therefore at Lauds, which we celebrate in the morning in memory of the morning Resurrection, we sing the canticle of Zachary. But in the canticle of the Blessed Virgin mention is made of the regard upon the handmaid, which was made in the sixth age; therefore that canticle is sung at the sixth hour, that is, at Vespers. For in the sixth age the regard of the divine mercy was cast upon the handmaid, that is, the Church; hence it is expounded thus: “of his handmaid,” that is, of Mary and of the Church. But in the canticle of Simeon mention is made of peace, and he asked to be dismissed so as to rest in peace; and this peace and rest is had in the seventh age, in which the spirits of the saints rest, of whose bodies too it is said, Ecclus. 44.c, that “they are buried in peace,” namely in the hope of the peace to come; for they do not yet have that peace. Since, then, in that canticle mention is made of the peace that will be given in the seventh age, it is therefore sung at the seventh hour, namely at Compline. For there are seven hours at which the present Church has appointed psalmody during the day, according to that of Ps. 118: “Seven times a day I have given praise to thee”: namely in the morning, when Lauds are sung, Prime, Terce, Sext, None, Vespers, Compline.

The four verses of this canticle signify the four endowments of the body that will be given to the elect at the end of time; as a sign of which this canticle is sung at the end of the day.

A light to the revelation, etc. Note that from this word the Church took occasion to make the procession with lights. And the candle is as it were a book of the laity, showing them these six things, and how the fire of charity spent Christ in our service; hence we ought to be kindled to repay him in turn. Again, Christ was offered on that day, who is the light which the taper carried and offered on that day represents. And because Mary and Joseph came from Bethlehem with their parents and kinsfolk, we, representing this, make the procession from it. There follows:

Luke 2:33

And his father: Joseph, namely, who is called foster-father, as a nurse is usually called mother,

And mother: Mary,

Were wondering at those things which were spoken: by the shepherds, by Simeon, by the Angels,

Concerning him: Jesus, namely.

Luke 2:34

And Simeon blessed them: Joseph, namely, and Mary. We do not have the form of this blessing expressed; but the blessing can be understood as thanksgiving. For so the creature blessed the Creator, honouring him with thanksgiving.

And he said to Mary his mother. After the blessing, turning his speech to the mother, he prophesied of the child, saying:

Behold this child is set for the fall, and for the resurrection of many in Israel. *This child*: that is, Christ, not in himself only but also in his members, *is set*: by occasion,

For the fall: of those who do not believe. For those who, envying his resurrection and preaching, disparaged them, had from this an occasion of ruin. But those who believed and cleansed themselves from *(fol. 145vb)* sins rose again in soul. Hence:

And for the resurrection of many: who believe, *in Israel*. Isa. 8.c: "And he shall be a sanctification to you. But for a stone of stumbling, and for a rock of offence, to the two houses of Israel."

Or: *for the fall* of those who stand, that is, who think that they stand, like the Scribes and Pharisees and those like them; *and for the resurrection* of those who have fallen, that is, who think that they have fallen. John 9.g: "For judgment I am come into this world; that they who see not, may see; and they who see, may become blind." Matt. 9.b: "I came not to call the just," that is, those who think themselves just, "but sinners," that is, those who acknowledge themselves sinners.

Or: *for the fall* of the old man, *and for the resurrection* of the new. 1 Kings 2.b: "The Lord killeth and maketh alive, he bringeth down to hell and bringeth back again. The Lord maketh poor," the old man, "and maketh rich," the new; "he humbleth" the old "and he exalteth" the new.

Again: *for the fall* of the vices, *and for the resurrection* of the virtues. For from Adam to Christ sin reigned; but when Christ came the kingdom of sin was destroyed and the kingdom of the virtues renewed. Rom. 5.d: "For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just. … As sin hath reigned to death; so also grace might reign by justice unto life everlasting." Isa. 55.d: "Instead of the shrub, shall come up the fir tree," that is, instead of the casting away of earthly things, contemplation and the example of good life, by which they will cross over the sea of this world; "and instead of the nettle, shall come up the myrtle tree," that is, instead of the heat of lust, the virtue of temperance.

Zach., last chapter, c: "And the destruction of the horse, and of the mule, and of the camel, and of the ass." By the horse is signified lust. Jer. 5.c: "They are become as amorous horses and stallions." By the mule, pride, which is sterile, like the mule. Again, as the mule is born of a horse and a she-ass, so man is born of a noble and a vile nature, that is, of body and soul. Hence, as the mule does not call itself the son of the she-ass but of the horse, so the proud man says that he is born of the race of God. And he says truly, because he was created to the image of God as regards the soul. Hence Acts 17.f: "Being therefore the offspring of God," etc. But the Lord answers him, Ps. 49: "Thou thoughtest unjustly," that is, proudly, "that I shall be like to thee," that is, that you were made to my likeness; "but I will reprove thee, and set before thy face," that is, I will show you that you are the son of the she-ass, that is, of unclean flesh. 2 Kings 18.b: Absalom, sitting on a mule, that is, resting in pride, was hanged by his hair and slain by Joab. By the camel is signified the hunchbacked covetous man, full of purses and prebends, who cannot enter by the narrow gate; hence Mark 10.c: "It is easier for a camel to pass," etc. By the ass, which is a stupid and slow animal, are signified folly and sloth; hence Prov. 24.d: "I passed by the field of the slothful man, and by the vineyard of the foolish man." But of the resurrection of the virtues it is said, John 11.c: "I am the resurrection and the life."

And for a sign which shall be contradicted. According to the Gloss, this is expounded in three ways, according to the threefold use of this noun *sign*. For sometimes *sign* is taken for a signification, as a hoop is called the sign of wine, that is, the signification that wine is for sale. Sometimes it is taken for a miracle, as in Acts 6.b: "They did great wonders and signs among the people," that is, miracles. Sometimes for a standard: for the standards carried in the ranks of those who make war are rightly called signs, because they mark, that

is, distinguish, the soldiers of one side from the soldiers of the opposing side.

Of the first use the Gloss says: “For a sign, that is, for the Gospel.” For the Gospel is called a sign, that is, a signification, because the doctrine of the Gospel is a sign to those who fear, that they may flee from before the bow, that is, the wrath of God. Hence Ps. 59: “Thou hast given a warning to them that fear thee,” etc. But what follows in the Gloss, “In which it is said, Matt. 10.d, ‘I came to set a man at variance against his mother,’” etc., is not a gloss on what is said, *sign*, but on what is said, *shall be contradicted*: as if to say, in this Gospel it is said, “I came to set a man at variance against his mother,” and this word was contradicted by many and is still contradicted, because it seems hard. Of the second use the Gloss says: “All the things that are told of Christ are a sign: that he was born of a virgin, that he rose again, that he enters when the doors are shut; and this sign is contradicted by unbelievers.” Of the third use the Gloss says: “In a special way the sign is the faith of the Lord’s cross, which is everywhere contradicted by unbelievers.” Acts, last chapter, e, it is said to Paul: “This sect … is everywhere contradicted.”

Besides this *(fol. 146ra)* threefold use of *sign* which the Glosses distinguish, Christ has been set for us as a sign in many ways. For he was set in the manger as a sign of poverty and humility; hence above, in the same chapter, b: “And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger.” Again, he was set on the cross as a sign of wisdom and obedience. Num. 21.c: “Make a brazen serpent, and set it up for a sign.” John 3.b: “As Moses lifted up the serpent in the desert, so must the Son of man be lifted up.” Isa. 5.b: “And he will lift up a sign to the nations afar off.” Lam. 3.b: “He hath set me as a mark for his arrows.” Again, he was set in the sepulchre as a sign of rest and contemplation. Matt. 12.c: “An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. For as,” etc. Again, he was set in hell as a sign of charity. Isa. 7.b: “Ask thee a sign of the Lord … either unto the depth of hell, or unto the height above.” Again, he was set in heaven as a sign of victory. Apoc. 3.d: “To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father.” Likewise Isa. 55.d: “And the Lord shall be named for an everlasting sign, that shall not be taken away.”

Again, he was set for a sign, that is, for a seal, so that we may be imprinted with him by meditation of heart and imitation of deed. Cant. 8.b: “Put me as a seal upon thy heart, as a seal upon thy arm.” Agg., last chapter, b: “I will make thee as a signet, for I have chosen thee, saith the Lord of hosts.” This manifold and useful sign is contradicted today by many. Hence Jer. 15.c: “Woe is me, my mother: why hast thou borne me a man of strife, a man of contention to all the earth? … all curse me, saith the Lord.”

Again, he was set for a sign of miracles. Hence John 3.a: “No man can do these signs which thou dost, unless God be with him.” But this sign was contradicted by the Jews; hence they said, Matt. 12.b: “He casteth out devils by Beelzebub the prince of the devils.” Again, he was set for a sign of likeness, by which the household of God is distinguished from the household that is not God’s. Ps. 4: “The light of thy countenance, O Lord, is signed upon us.” But all contradict this sign who destroy the likeness of God in themselves. Job 24.b: “They have been rebellious to the light.” Again, he was set for a sign of caution. Ps. 59: “Thou hast given a warning to them that fear thee: that they may flee from before the bow.” Again, he was set for a sign of the right way: as a cross is set up at crossroads, so the cross is set up in the Church. Isa. 11.c: “In that day the root of Jesse, who standeth for an ensign of the people.” There follows:

Part 21: Luke 2:35–44

“Thy own soul a sword shall pierce”; Anna the prophetess; the return to Nazareth; the child grew; the boy Jesus remains in Jerusalem

Luke 2:35

And thy own soul a sword shall pierce. This is expounded in many ways. *A sword*: that is, the insult of words. Ps. 56: “Their tongue a sharp sword.” *Shall pierce thy own soul*: that is, the soul which is his own.

Again, *a sword*: that is, the Passion. But then *thy own soul* must be taken as the soul of Christ himself, which you reckon and love as your own. And so Chrysostom expounds *soul*.

In a third way this is expounded of the Blessed Virgin thus: *a sword*: that is, the sorrow of the Lord’s Passion, *shall pierce thy own soul*: that is, the soul of thee thyself, so that the possessive is resolved into the personal pronoun. Because, as Bede says, she could not see her Son crucified without the affection of a mother’s sorrow, even though she hoped that he would rise again and overcome death. And Damascene says: “The pains which she escaped in giving birth she endured at the time of Christ’s Passion.”

In a fourth way, morally, thus. The sword is the word of God. Eph. 6.c: “And the sword of the Spirit (which is the word of God)”; which ought to pierce the soul of the hearer so as to make a division of flesh and spirit. Heb. 4.c: “For the word of God is living … and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit.” But the body of the devil is so hard that it cannot be pierced, or scarcely can. Hence Job 41.b: “His body is like molten shields, shut close up with scales pressing upon one another. One is joined to another, and not so much as any air can come between them.” This sword ought to be such as is spoken of in Apoc. 1.d: “And from his mouth came out a sharp two-edged sword,” that is, twice sharp: sharp, namely, in threatening, so as to strike in fear, which calls back from evil; sharp in promising, so as to kindle love, which calls forth to good. Jer. 23.f: “Are not my words as a fire,” etc. Of the sword of terror it is said in Ps. 7: *(fol. 146rb)* “He will brandish his sword.” Of the sword of love it is said, Matt. 10.d: “I came not to send peace upon earth, but the sword.”

That, out of many hearts, thoughts may be revealed. According to the second and third expositions *that* is taken as expressing consequence. For when the Lord was crucified the wicked thoughts of the Jews were laid open, which until then had lain hidden in their hearts. For before the birth of Christ all were awaiting the Messiah; but when he was born, some clung to his teaching, some rejected it; and so their wicked thoughts were revealed in the Passion. According to the fourth exposition *that* is taken as expressing purpose. For the word comes to the soul for this end, that the thoughts and sins which lie hidden in the heart may be revealed through confession. Cant. 2.c: “The time of pruning is come,” etc. Ps. 36: “Commit thy way to the Lord.”

It can also be connected thus: *That … may be revealed*, etc. Repeat: and he is set to be for the fall and the resurrection of many, and he is set for a sign, and also he is set that the thoughts out of many hearts, that is, of many, which before were hidden, may be revealed, etc. The sense will always be the same. There follows:

Luke 2:36

And there was one Anna, etc. After the praise of the man is set the praise of the woman. Yet the words of the woman’s praise are not set down, but those of the man, as a sign that women ought rather to keep silence than to speak, and to be taught than to teach. Hence 1 Cor. 14.g: “Let women keep silence in the churches: for it is not permitted them to speak.” And rightly, in the praises of Christ, through whom life was restored, Anna is joined to Simeon, because through a man and a woman the life of the whole world was lost.

Now there were five Annas. The first, the mother of Samuel (1 Kings 1.c). The second, the wife of Raguel (Tob. 7.b). The third, the wife or mother of Tobias (Tob. 1.b). The fourth, the daughter of Phanuel, as here. The fifth, the mother of Mary the Mother of the Lord; she is not in the canon.

Luke commends Anna, whom he brings in as a praiser of the Lord, on many counts; in which he shows that he who wishes to praise the Lord ought to be worthy of praise. Hence Ecclus. 15.c: “Praise is not seemly in the mouth of a sinner.” First, then, he commends her for graciousness, when he says: *And there was one Anna*, which is interpreted “grace of God.” Prov. 11.c: “A gracious woman shall find glory.” Secondly, for wisdom, when he says: *a prophetess*. Wisd. 7.d: “Through nations she conveyeth herself into holy souls, she

maketh the friends of God and prophets." Thirdly, for the goodness of her parents, when he says: *the daughter of Phanuel*. Ezech. 6.f: "As was the mother, so also is her daughter." Fourthly, for the nobility of her race, when he says: *of the tribe of Aser*. Jerome: "This alone I see to be desired in nobility of race: that men are bound as it were by a certain necessity not to fall away from the nobility of their forebears." Fifthly, for *(fol. 146va)* prudence, when he says: *she was far advanced in years*. Job 12.b: "In the ancient is wisdom, and in length of days prudence." Sixthly, for continence, when he says: *and had lived with her husband seven years*, etc.; which is no small gift of God. Wisd. 8.d: "And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was." Seventhly, for widowhood, which also is a gift of God, when he says:

Luke 2:37

And she was a widow until, etc. Ps. 131: "Blessing I will bless her widow." Eighthly, for the grace of fasting and praying, when he says: *who departed not from the temple*, etc. Tob. 12.b: "Prayer is good with fasting and alms." He who has these can praise God.

And there was one Anna, a prophetess. Note that four prophetesses are found in Sacred Scripture. The first was Mary the sister of Moses (Exod. 15.c). The second, Debbora (Judg. 4.a). The third, Holda (4 Kings 22.c). The fourth is this Anna. The first is read to have sung. Exod. 15.c: "So Mary the prophetess … took a timbrel in her hand: and all the women went forth after her with timbrels and with dances: and she began the song to them, saying: Let us sing to the Lord," etc. The second is read to have judged. Judg. 4.a: "And there was at that time Debbora a prophetess, the wife of Lapidoth, who judged the people." The third is read to have promised pardon. 4 Kings 22.d: "Tell the king of Juda, who sent you … thou shalt be gathered to thy sepulchre in peace." The fourth is read to have praised God, here: *she confessed to the Lord*.

By these four prophetesses are signified the four cardinal virtues. For Mary is interpreted "mistress": this is fortitude. Debbora, "bee": this is temperance, which at the beginning stings, but at the end bears honey, that is, sweetness. Heb. 12.c: "Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice." Holda is interpreted "my discernment": this is prudence, which discerns good from evil, with the choice of the one and the flight from the other. Anna is interpreted "answering": this is justice, which answers to each, rendering what is his own. Of these four prophetesses it is said, Acts 21.b: "And he," that is, Philip, "had four daughters, virgins, who did prophesy." The same virtues are signified by the four persons who are read to have been present at the presentation of the Lord: Joseph, Mary, Simeon, Anna.

The daughter of Phanuel, of the tribe of Aser, who is interpreted "blessed," and signifies the blessedness of the New Testament, because he was the eighth of the sons of Jacob, born namely of Zelpha (Gen. 30.b); and by eight the New Testament is understood.

She was far advanced in years: that is, she was of advanced age. On the contrary, in many the days go forward who do not move from their place; of whom Isa. 65.d: "The child of an hundred years shall be accursed." Joel 2.d: "The beasts have rotted in their dung."

And had lived with her husband seven years from her virginity: that is, from the time of her lost virginity.

And she was a widow until fourscore and four years, etc. Because she was constantly about the temple, he says that she did not depart, not that she did not depart for an hour. In which an example is given to widows that they should not be gadabouts, like harlots. Prov. 7.b: "And behold a woman meeteth him in harlot's attire, prepared to deceive souls; talkative and wandering," etc. 3 Kings 2.f: "Build thee a house in Jerusalem, and dwell there," etc.

By fastings and prayers. A supplication is a petition with adjuration. 1 Tim. 2.a: "I desire therefore, first of all, that supplications … be made."

Serving night and day: praying by night and fasting by day. And it is probable that she also gave alms. Ps. 41: “In the daytime the Lord hath commanded his mercy; and a canticle to him in the night.”

Luke 2:38

Now she, at the same hour: at which Simeon took the child,

Coming in, confessed to the Lord: that is, praised the Lord. Ps. 137: “I will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.” The Gloss: “Simeon had prophesied; one joined in marriage had prophesied,” namely Elizabeth; “a virgin had prophesied; a widow too had prophesied; so that neither any profession nor either sex should be lacking.” *Profession* he says with regard to Anna, who had made profession of widowhood, and Mary, who had made profession of virginity, and Elizabeth, who was in the profession of marriage. *Sex* he says, because women and men prophesied of him. There follows in the Gloss: “By the pay of widowhood,” etc., that is, by her service, because she had long served in widowhood; for pay properly belongs to soldiers.

And spoke of him: and therefore she deserved to see him; below, 24.c, he appeared to the disciples on the way as they were speaking of him,

To all that looked for the redemption of Jerusalem. The Gloss: “To all the faithful who, weighed down by the yoke of Herod the foreigner, were awaiting the deliverance of the people and the city, she promised, through the coming of Christ, redemption soon from the tyranny of the foreigner.” What is said in this Gloss is not to be understood literally, but is rather to be referred to the spiritual understanding.

Luke 2:39

And after they had performed all things according to the law of the Lord, etc. They performed all things, and—supply—at the warning of the Angel they fled into Egypt; there they stayed seven years; and at length, when Herod was dead, they returned into Galilee, and so to Nazareth. And note that, although the Evangelists pass over certain things which have been fully told by others, they nevertheless continue their narrative so elegantly that they seem to pass over nothing. For Matthew tells more fully of the child’s flight into Egypt and of the return (2.c).

Luke 2:39, in the moral sense

To go to Jerusalem is to go into the contemplation of heavenly things. To return into one’s own city is the return to the consideration of oneself. This happens in two ways. First, through the consideration of the benefits of God. Acts 12.b: “And Peter coming to himself, said: Now I know in very deed,” etc. Secondly, through looking at what has been lost; *(fol. 146vb)* below, 15.d, of the prodigal son: “And returning to himself, he said: How many hired servants,” etc.

Nazareth. All the perfect ought to dwell in Nazareth, that is, in the flower, because they ought always to reckon themselves to be at the beginning. Ecclus. 28.a: “When a man hath done, then shall he begin.” Ps. 76: “And I said, Now have I begun.”

Luke 2:40

And the child grew, etc. Thus far Luke treats of the praises of the child sung by Angels and men in harmony and in festive fashion for the joy of his birth; here he begins to treat of the deeds of the child himself. And because he has set down beforehand what was done in his infancy, he adds a few things that were done in his boyhood, so that, having touched on a few things of his boyhood, he may pass to the things he did in manhood, namely to the miracles which he did after he was baptized. First he relates how, being now twelve years old, he went up with his parents to Jerusalem; and when they were returning home he remained in the temple in Jerusalem; and coming back to Jerusalem after three days they found him. And this belongs to

Luke alone.

In this deed the Lord instructed us in three things. First, that in boyhood itself we should frequent the church and give ourselves to the divine praises. Lam. 3.d: “It is good for a man, when he hath borne the yoke from his youth.” Secondly, that we should put spiritual things before temporal. Hence he says: “Did you not know, that I must be about my father’s business?” Phil. 3.c: “Forgetting the things that are behind, and stretching forth myself to those that are before.” Thirdly, that we ought to keep feast days and go to church on them. And this for three reasons. First, because of the command of the Law. Exod. 20.b: “Remember that thou keep holy the sabbath day.” Lev. 23.a: “These are the holy days of the Lord, which you must celebrate,” etc. Secondly, because of the Lord’s promise. Isa. 56.b: “They that shall keep my sabbaths, and shall choose the things that please me, and shall hold fast my covenant: I will give to them in my house, and within my walls, a place, and a name better than sons and daughters.” Thirdly, because of the threat of the Law. Num. 15.d: the Lord commanded that the man gathering sticks on the sabbath should be stoned.

For a fourth reason also the Lord willed and wills feasts to be kept: so that we may then the better be free for prayer and contemplation, not for feasting and drinking; as many do, who think that the celebration of the Lord’s feasts consists in the multiplying of revels and drunkenness, which is rather to violate the feasts. Hence Lam. 1.c: “The enemies have seen her, and have mocked at her sabbaths.” Amos 5.f: “I hate, and have rejected your festivities”—as if to say, not mine. Mal. 2.a: “I will scatter upon your face the dung of your solemnities.” Therefore it is said here that Jesus was lost on a feast day, because many on feast days, when they ought rather to unite themselves to God by contemplation and prayer, lose Jesus, that is, salvation. This is well enough signified in Matt. 14.a, where it is read that at the feast of Herod John was beheaded. Likewise in Gen. 60.d it is read that at the feast of Pharao the baker was hanged, that is, the preacher or teacher, who makes the Lord’s loaves.

Now Christ is called a child principally for four reasons. First, for the purity of his life. 2 Pet. 2.d: “Who did no sin,” etc. Secondly, for humility. Matt. 11.d: “Learn of me, because I am meek, and humble of heart.” Thirdly, for the readiness of his obedience. Phil. 2.a: “He became obedient to the Father unto death.” Fourthly, for the service of his ministry. Matt. 20.d: “He came not to be ministered unto, but to minister.”

And the child: in age, says the Gloss. And this Gloss seems as it were to answer the Gloss set down above, in which it was said that he was called a child not for age, since he was still in infancy, but for purity; but here he is called a child for age, because he had already passed the bounds of infancy.

Grew: the Gloss: in body.

And waxed strong: in the Holy Spirit, or even in his own spirit; as is read elsewhere: “And there appeared to him an angel from heaven, strengthening him,” namely Christ the man.

Full of wisdom: because in him “dwelleth all the fulness of the Godhead corporeally” (Col. 2.b). And what is said in John 1.b, “full of grace and truth,” is here said, *full of wisdom*. And the sense is: Christ, as a child, or as man, not as God, was full of wisdom.

And the grace of God was in him: as man; because, as Bede says, *(fol. 147ra)* “to the same man Christ a great grace was given, that from the moment he began to be man he should be perfect and God.” For in that glorious union it was conferred on him through grace that he should be a man who is God; and that union was the supreme grace. And so as man he is full of grace; for as God he is the giver of graces.

Luke 2:41

And his parents went: Augustine: secretly, for fear of Archelaus,

Every year to Jerusalem: to offer sacrifices. Mal. 3.a: “And presently the Lord … shall come to his temple,” etc. For it had been commanded by the Lord that every male from all the borders of Israel should present

himself in Jerusalem three times a year, namely at the three solemnities, and offer the sacrifices fixed in the Law. Of women there was no precept; but if they accompanied their husbands, it was good. And those who lived far off could, when an urgent necessity intervened, excuse themselves from two solemnities; but from the solemnity of the Pasch they could not excuse themselves except through sickness. Therefore it is said here specially:

At the solemn day of the pasch: because they came at the Pasch every year. And note, as Bede says, that because Luke often makes mention of things belonging to the priesthood, namely of sacrifices and the like, therefore among the figures of the four living creatures the form of the calf is fittingly applied to him, because the calf is an animal appointed for sacrifices. The Gloss: "Rightly," etc. And note that he is not said to be occupied about the temple chiefly with respect to the other things of which he treats, as though his intention were concerned more with the temple and sacrifices than with the other things to be treated; but with respect to the other Evangelists, who say little of these things.

Note that the Lord's parents (*parentes*) can spiritually be so called either from *pareo*, "I obey," or from *pario*, "I bring forth." In the first way all who do his will are the Lord's parents; hence Matt. 12.d: "Whosoever shall do the will of my Father, that is in heaven, he is my brother, and my sister, and my mother." In the second way preachers and teachers are called the Lord's parents, who beget him in the hearts of their hearers; hence 1 Cor. 4.c: "For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you." He is his mother who conceives him in the heart through fear and brings him forth in deed through love. Isa. 25.d, another reading: "From thy fear we have conceived, and been as it were in labour, and have brought forth the spirit of salvation." Only the mother bears pain in childbirth, not the father, not the brother, not the sister. John 16.e: "A woman, when she is in labour, hath sorrow, because her hour is come." Therefore, properly, the mother of Christ is the penitent; the father, teachers and preachers; brother and sister, contemplatives, in whom there is only the affection of love, without pain and toil. There follows:

Luke 2:42–43

And when he was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days. The Gloss: because it was prolonged for eight days. This seems to be false, because it was prolonged only for seven days. Deut. 16.a: "Seven days shalt thou eat without leaven." Solution: on the fourteenth day of the moon they gathered at evening and ate the paschal lamb; afterwards they spent seven whole days.

When they returned, the child Jesus remained in Jerusalem; and his parents knew it not, etc. Bede: "If it is asked how he could be left behind through forgetfulness by his parents, who was brought up with such care by them, it must be answered that it was the custom of the children of Israel, when flocking to the feasts or returning home, for the men to go apart and the women apart, leading their companies (Zach. 12.d: 'Families and families apart … and their women apart'); and children could go indifferently with either parent; and so Mary and Joseph each thought that the child Jesus, whom they did not see with themselves, had returned with the other parent."

Note: Christ here left his parents for the schools, and afterwards the schools for obedience. The love of the Scriptures, then, is to be preferred to the love of parents, and the obedience of prelates to the love of study. Eccles. 4.d: "For obedience is much better than the victims of fools, who know not what evil they do."

Luke 2:44

(fol. 147rb) And thinking that he was in the company: that is, among those who were likewise travelling together,

They came a day's journey. This took place on the day on which they returned from Jerusalem.

And they sought him among their kinsfolk and acquaintance: that is, neighbours. This took place on the second day after that. But why did they seek him so anxiously? For they feared lest what Herod had sought to accomplish in his infancy, others, namely Archelaus, finding the opportunity, might now accomplish when he was in boyhood; and they themselves be found his betrayers, that is, guilty of his death through negligence, if they did not use as much diligence in guarding the child as they ought.

Part 22: Luke 2:45–52

Jesus found in the temple in the midst of the doctors; "I must be about my father's business"; "He was subject to them"; Jesus advanced in wisdom and age and grace

Luke 2:45

And not finding him: on the third day,

They returned into Jerusalem, seeking him: and they find him.

Luke 2:44–45, in the moral sense

And thinking that he was in the company, etc. Here certain religious are rebuked who, trusting too much in the holiness of their brethren and careless about themselves, go off to sleep, to drink and to chat while the others pray and keep vigil, saying: "The brethren are praying for me." Again, certain prelates are rebuked who think that the honour of their dignity consists in a multitude of companions and horses, thinking that they sin against the honour of their dignity unless they travel with a multitude of companions and horses or carriages; of whom it is said in Ps. 19: "Some trust in chariots, and some in horses," etc. Against this it is said, Deut. 17.d: "And when he is made king, he shall not," etc.

These seek Jesus among kinsfolk and acquaintance, but do not find him. The parents of the Lord are the prelates. Their kinsfolk are their nephews, brothers and blood-relations, among whom Jesus is in truth not found, because they are brought into the Church not for the sake of Jesus but for the sake of kinship of the flesh, wishing as it were to possess it by right of inheritance. Hence it is said in Ps. 82: "Let us possess the sanctuary of God for an inheritance." And elsewhere it is said of the same, Ps. 93: "Thy people, O Lord, they have brought low: and they have afflicted thy inheritance." No one ought to have the inheritance of Christ except his heirs; and they are heirs only who are related to him on that side from which he has the inheritance. Let us see, then, whence Christ has this inheritance, that is, temporal goods. Surely these are the patrimony of the Crucified. Those, then, who say that they are heirs ought to be related to him on the side of the crucifixion; otherwise they are not heirs.

Hence Matt. 20.c: when the mother of John and James asked the Lord that her sons, who were the Lord's kinsmen, might sit in his kingdom, one on the right and the other on the left, the Lord answered them: "Can you drink the chalice that I shall drink?" As if to say: unless you are related to me on the side of the cross, you cannot have my inheritance, which I acquired on the Cross. Hence Gen. 48.d: Jacob says to Joseph his son: "I give thee a portion above thy brethren, which I took out of the hand of the Amorrhite with my sword and bow," that is, on the Cross. Those, then, who are not related to Christ on the side of the cross, such as those who live in riches and delights, by what right do they wish to be partakers of the inheritance? 2 Tim. 2.c: "A faithful saying: for if we be dead with him, we shall live also with him. If we suffer, we shall also reign with him." Lam. 5.a: "Our inheritance is turned to aliens."

In 1 Esdras 2.d it is read of certain men who wished to have a share in the Levitical right: "These sought the writing of their genealogy, and found it not, and they were cast out of the priesthood." Many such would be found today among priests, whose genealogy, if it were sought, would not be found in writing; and yet they are not cast out of the priesthood. But it is to be feared lest they be cast into the exterior darkness, where there shall be weeping and gnashing of teeth, as is read in Matt. 22.b of him who was found at the wedding among

the guests without a wedding garment.

The acquaintance are the theologians, who know the Lord through Scripture. But neither is the Lord found among them. Hence Job 19.b: “My acquaintance like strangers have departed from me.”

Luke 2:46

They returned, etc. So prelates, not finding Jesus in the world, ought to return to Jerusalem, that is, to contemplation, and there seek him by prayer and desire, until they find him through some foretaste and say with the bride, Cant. 3.b: “When I had a little passed *(fol. 147va)* by them, I found him whom my soul loveth: I held him: and I will not let him go.” So religious, not finding Jesus outside the cloister in the house of their parents, ought to return to the cloister, where he is truly found. Ps. 131: “Behold we have heard of it in Ephrata: we have found it in the fields of the wood”—in the cloisters that are in the woods, literally, such as the Cistercians, the Carthusians and the Grandmontines.

There follows: *And it came to pass*, etc. The letter is plain.

Luke 2:46, in the mystical sense

Mystically, according to what Bede says: “After three days he is found in the temple, so that it might be a sign that after the three days of that triumphant passion he who was believed to be dead, rising again, would show himself to our faith on the heavenly throne and in divine honour.”

Again, by the three days is signified the threefold state of the saints: namely of the Patriarchs before the Law, by whom the coming of Christ was awaited but he was not found; again, the state of the Prophets and the other just men under the Law, by whom he was not found either; again, of the Gentiles and the others coming to the faith of Christ in the time of grace, by whom he was found. Below, 10.d: “Many prophets and kings have desired to see the things that you see, and have not seen them.” Again, by the three days the threefold law is understood. The Gloss: “The father, that is, the Church, the mother, that is, the synagogue, seek Christ through three laws, and do not find him except through the Gospel,” that is, through the third.

Luke 2:46, in the moral sense

After the three days of penance, that is, contrition, confession, satisfaction, Jesus is found. Exod. 8.g: “We will go three days’ journey into the wilderness,” etc.

Again, the three days are the threefold knowledge which goes before contemplation, after which Jesus is found in contemplation. The first day is the knowledge of sensible things, the second the knowledge of imaginable things, the third the knowledge of intelligible things. After this threefold knowledge, above all sensible, imaginable and intelligible things, Jesus is found in contemplation. So Paul in ecstasy was caught up to the third heaven (2 Cor. 12.a).

Again, there is another threefold knowledge, after which Jesus is found in the temple, that is, in one’s own heart. The first knowledge is that the world is nothing, as is said in Jer. 4.f: “I beheld the earth, and lo it was void, and nothing.” The second is the knowledge that one is oneself nothing. Ecclus. 18.a: “What is man, and what is his grace?”—as if to say, nothing. Ps. 8: “What is man that thou art mindful of him?”—as if to say, nothing. The third is the knowledge by which a man knows himself to be less than nothing. For it is written, John 8.d: “Whosoever committeth sin, is the servant of sin.” But it is certain that the servant is less than his lord, and sin is nothing, as Augustine says; therefore whoever commits sin is less than nothing. He who seeks Jesus through these three days will without doubt find him. Isa. 16.d: “Within three years, as the years of a hireling, the glory of Moab shall be taken away,” that is, of the devil. And so Jesus is found in the temple.

Note: the Magi found the Lord in a house (Matt. 2.b: “And entering into the house,” etc.). The shepherds found him in a manger (above, in the same chapter, b: “You shall find the infant wrapped in swaddling

clothes, and laid in a manger"). His parents found him in the temple. Here by the shepherds are understood prelates, who ought to feed themselves and others with the pasture of the word of God. These find Jesus in the manger of Sacred Scripture: "Will the ox low when he standeth before a full manger?" By the Magi are understood religious, or contemplatives, who know how wisely to enchant the world, the flesh and the devil. And these find Jesus in the house of their own conscience, of which Wisd. 8.c: "When I go into my house, I shall repose myself with her." By the parents of Jesus are understood penitents, who conceive Jesus through fear and bring him forth through good works. Isa. 16.d: "From thy presence, O Lord, we have conceived, and been as it were in labour, and have brought forth the spirit of salvation." These find Jesus in the temple through prayer, because it is written: "My house shall be called the house of prayer" (Isa. 56.c).

Hearing, etc. First he hears, afterwards he asks questions. In this an example is given us that we should first hear by learning before we presume to speak by teaching. In this too an example of humility is shown to all. Hence the Gloss of Bede: "He sits in the midst of the doctors as a fountain, but, as a pattern of humility, he first asks and hears before he instructs, lest little ones should blush to be taught by their elders, lest the weak should dare to teach." Rom. 15.d: "For I dare not to speak of any of those things which Christ worketh not by me."

Again, by the words *in the midst* he noted that the Lord loves *(fol. 147vb)* the middle, because there is safety, at the extremes danger. The infant at his birth is laid in the midst of two animals; the boy growing up is found in the midst of the doctors; the young man dying is hung in the midst of two; rising immortal, he offers peace in the midst of the disciples; and to the just man wisdom is given in the midst of the Church. Ecclus. 15.b: "And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding." There follows:

Luke 2:47

And all that heard him were astonished. Isa. 52.d: "As many have been astonished at thee, so shall his visage be inglorious among men." They were astonished, I say,

There are three days of several kinds. Of the Law: the natural, the written law of Moses, and that of grace. Of faith: the articles, the sacraments, the miracles. Of penance: contrition, confession, satisfaction. Of sin: of heart, of mouth, of deed. Of peace: of time, of the breast, of eternity.

At his wisdom and his answers: that is, at the wisdom of his answers. Isa. 52.d: "He shall sprinkle many nations, kings shall shut their mouth at him."

Luke 2:48

And seeing him, they wondered. The Gloss: Mary and Joseph, or any others who saw this. Matt. 17.d: "And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine. For he was teaching them as one having power, and not as the scribes and Pharisees." But since both Mary and Joseph knew him to be God, how did they wonder at his wisdom? Solution: they had not the least doubt of his power or wisdom; yet they did not know what or how many miracles he would do, because the Blessed Virgin had not yet been instructed about the miracles. Note the Gloss: "Behold a sign of divinity," etc.

And his mother said to him: Son, why hast thou done so to us: that you should remain without our knowing it?

Behold thy father: supposed, *and I have sought thee sorrowing*: sorrowing at the loss of Jesus. But alas, many today grieve more at the loss of a penny.

Luke 2:49

And he said to them: How is it that you sought me? did you not know, that I must be about the things that are my father's? Namely in the places, and in the temple, and in the works. For the temple belongs no less to him than to the Father. Here the Lord taught that spiritual things ought to be put before temporal, though many do the contrary. Isa. 57.a: "The just perisheth, and no man layeth it to heart." Blessed Bernard: "An ass falls, and there is someone to lift it up; a soul perishes, and there is no one to care." Phil. 3.c: "For all seek the things that are their own; not the things that are Jesus Christ's."

Luke 2:50

And they understood not the word that he spoke unto them: that is, what he wished to intimate by this word. For he wished to intimate that, as to the Father, so to him belongs the care of the temple and the governance of spiritual things. Hence Bede: "Of those whose majesty is one, the seat too is one, and the house one, not only material but also spiritual." John 27.b: "And all my things are thine, and thine are mine," etc.

What makes a father: the priesthood, that is, order, makes a father; Judg. 17.d: "Be thou a father to me, and a priest." Nurture; Matt. 6.d: "For your Father knoweth that you have need of all these things," etc. The rule, namely the Abbot; Isa. 51.a: "Look unto Abraham your father," that is, to blessed Benedict or blessed Augustine. Doctrine, namely the master; 1 Cor. 4.d: "For if you have ten thousand instructors in Christ, yet not many fathers." Age; 1 Tim. 5.a: "An ancient man rebuke not," etc. Nature; Exod. 20.b: "Honour thy father," etc. Adoption: so David was the father of Nathan. Repute, that is, supposition, as here: "I and thy father," etc. Virtue, namely of good men; John 8.e: "We have Abraham for our father." God showing mercy is father; Mark 6.a: "Son, thy sins are forgiven thee." God creating is father. Of these last two, Matt. 6.b: "Our Father who art in heaven," etc.

Luke 2:51

(fol. 148ra) And he went down with them. *Went down* is fittingly said; for it fits both the lie of the land and the mystical understanding, since by the word of descent the manner of humbling is expressed.

And came to Nazareth, and was subject to them. In this the master of virtue fulfils the office of piety. And note, from this word of the Gloss, that piety is taken in three ways. For piety is called religion, or the worship of God, which in Greek is called *theosebia*. Again, piety is mercy toward the needy; 1 Tim. 4.c: "Piety is profitable to all things." Again, piety is called the reverence and service that we render to parents; and in this way it is taken here. And he is called master of virtue, that is, of the virtues, because he is the teacher and giver of all the virtues; or of the "virtues," that is, of the Angels; or better it can be said so as to distinguish between virtue and office: so that virtue is called inward subjection, namely the affection of being subject to parents, and office the outward showing of service. Hence the master of virtue, that is, of the inward devotion by which we ought to subject ourselves to parents, fulfils the service of piety, that is, serves his parents in effect, so that he of whom he is master in word may be master in example.

And was subject to them. Blessed Bernard: "Who? To whom? God, to men." In this certain people are put to shame, especially in cloisters, who disdain to be under their prelates because these seem less learned. For Peter cuts off the ear of the high priest's servant; that is, knowledge takes away obedience from the cleric or monk.

And his mother kept all these words in her heart: pondering, that is, she laid up all things in the chest of memory, not only the words but also the deeds. For "word" is sometimes put for "thing." See, then, that you do not restrict the reference to the words alone that he says here, but extend it to all the deeds and sayings whatsoever that are contained in the Gospel history, knowing that they would at some time be written down and that the writers would have recourse to her. Ambrose: "Mary, chaste no less in mouth than in body, divulges to no one the secrets that she knew, but, searching in silent heart, reverently awaits the fitting time at which God would have these things made known." And this is what is said in Ecclus. 20.a: "A wise man will

hold his peace till he see opportunity," etc. Eccles. 3.b: "A time to keep silence, and a time to speak."

Luke 2:52

And Jesus advanced in age. Gregory: according to the nature of man, proceeding from infancy to youth.

And in wisdom and grace with God and men. Against what is said here seems to be this, Eccles. 2.b: "My wisdom also remained with me"; another reading: "My wisdom stood." And Jerome says: "For wisdom to have stood is that, even when he was placed in the flesh, his wisdom remained with him. For one who makes progress in wisdom, wisdom does not stand; but he who receives no progress and does not grow moment by moment, but is always in fullness, he can say: My wisdom stood." How, then, is the Lord said to have advanced in wisdom? Solution, Gregory: he advanced in wisdom and grace with God and men not by the passing of time, receiving what he did not have, but by displaying to others the gifts of grace which he had, to the praise of God and the benefit of men; and therefore he advanced with God and men, that is, both for God and for men: for God, that is, to the honour of God; for men, that is, to the benefit of men. For he advanced in his subjects, who advanced through his teaching and were the more stirred up to the praises of God, which was to his honour; and so he advanced for God, that is, to the honour of God.

Hence note that the progress of wisdom consists in true preaching, the progress of grace in holy conduct. These two are required in the teacher and preacher and prelate: wisdom, that he may profit by word; good life, that he may profit by example.

Luke 2:52, in the mystical sense

Mystically, to advance in age is to grow "unto a perfect man, unto the measure of the age of the fulness of Christ," as is said in Eph. 4.c; which is to be enlarged through charity, raised up through contemplation, deepened through humility.

The progress of wisdom is hindered for three reasons. The first is unwillingness, or negligence, to learn in youth. Ecclus. 6.c: "How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her." Augustine: "For learning what is needful no *(fol. 148rb)* age seems to me too late; because, although it befits old men more to teach than to learn, yet it befits them more to learn than to be ignorant of what they should teach." The second is curiosity in learning, because many labour to learn and to teach subtle and useless things rather than common and useful ones. Hence Acts 17.c: "Now all the Athenians, and strangers that were there, employed themselves in nothing else, but either in telling or in hearing some new thing." 2 Tim. 3.b: "Ever learning, and never attaining to the knowledge of the truth." Ps. 13: "They are become abominable in their ways." The third is the failing of age. Ecclus. 25.a: "Three sorts my soul hateth, and I am greatly grieved at their life: a poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting."

With God and men. Rom. 12.d: "Providing good things, not only in the sight of God, but also in the sight of all men." Matt. 3.b: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven," etc.

Luke, Chapter 3

Part 23: Luke 3:1–6

the fifteenth year of Tiberius; the tetrarchs and the high priests Annas and Caiphas; the word of the Lord came upon John; “the voice of one crying in the wilderness”; every valley shall be filled

Luke 3

Luke 3:1

Now in the fifteenth year, etc. This is the third part, in which Luke, passing over all the deeds of Christ from the twelfth to the thirtieth year, goes on to the narration of those things which he did in the last three years of his life, setting first the preaching and imprisonment of the forerunner. For the Lord is not read to have preached openly, or to have done miracles publicly, until John was imprisoned.

This part is divided into three. In the first Luke fixes the time and the princes under whom John began to preach. In the second Luke follows the preaching of John up to his imprisonment, at *And he came*. In the third he treats of the baptism of Christ and his genealogy, ascending from Joseph the husband of Mary up to God, at *Now it came to pass, when he was baptized*.

For the understanding of the first part of this chapter it should be noted that Herod of Ascalon, under whom the Lord was born, and who killed the children, died after he had reigned in Judea thirty-seven years. He had six sons: Antipater, by Doside, whom he himself killed while still living; Alexander and Aristobulus, by Mariamne, and these likewise he killed while still living; Archelaus, by Mathaca; Herod Antipas and Philip, by Cleopatra. Some, however, say that Philip was by Mariamne.

So when Herod of Ascalon was dead, there was dissension among his sons about having the kingdom. Archelaus said that the kingdom was owed to him both by right of age and by the wish of the second testament. Antipas on the contrary said that the first testament ought to be kept, because he had made that when in possession of his mind, whereas he had made the second when out of his mind; and they alleged many other things on this side and that. But at last Caesar, on the counsel of the senate, divided the monarchy of Herod of Ascalon into four tetrarchies. Two he gave to Archelaus, namely Judea and Idumea; the third he gave to Herod Antipas, namely Galilee; the fourth he gave to Philip, namely Iturea and the country of Trachonitis. And so Archelaus was never monarch except in the opinion of the common people and by his own presumption, but ruler of two parts. In the ninth year of his rule he was sent into exile to Vienne because of his tyranny, and died there.

Thereafter Judea was governed by Roman governors, of whom the first was Componius, the second Marcus, the third Annius Rufus, the fourth Valerius, the fifth Pontius Pilate, of whom mention is made here, who at last was exiled at Vienne and died there.

Of Lysanias, of whom mention is made here, some say that he was the son of Herod of Ascalon; others, that he was the son of Ptolemy of Lebanon by Alexandra, the sister of Antigonus, son of Aristobulus, son of Alexander, son of John. But whosesoever son he may be, the truth of the history is not changed. And it may be that there were two named Lysanias, of whom one was the son of Herod the Great, and he is treated of here; the other the grandson of Hyrcanus, of whom Josephus treats.

Luke therefore, in the manner of a historian, fixing the time and the king and the princes of his narration, says:

Now in the fifteenth year of the reign of Tiberius Caesar: who succeeded Augustus.

Pontius Pilate being governor of Judea: who was the fifth after the death of Archelaus.

And Herod being tetrarch of Galilee: who killed John the Baptist (Matt. 14.a), and under whom the Lord was crucified *(fol. 148va)* (below, 23.b). Note: a tetrarchy is the fourth part of a kingdom, from *tetras*, which is "four," and *archos*, which is "principality."

And Philip his brother tetrarch of Iturea: Herod his brother had taken away this Philip's wife (Matt. 14.a).

And Lysanias tetrarch of Abilina: Abilina is a region. And Bede says in the Gloss: "Among whom Archelaus himself also reigned ten years," etc. But what is said here seems to be false. For it is certain that the Lord was born in the forty-second year of the reign of Augustus, and was at once carried into Egypt because of Herod, where he was seven years; and so you have forty-nine years. When Herod was dead, Archelaus at once reigned, and in the fifty-eighth year of the reign of Augustus he was condemned to exile at Lyons; and so he reigned only nine years. Perhaps he reigned some months beyond the nine years, which are counted as a year; just as it is said that the Lord preached three years and a half, and there that time is called half a year which runs from the Epiphany to Easter. And people are often confused in histories by such a reckoning of years.

And Bede says that when Archelaus had been removed because of his pride, the kingdom was divided into four tetrarchies, so that in this way the pride of the Jews might be lessened. Prov. 28.a: "For the sins of the land many are the princes thereof." And note that Bede takes "tetrarchy" broadly, so as to include the governorship under it; for Pilate was a governor, not a tetrarch. And this is the difference between a governorship and a tetrarchy: a tetrarchy passed by hereditary right to the son of the tetrarch; a governorship did not.

Luke 3:2

Under the high priests Annas and Caiphas: who succeeded each other in the priesthood, yet not alternately year by year; but there were some others in between for a short time, who are passed over here, and of whom an account is found in the histories. These men, overcome by ambition, had bought the priesthood from the Romans with money. And Annas was the father-in-law of Caiphas, where it is said in John 18.c.

These two are specially mentioned because they belong to the Lord's Passion. But how does Annas belong to the Lord's Passion, since he administered the priesthood only at the time when John began to preach? I answer: because then the Lord's passion began by way of occasion. For it was from the fact that John preached him to be the Son of God that the Jews were chiefly stirred up against Jesus; and so the Lord's passion began in the time of Annas's administration and was consummated in the time of Caiphas's administration. Kings and priests are named because Christ, with whom Luke is principally concerned, was king and priest. Under these, I say, tetrarchs and priests,

The word of the Lord came: namely this: "Go and preach baptism."

Upon John: that is, to John, *the son of Zachary*. But why does he not say "to," since "upon" is put for "to"? He said "upon" rather than "to" so as to note that the word was from above, that is, from God. John 3.d: "He that cometh from above, is above all."

In the desert: in which he was living. Hence above, 1.g: "And he was in the deserts until the day of his manifestation to Israel."

Luke 3:3

And he came into all the country about the Jordan: that is, which was around the Jordan, where there was plenty of water, near Salim, as is said in John 3.c.

Preaching the baptism of penance for the remission of sins: the baptism of Christ, in which sins were forgiven, which John preached. And it is called the baptism of penance because it was given only to penitents. Or:

The baptism of penance: that is, penance unto baptism, or which is a baptism *for the remission of sins*. Yet note that the baptism of John is called the baptism of penance simply; this baptism John both preached and gave. The baptism of Christ is called the baptism of penance for the remission of sins; this John preached, but did not give. In the Gloss, however, the baptism of Christ is called the baptism of penance simply; but you must supply "for the remission of sins."

Luke 3:4

As it was written in the book of the sayings of Isaias the prophet, etc. The preaching of John is commended by the testimony of the prophet, so that it may be held the more authoritative. And note that the book of Isaias is called the book of sayings because it is moral, and because it proceeds as in sermons, now consoling, now threatening; again, because he speaks to those present, that is, to his fellow tribesmen; or because he spoke with certainty.

(fol. 148vb) A voice of one crying in the wilderness: as if to say: John is, or will be, the voice of the Word, that is, of Christ, who cried through John in the wilderness, literally; or in Judea, deserted because there was then a perverse middle [*perversa medietas*].

Note: "word" is said of the outward utterance, and sometimes of the conception of the mind; in this way the Son of God is called the Word, that is, the mind of the Father. John, then, is called the voice of the Word, that is, going before the Word, that is, the Son of God. For he went before Christ in being born, in preaching, in baptizing, in dying, but not in rising again. He is called, then, the voice of the Word as it were the forerunner of the Word: the voice saying, *Prepare ye the way of the Lord*. Or: of the Word, I say, *(fol. 149ra) crying*; for this is the sense: although Christ did not utter these words, yet he preached the same thing. Hence the Gloss on Matt. 3.a: "The herald announces what afterwards the Truth himself announces in person, namely: Do penance." By which his preaching is greatly confirmed.

Note: John is called a voice because he went before the Word; again, because his glory, or the people's opinion of him, quickly passed; again, because the whole of what was in him was preaching, just as whatever belongs to a voice is voice; again, because the voice is the way of the word to the heart, and John was the way of Christ to the sinner; again, because the voice signifies the understanding, and John made Christ known.

In this, that John is called the voice of Christ crying, he is commended in two things. First, in humility: for nothing is humbler than a voice, which begins and ceases to be at once. Second, in his familiarity with Christ: for nothing is nearer to a word than a voice. Again, John is called the voice of Christ because whatever is said of him signifies something in Christ. For example: the annunciation of John was the voice of Christ crying so mightily that it made Zachary dumb, because the Law fell dumb through the Gospel. Matt. 11.b: "The law and the prophets were until John." When the Gospel cries out, the Law has lost its speech; just as when some mighty man cries aloud, one who speaks softly is not heard. Ecclus. 13.d: "The rich man," that is, Christ, "spoke," by preaching the Gospel, "and all held their peace, and what he said they extol even to the clouds; the poor man," that is, Moses, "spoke, and they say: Who is this?"

Luke 3:4, in the moral sense

A voice of one crying, etc. John, in whom is the grace of one crying out in prayer, or confession, or preaching, makes his father dumb, that is, the devil, who had begotten him in sin. John 8.f: "You are of your father the devil." Or the carnal appetite; Ezek. 16.a: "Thy father was an Amorrhite," etc.; of whose cry it is said in Job 39.a: "He heareth not the cry of the driver." This is "the voice of the Lord upon the waters," that is, upon the concupiscences of the flesh. So the annunciation of John was the voice of Christ.

Again, the writing of his name, which was written on a writing tablet, was the voice of Christ. So fear, like a stylus in wax, makes in the heart the incision of sorrow; and then "the voice of the Lord" becomes "in

power.” For then the strong man armed is driven out when a stronger than he comes upon him; for the fear of the Lord drives out sin (Ecclus. 1.c). Of this voice it is said in John 5.d: “The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.”

Again, the birth of John was the voice of Christ, that is, of the penitent going forth by confession; at the hearing of which many rejoice. Hence below, 15.b: “There shall be joy before the angels of God upon one sinner doing penance.” And this is “the voice of the Lord in magnificence,” of which Cant. 8.d: “Thou that dwellest in the gardens, the friends hearken: make me hear thy voice.”

Again, the manner of life of John, that is, of any just man, was the voice of Christ breaking all the proud and those who abound in delights; because if a just man is afflicted here with so great a penance in order to be saved, what shall the sinner do? Below, 23.e: “If in the green wood they do these things, what shall be done in the dry?” that is, in the sinner. 1 Pet. 4.d: “If the just man shall scarcely be saved, where shall the ungodly and the sinner appear?” Therefore it is rightly said in Matt. 11.b: “From the days of John the kingdom of heaven suffereth violence, and the violent bear it away.” This is “the voice of the Lord breaking the cedars,” that is, the proud. For who will not be humbled when he remembers the penance of John? Hab. 3.a: “O Lord, I have heard thy hearing, and was afraid.”

Again, the baptism of John was the voice of Christ baptizing inwardly. Hence Matt. 3.c: “I indeed baptize you in water unto penance, but he shall baptize you in the Holy Ghost and fire.” This is “the voice of the Lord dividing the flame of fire,” that is, weakening the tinder of sin, not wholly extinguishing it.

Again, the preaching of John was a very terrible voice of Christ, because he preached terrible things, by which he greatly terrifies sinners: namely the uncertainty of death, the severity of the judgement, eternal damnation. The first, when he said: “For now the axe is laid to the root of the trees” (Matt. 3.c); the severity of the judgement, when he said: “Every tree therefore that doth not yield good fruit shall be cut down, and cast into the fire”; eternal damnation, when he said: “But the chaff he will burn with unquenchable fire.” This is “the voice of the Lord shaking the desert,” that is, sinners deserted by grace.

Again, the passion of John was the voice of Christ encouraging others to suffering. For John himself first crossed the ford of martyrdom, so that others might follow safely. This is “the voice of the Lord preparing the stags” to leap. Therefore John was rightly given to the dancing girl to be beheaded (Mark 6.d).

See how John in all things was the voice of one crying: in his conception, in the writing of his name, in baptism, in his manner of life, in preaching, in his passion. Well, then, does he say:

A voice of one crying: that is, of Christ. John 7.e: “And on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me, and drink.”

In the wilderness: not in the palace. There Christ does not cry out; but Justinian, or Galen too, is well heard there, or even the mime; but silence has been imposed on Christ. Indeed, what is worse, it is read in Jer. 36.e that when the volume of Jeremias had been brought into the palace before the king, he cut it and threw it into the fire. There follows:

Prepare ye the way of the Lord. Connect it as above.

Or thus: *A voice of one crying* this, namely: *Prepare ye the way of the Lord* to your hearts, by casting away sins, by gladly hearing the word of the Lord, by doing good works, by fleeing the cares of the world. 1 Kings 7.a: “Prepare your hearts unto the Lord,” etc. The way of the Lord, that is, by which the Lord comes to sinners, is mercy and justice. Prov. 3.c: “Her ways are beautiful ways.” Again, the way of the Lord, that is, by which one comes to the Lord, is penance and innocence. Isa. 30.e: “This is the way of the Lord, walk ye in it.”

Make straight his paths: that is, not crooked; that is, beware lest your intentions be bent toward earthly things. The paths of the Lord are the counsels, which are rightly carried out when they are fulfilled with a right intention. Ps. 44: “Shew, O Lord, thy ways to me, and teach me thy paths.”

Luke 3:5

Every valley: literally, it is a prophecy of the second coming. Hence Jerome, in the book on the signs, sets down the humbling of the mountains as one sign.

Luke 3:5–6, in the mystical sense

Of the first coming:

Every valley: that is, the Gentile people, or any humble person,

Shall be filled: with grace and wisdom; grace in the affection and wisdom in the understanding, because every humble person has these two vessels empty. For he thinks he knows nothing, he thinks he is worth nothing; and therefore they had to be filled, because the woman of Eliseus, that is, the divine wisdom, fills all the empty vessels (4 Kings 4.a).

And every mountain and hill: that is, the Jewish people, or any proud person,

Shall be brought low: that is, shall be emptied, because he will lose grace and wisdom, if he has any. James 4.b: “God resisteth the proud, and giveth grace to the humble.” Below, 18.c: “He that humbleth himself shall be exalted,” etc. John 9.g: “For judgement I am come into this world; that they who see not, may see; and they who see, may become blind.”

And the crooked shall be: that is, the hearts of the wicked, distorted and bent toward earthly things,

Made straight: that is, they shall be directed toward heaven by the desire of eternal things.

And the rough ways plain: that is, ungentle and wrathful minds shall be turned to meekness by the infusion of grace, so that in them God, or the preacher, may find a plain way where before he could not set his step because of the roughness. Ezek. 39.e: “I will pour upon you clean water, and you shall be cleansed,” etc. Or: *the rough shall be made plain ways*: that is, the things that before were rough to them will be plain and light to do. Ecclus. 21.b: “The way of sinners is made plain with stones.” But at the coming of Christ it was “a time to gather stones” (Eccles. 3.a). Hence Jer. 50.d: “Take the stones out of the way, and lay them up in heaps”; and so the rough things were made plain.

And all flesh shall see. This is expounded both of the first and of the second coming. And according to the exposition of the first coming it gathers all kinds; hence:

All flesh: that is, every man, Jew and Gentile, man and woman, young and old. And man is called flesh because of his frailty. Gen. 6.a: “My spirit shall not remain in man, because he is flesh.” Shall see, I say,

The salvation of God: that is, Christ. Thus it is expounded of the first coming. Of the second, Bernard says: “In this life not every man could see Christ; but on the day of judgement, on the throne of majesty, the elect and the reprobate alike will see him,” etc. But the contrary seems to hold, Isa. 26.b: “Let the wicked be taken away, lest he see the glory of God.” Solution: the wicked will see the humanity of Christ, but will not see the divinity, which is the glory of God. Isa. 66.g: “All flesh shall come to *(fol. 149rb)* adore before my face.”

Part 24: Luke 3:7–9

“Ye offspring of vipers”; the threefold flight of Christ; “Bring forth fruits worthy of penance”; children of Abraham from these stones; the axe laid to the root of the trees

Luke 3:7

He said therefore. This passage is expounded in two ways. According to Bede it is a rebuke of the impenitent, that is, of the Scribes and Pharisees and Sadducees. According to Ambrose it is a commendation of the penitent. For he rebukes the former because they came to baptism without penance; but he commends the others because they came to baptism doing penance. And this is what is said here:

He said therefore to the multitudes: Bede: of the Pharisees and Sadducees, who most needed penance and correction. And note that he says *multitudes* (*turbas*), that is, to the troubled and the troublers, so that there may be weight in the word,

That went forth: from the cities and villages,

To be baptized by him: with his baptism, by which neither were sins forgiven nor was grace conferred, but it was only a certain preparation for the baptism of Christ.

Ye offspring of vipers. According to Bede he inveighs against the Pharisees, who came to baptism without penance. Hence he says *Offspring of vipers*: that is, you who are born of vipers and are vipers, that is, having hearts full of the poison of wickedness. Chrysostom: “The young of serpents are shorter in stature, but they have equal venom.”

Who hath shewed you to flee from the wrath to come? That is, how do you think to escape the severity of the judgement to come? For the wrath to come is the chastisement of the final vengeance, which the sinner who does not now have recourse to the laments of penance will not then be able to flee. Or: *Who hath shewed you*, etc., as if to say: no one, since you do not repent. But I show you the way of escaping the wrath: *Bring forth therefore fruits worthy of penance*.

He calls them vipers, first, because of hypocrisy, since the viper is spotted. Matt. 23.d: “If we had been in the days of our fathers, we would not have been their partakers in the blood of the prophets. Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets. Fill ye up then,” etc. Second, because of envy. Wisd. 2.b: “By the envy of the devil, death came into the world,” etc. Third, because of the poison of detraction. Deut. 32.e: “Their wine is the gall of dragons, and the venom of asps, which is incurable.” Fourth, because of their coming to the waters without having vomited out the poison, as here. Fifth, because of the priests, the fathers of the multitudes, who hiss like whisperers. Apoc. 13.c: “He spoke as a dragon.” Sixth, because of the earth which they eat (Gen. 3.c). Isa. 65.d: “Dust shall be the serpent’s food.”

According to Ambrose it is expounded otherwise; and it is a commendation of the penitent, whom John commends. And the comparison with vipers is made with respect to their fathers, who were wicked, not to the sons, who were coming penitent to baptism; so that the sense is:

Offspring of vipers: that is, begotten of vipers, that is, of wicked parents.

Luke 3:7–8 (continued)

Who hath shewed, etc.: that is, who has enlightened your hearts unto penance, through which you may escape the vengeance to come? As if to say: the grace of God alone. The Gloss: “Who hath shewed, unless it be prudence infused by the mercy of God,” etc.

The viper brings forth by force (*vi parit*); so too the sinner. Isa. 37.a: “The children are come to the birth, and there is not strength to bring forth.” And the Gloss: “Which he prophesies is to be transferred to the Gentiles,” below, at: *God is able of these stones*, etc.

Or he compares them, namely the sons, to serpents in order to show that they have the natural prudence of providing for the future, in this, namely, that they repented and came to baptism. For the serpent, like the lion, is taken in Sacred Scripture sometimes in a good sense, sometimes in a bad. Matt. 10.b: “Be ye therefore wise as serpents,” etc. Matt. 12.c: “O generation of vipers, how can you speak good things, whereas

you are evil?" Against flattering preachers.

Luke 3:7, in the mystical sense

The offspring of vipers are the ambitious, who wish to be promoted in the Church by force. Hence in their birth their mother, that is, the Church, dies; they are signified by Benjamin, at whose birth his mother died (Gen. 35.c). By the Pharisees, who are interpreted "divided," are signified certain nobles who are always making schisms in chapters, saying that word of 3 Kings 12.d: "What portion have we in David? or what inheritance in the son of Isai?" By the Sadducees, who are interpreted "just," are signified hypocrites, who justify themselves by outward pretence. John calls both vipers, because both disturb the peace of the Church and, what is worse, refuse to hear correction. Ps. 57: "Their madness is according to the likeness of a serpent: like the deaf asp," etc.

Note also that there is a threefold flight of Christ which is set before us as an example. *(fol. 149va)* For he is read in the Gospel to have fled three times. First, when he was sought by Herod to be killed. Matt. 2.c: "Arise, and take the child and his mother, and fly into Egypt," etc. Second, when he was sought by the people to be made king. John 6.b: "Jesus therefore, when he knew that they would come to take him by force, and make him king, fled again into the mountain himself alone." Third, when he was sought by the council of the Jews to be stoned. John 8.g: "They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple."

In the first he teaches us to flee death, so that we may keep ourselves for the greater benefit of ourselves and our brethren. In the second he teaches us to flee worldly dignities, so that we may have a freer leisure for God. In the third he teaches us to flee evil company, so that we may take away the occasion of sinning.

The first flight Paul made, let down through a window in a basket by the wall (2 Cor. 11.g). And the Lord fled, below, 4.e, when they wished to cast him down from the mountain. Hence he also said to his disciples, Matt. 10.d: "If they have persecuted you," etc.

The second flight John the Baptist made, when he fled into the desert lest he should be able to stain his life even with a light word; and Mark, who cut off his own thumb. James 3.a: "Be ye not many masters, my brethren, knowing," etc.

The third flight Paul both made and taught, 1 Cor. 5.c: "I wrote to you in an epistle, not to keep company with fornicators." 2 Thess. 3.b: "And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly." He who has this threefold flight will be able to escape the wrath. And so the Lord has shown us by his example.

To flee from the wrath to come: that is, the vengeance of the judgement to come, when no one will be spared, but to all will be rendered according to their deserts. It is good to flee from this wrath. Hence Job 19.d: "Flee then from the face of the sword, for the sword is the revenger of iniquities." Ps. 6 and 37: "O Lord, rebuke me not in thy indignation," etc.

He who wishes to flee from this wrath must flee the things that prepare for it: that is, the vanity of the world, in figure of the doing of which Jacob fled from Laban (Gen. 31.c); Jer. 51.a: "Flee ye from the midst of Babylon, and let every one save his own life." Again, the pleasure of the flesh, in figure of the doing of which Joseph, leaving his cloak behind, fled the Egyptian woman (Gen. 39.c); Ecclus. 9.b: "Turn away thy face from a woman dressed up." Again, the honours of the world, in figure of the doing of which the Lord fled into the mountain (John 6.b). Again, every sin; Ecclus. 21.a: "Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee." Again, the occasions of sins, in figure of the doing of which the Angel said to Lot, Gen. 19.d: "Look not back behind thee, neither stay thou in all the country round about."

But because many put off taking up these flights, therefore the Lord says, Matt. 24.b: “Pray that your flight be not in the winter,” that is, in old age, “or on the sabbath,” that is, in death. And because there were some who wished to flee the wrath to come, he teaches the manner of fleeing, adding, as if to say: if you wish to flee,

Luke 3:8, in the mystical sense

Bring forth therefore fruits worthy of penance: that is, a fruitful penance, so that it be done in charity. For the vine does not bear fruit unless it is first pruned; so neither does the soul, unless it is first purged of vices. Cant. 2.c: “The time of pruning is come... The fig tree hath put forth her green figs: the vines in flower yield their sweet smell.” And not only fruitful, but also worthy, according to the character of the fault. For the fruit of good works of one who has sinned little and of one who has fallen gravely ought not to be equal. Deut. 25.a: “According to the measure of the sin shall the measure also of the stripes be.” Apoc. 18.b: “As much as she hath glorified herself,” etc.

And this shows that penance is a tree, or a vine; otherwise it would not bear fruit. The root of this tree is contrition of heart; the leaves, confession of mouth; the flowers, the report of good repute; the fruit, the works of satisfaction. Some, then, do penance, but not the fruits of penance, because they do it without charity. Some do fruits of penance, but not worthy ones, because they do not do them according to the character of the fault or the measure of their strength. Rom. 6.d: “I speak an human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now,” etc.

There follows: *(fol. 149vb) And do not begin*, etc. Connect it thus: and because you are sinners, *do not begin to say: We have Abraham for our father*; as if to say: do not trust in the justice of your father Abraham, or do not think yourselves just because you are sons of Abraham; because none are reckoned sons of Abraham except those who imitate his faith. Hence Rom. 9.b: “Neither are all they that are the seed of Abraham, children; but in Isaac shall thy seed be called: that is to say, not they that are the children of the flesh, are the children of God; but they that are the children of the promise, are accounted for the seed.” This was the special boast of the Jews: “We are the seed of Abraham, and we have never been slaves to any man.” Likewise certain religious boast vainly of blessed Benedict or Augustine. But to them it is said: “If you be the children of Abraham, do the works of Abraham” (John 8.e). Isa. 51.a: “Look unto Abraham your father, and to Sara that bore you,” that is, to the rule which you have abandoned.

For I say unto you, that God is able of these stones to raise up children to Abraham: as if to say: you ought not to boast of kinship with Abraham, because not those who are born of him carnally, but those who imitate him spiritually, these are the sons of Abraham. And John is said then to have pointed out the twelve stones which Josue had carried out of the Jordan onto the dry land, by which the Gentiles are well signified; because, just as those stones were raised from the flow of the river to the firmness of the land, so the Gentiles rose from the flux and variety of idols to the worship of one God and the stability of the faith. Or they are compared to stones because, adoring idols of stone, they became as it were of stone, that is, insensible; yet they were at some time to be led out of darkness to the light of grace. The sense therefore is:

God is able of these stones: that is, of the Gentiles designated by these stones,

To raise up children to Abraham: that is, imitators of his faith. The stones are also the laity (*laici*), so called from *laos*, which is “stone,” who were at one time sons of Abraham, that is, imitators of blessed Benedict or Augustine, when the natural sons degenerated. Hence they can say that word of Rom. 11.a: “The branches were broken off, that I might be grafted in.”

Luke 3:9

For now the axe is laid to the root of the tree. Connect it thus: therefore do penance, and do not say "We have Abraham for our father," because the axe is now laid to the root of the tree.

The axe is death; the tree, the human race; the root of the tree is Adam. Now, therefore, the axe is laid to the root of the tree, because Adam is now dead and has made us all mortal. Rom. 5.c: "By the offence of one, many died." Ezek. 9.a: "And behold six men came from the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand." These six men are the six necessities that foretell death, namely thirst, hunger, cold, heat, weariness, sickness, which hold in their hand the weapon of destruction, that is, the axe, that is, death, to cut down the tree. These are "the arrows of the Lord" (Job 6.a). Again, Job 5.c: "In six troubles," etc., "and in the seventh," that is, in death, etc.

Again, the axe is the life of man; the tree is man himself; the root of the tree is the birth of man. Now, therefore, the axe is laid to the root of the tree, because from birth itself man, by living, begins to tend toward his setting. Hence Augustine in the book *On the City of God*: "What else is living than passing out of life?" Job 7.b: "My days have passed more swiftly," etc. Dan. 4.b: "Cut down the tree, and chop off the branches thereof."

Again, the axe is Christ, who, like an axe, is held by the handle of his humanity and cuts with the iron of his divinity. The tree is the human race; the root is the end of life. Since, then, some die every day, what else is this than that the branches of the tree are cut off? But when the whole progeny is taken away with the parent, then the tree is cut off by the root.

Again, the axe is the severity of judgement; the tree is man of whatever condition, whether religious or secular, prelate or subject; the root of the tree is the life of man. The axe, then, is laid to the root, because the sentence of the judge is made ready for rooting out the unfruitful utterly. In 4 Kings 6.a it is read that the iron of the axe fell into the water, that is, the hardness of judgement into the softness of mercy. But Eliseus, that is, Christ, drew the iron out of the water, because "judgement without mercy to him that hath not done mercy" (James 2.c). Ecclus. 11.b: "If the tree fall to the south," that is, to heaven, "or to the north," that is, to hell, "in what place soever it shall fall, there shall it be." Bernard: "If you wish to know which way the tree will fall, look at the branches: where the greater and *(fol. 150ra)* heavier mass of branches is, there do not doubt that it will fall, if it is cut down. The branches are the desires: the spiritual draw toward the south, the carnal toward the north."

Note also that he says *laid*, not swung or struck. For in this he terrifies them with the uncertainty of death and consequently with the severity of the judgement, saying:

Every tree therefore, etc. Connect it thus: the axe is now laid; therefore, so that you may escape the axe, bring forth good fruit. *For every tree*: that is, every man, without respect of persons. For then the Lord will not accept persons, nor spare anyone because of nobility, or riches, or strength, or knowledge. Wisd. 6.a: "The mighty shall be mightily tormented. For God," etc. Prov. 6.d: "The jealousy and rage of the husband will not spare in the day of revenge."

That bringeth not forth good fruit: that is, good work,

Shall be cut down: from life,

And cast into the fire: of Gehenna,

Shall be cast: in death. John 15.a: "Every branch in me, that beareth not fruit, he will take away."

It can also be distinguished according to the Gloss, so that it is said: *Every tree that bringeth not forth good fruit*. Bede: "The Gentiles and the hypocrites, who bear no fruit, and the heretics, who bear bad fruit." But then it is asked why the Gentiles and hypocrites rather are said to bear no fruit than the heretics, or why the heretics rather bear bad fruit than the Gentiles and hypocrites. It is not clear enough how to distinguish. Yet it

can be resolved by saying that the Gentiles bear no fruit because, even if they do what is of the kind of good things, they do not do meritorious work; and the hypocrites likewise. But the heretics are said to bear not no fruit, but bad fruit. And this is said to be an aggravation of wickedness, because the error of the heretics, since they openly attack the Church, is far graver than that of the Gentiles or hypocrites.

What the Lord does to such trees is told in Isa. 5.b: “And now I will shew you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be trodden down. And I will make it desolate.” Jer. 2.b: “Yet I planted thee a chosen vineyard, all true seed: how then art thou turned unto me into that which is good for nothing, O strange vineyard?” Note, then, three kinds of trees: for some trees bear no fruit, some bad fruit, some good fruit; and these last are not cast into the fire.

Luke 3:9, in the moral sense

There are three special trees, of which one has the sweetest fruits, namely the fig; another has the bitterest fruits, namely the olive; the third has mixed fruits, namely the vine. Of these three it is said in Judg. 9.b: “The trees of the forest came to the fig tree, to the olive, to the vine, to make one of them king; but they would not.”

By the fig, whose fruit is altogether sweet, are signified religious and contemplative men, who, if they do not bear fruit according to their kind, will be cut down. Hence below, 13.b: “A certain man,” namely blessed Benedict or blessed Augustine, “had a fig tree planted in his vineyard,” that is, in his rule; “and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard,” that is, to the Abbot: “Behold, for these three years I come seeking fruit on this fig tree, and I find none. Cut it down therefore.” The three years are those three things which are in the vow, in each of which the religious ought to bear fruit. And it is said in Matt. 21.b that, coming to the fig tree, he found nothing but leaves, and he cursed it, and immediately it withered away. And yet Mark 11.b says that it was not the time for figs; by which it is signified that the Lord requires fruit from religious at all times. For it does not befit so great and so rich a Lord to eat without fruit.

Jer. 24.b: “What seest thou, Jeremias? And I said: Figs, the good figs, very good: and the bad figs, very bad.” For religious are the best when they are good, and the worst when they are bad. Hence Augustine: “Just as I have not found better men than those who have made progress in monasteries, so I have not found worse than those who have fallen away in monasteries.” The fig puts forth fruit before leaves, because religious work in silence. But Adam and his sons make themselves aprons of fig leaves; that is, with the habit of religion and good words they lay open their own shame.

By the olive, whose fruit is bitter but whose oil is medicinal, are signified the active, intent on works of mercy, whose care and solicitude is bitter because of the labour, *(fol. 150rb)* but yet is medicinal because of the refreshment of the poor and wretched. Jer. 11.c: “The Lord called thy name a plentiful olive tree, fair, fruitful, and beautiful.” Of the bitterness of solicitude it is said below, 10.g: “Martha, Martha, thou art careful, and art troubled about many things.” Of the sweetness of refreshment it is said in Matt. 25.d: “As long as you did it to one of these my least brethren, you did it to me.” And what is sweeter, what more delightful, than to have fed God?

By the vine, whose fruit is mixed, partly sweet, partly bitter, are signified prelates, who share both in the sweetness of the contemplative life and in the labour and bitterness of the active. Ecclus. 24.c: “As the vine I have brought forth a pleasant odour.” And it seems strange that it says “I have brought forth an odour”; but this is said from the effect. For the odour of the good fame of a prelate is the fruit and refreshment of the people. Hence 1 Cor. 2.d: “For we are the good odour of Christ unto God, in them that are saved, and in them that perish. To the one indeed,” etc. A barren vine is worse than any wood, for it is useful for nothing but the fire; so is a bad prelate. Ezek. 15.a: “Son of man, what shall be made of the wood of the vine, out of all the trees of the woods,” etc. These three are Noe, Daniel and Job (Ezek. 14.e).

Part 25: Luke 3:10–20

“What then shall we do?”; the publicans and the soldiers; “I am not worthy to loose the latchet of his shoes”; the fan in his hand; Herod shuts John up in prison

Luke 3:10

And the people asked him: they are shown to be struck with terror by John’s words, since they seek counsel,

Saying: What then shall we do? So that we may not be cut down and cast into the fire. Note that the multitudes are moved by John’s words to seek counsel about their salvation, but not the Scribes or Pharisees. Hence John 7.g: “Hath any one of the rulers believed in him, or of the Pharisees? But this multitude, that knoweth not the law, are accursed.” Similarly, Acts 2.f: when Peter preached, they said: “What shall we do, men and brethren? But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ.” There follows:

Luke 3:11

And he answering, said to them: He that hath two coats: that is, superfluous ones, *let him give to him that hath none*. Asked about obtaining salvation, John begins his answer from the works of mercy. For of these alone will there be inquiry at the judgement. 1 Tim. 4.c: “Piety is profitable to all things, having promise of the life that now is, and of that which is to come.” Below, 11.f: “Give alms; and behold, all things are clean unto you.”

Jerome says: “Whatever is necessary for human use is to be counted as one coat; all the rest is superfluous and is to be given to the poor.” 1 Tim. 6.b: “Having food, and wherewith to be covered, with these we are content.” Since the coat among all garments is the most necessary and clings most closely to the body, John intimates that alms are to be given even from necessities. Prov. 3.b: “Honour the Lord with thy substance, and give him of the first of all thy fruits,” to the poor. The Gloss of Bede: “Let us share with our neighbours not only outward and less necessary things, but even things very necessary, such as the food by which we live and the coat with which we are clothed.” Isa. 58.c: “Deal thy bread to the hungry,” etc. Again, Isa. 32.d: “Blessed are ye that sow upon all waters.” Ecclus. 11.a: “Cast thy bread upon the running waters: for after a long time thou shalt find it again.” Prov. 14.c: “He that trusteth in the Lord loveth mercy.” Again, Prov. 19.c: “He that hath mercy on the poor, lendeth to the Lord,” etc.

Again, discretion is noted in his saying: *He that hath two coats, let him give to him that hath none*. For the measure of piety is to be kept according to the possibility of the human condition. Hence Bede: “The precept is given about dividing two coats, because if one is divided, no one is clothed by it.” 2 Cor. 8.c: “Not that others should be eased, and you burthened.” It is also noted, by his saying *let him give to him that hath none*, that alms are to be given to the needy. Below, 14.c: “When thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed.” Again, it is noted that it ought to be given freely, by his saying *let him give*. Matt. 10.a: “Freely have you received, freely give.” Seneca: “Nothing is bought more dearly than what has been bought with prayers.” Again, on the aforesaid word of John the Gloss of Bede says: “See how much the works of mercy avail, which above all others are enjoined for a worthy fruit of penance.” This is an argument that the precept about the coats is a precept.

And he that hath meat, let him do in like manner. Job 31.b: “If I have eaten my morsel alone, and the fatherless hath not eaten thereof: for from my infancy mercy grew up with me.” Job 20.c: “There was nothing left of his meat, and therefore nothing shall continue of his goods.”

(fol. 150va) ### Luke 3:12

And the publicans also came to be baptized: that is, those who handled public business and who collected the king’s revenues. For publicans, as Bede says, are those who exacted the public taxes, or who farmed the

taxes on public property. And in this great power is noted in the preaching of John, who drew even publicans and soldiers to seek counsel for their salvation, and restrained them from injury and impelled them to works of piety.

And said to him: Master, what shall we do? They do not say “What shall we say?” or “What shall we understand?” This is against clerics who apply all their care to learning and understanding. But neither learning nor understanding leads to salvation, but doing. Therefore Isa. 1.e says: “Learn to do well.” It does not say “Learn to speak well” or “to understand well,” which, though it be good, is yet not enough. Ecclus. 3.c: “The things that God hath commanded thee, think on them always”—supply: so as to do them. Hence Ps. 120: “They are mindful of his commandments to do them.” Another asks a similar question, Matt. 19.b: “Good master, what good shall I do that I may have life everlasting?” And the Lord answered: “If thou wilt enter into life, keep the commandments.” These men, however, namely the publicans, he does not yet exhort to share their goods with their neighbours, but first dissuades them from doing injury to their neighbours. Hence there follows:

Luke 3:13

But he said to them: Do nothing more than that which is appointed you: that is, take as much as has been appointed you by the emperor, and exact no more. So no one ought to go beyond the bounds of his commission. Prov. 22.d: “Pass not beyond the ancient bounds which thy fathers have set.” But many keep this badly; indeed scarcely anyone is found who keeps it. Job 24.a: “Some have removed landmarks, have taken away flocks by force, and fed them.” Isa. 10.b: “I will give him a charge to take away the spoils, and to lay hold on the prey... But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to cut off nations not a few.”

Luke 3:14

And the soldiers also asked him: those serving under the Romans and defending the country,

Saying: And what shall we do? So that we may be saved.

And he said to them: Do violence to no man; neither calumniate any man: out of fear or love,

And be content with your pay. This is an exposition of the preceding, namely *Do violence to no man*, etc. Soldiering is not damnable; otherwise John would not permit it. For soldiers ought to protect the country; and therefore it was also established that they should receive a salary from the public, lest they should exact more importunately than was right.

Note that John gives the soldiers threefold counsel against their threefold sin. The first of these is the oppression of the poor; against which he says:

Do violence to no man: by oppressing by force. Isa. 3.c: “The spoil of the poor is in your house. Why do you consume my people, and grind the faces of the poor?” The second is the imputing of false charges, which provosts and officials often do in order to wring money from the rich; against which he says:

Neither calumniate any man. Osee 5.c: “Ephraim is suffering calumny, because he began to go after filthiness.” Lev. 19.c: “Thou shalt not calumniate thy neighbour, nor oppress him by violence.” Isa. 33.b: “Which of you can dwell with everlasting burnings? He that casteth away avarice by oppression, and shaketh his hands from all bribes.” The third is exaction; against which he says:

And be content with your pay: which had been fixed for them for the defence of the commonwealth. Isa. 3.b: “As for my people, their oppressors have stripped them.” And if this is enjoined on soldiers, what of clerics, who receive pay freely from the patrimony of the Crucified? Mic. 7.a: “They have coveted fields, and taken them by violence, and houses they have forcibly taken away: and oppressed a man and his house.” There

follows:

Luke 3:15

And as the people were of opinion, and all were thinking in (fol. 150vb) *their hearts of John, that perhaps he might be the Christ*: that is, whether perhaps he was the Christ promised in the Law, prefigured by the Patriarchs, foretold by the Prophets. And in this it is plain that it was known to the Jews, according to the Scriptures, that the time of the Lord's incarnation was at hand.

Luke 3:16

John answered, saying unto all: not to one only. For because of the power of his preaching, the austerity of his life and his miraculous birth, many believed John to be the Christ. But since Luke says that they were thinking these things in their hearts, how did John know this, since it belongs to God alone to know thoughts? We say that he knew it by the revelation of the Holy Spirit. Again, in John 1.b it is said that when priests and Levites were sent to him to ask whether he was the Christ, he answered their question; here, however, he answers their thought. And both may have been so, namely that he answered what they thought and what they asked.

I indeed baptize you with water: only. The Gloss of Ambrose: that is, I dip bodies in water and institute the practice of baptizing, until he comes who washes souls through the Spirit.

But there shall come one mightier than I: after me; because, even if I am reckoned humble and great, he is yet mightier, because he is God. In this the humility and truthfulness of John appears, who, though he could have been believed to be the Christ, would not hide the truth. John 3.d: "He must increase, but I must decrease."

The latchet of whose shoes I am not worthy to loose: that is, the binding of the mysteries. It is a pleonasm, and it is a Hebrew idiom. In the accustomed manner of speech John expresses his humility.

Luke 3:16, in the mystical sense

Mystically, however, it is expounded by the saints, and in three ways. First thus:

I am not worthy to loose the latchet of his shoes: that is, to unfold the mystery of the incarnation. For the shoe is the humanity of Christ. Ps. 107: "Into Edom will I stretch out my shoe." The foot lying hidden within and sustaining the shoe is the divinity. Heb. 1.a: "Upholding all things by the word of his power." Isa. 45.c: "Verily thou art a hidden God." The latchet is the union of the divinity and the humanity, which no one is able to unfold. Isa. 53.c: "Who shall declare his generation?"

In the second way thus: I am not worthy to unshoe him and usurp his bride for myself. And here he touches on the custom of the Law, which commands that if anyone died without leaving offspring, his next of kin should raise up seed for him; and if he would not, another next of kin after him should unshoe him and take the widow of the dead man to wife (Deut. 25.b). The sense, then, according to this exposition is: I do not wish to be believed the bridegroom, but the friend of the bridegroom. John 3.d: "He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice."

In the third way thus: *I am not worthy*, etc.: that is, I do not have the office of unlocking Scripture and carrying it through the world, because the office enjoined on me is not that of preaching, but of baptizing. On the contrary the Apostle says, 1 Cor. 1.c: "For Christ sent me not to baptize, but to preach the gospel." Bede: "The wedding shoe is the preaching of the Gospel, with which the Apostles were shod." Hence Eph. 6.c: "Stand therefore, having your loins girt," etc. The sense, then, according to the third exposition is: I am not worthy, that is, I am not an Apostle. There follows:

He shall baptize you: that is, shall cleanse you inwardly,

With the Holy Ghost and with fire: that is, with the Holy Spirit, who is fire, consuming all the rust of sins. Deut. 4.d: “The Lord thy God is a consuming fire.” Or:

With the Holy Ghost: that is, through the grace of the Holy Spirit in the present,

And with fire: of purgatory in the future; of which 1 Cor. 3.c: “The fire shall try every man’s work, of what sort it is.” Or:

With the Holy Ghost: as to baptism,

And with fire: of tribulation, as to penance. Gregory: “He applies the fire of tribulation, so as to purge in them the rust of sins.”

Luke 3:17

Whose fan is in his hand. (fol. 151ra) The construction can be made in two ways. First thus: truly he is mightier than I, because he it is in whose hand is the fan, that is, the discernment of making a just examination. For it is written, John 5.d: “The Father doth not judge any man,” etc. So there is a pleonasm there, that is, a superfluity of expression. Second thus, without pleonasm: truly he is mightier than I, because he it is *whose fan*, that is, the office of judging, has been handed over to him by the Father,

Is in his hand: that is, in his power; as if to say: he has both the office and the power of separating the good from the wicked and the wicked from the good; here by merit, and in the future also by place, when he shall set the goats on the left and the lambs on the right (Matt. 25.c). And to those he will say, “Depart,” etc.; to these he will say, “Come,” etc. Of this fan it is said in Jer. 15.b: “And I will scatter them with a fan in the gates of the land.”

And he will purge: that is, will cleanse from the chaff,

His floor: that is, the present Church, in which there are grains mixed with chaff, that is, the good with the wicked. This the Lord cleanses in the present by winnowing with frequent tribulations. For the grains remain on the floor and the chaff is carried off by the wind. But in the future he will purge it thoroughly, that is, will cleanse it perfectly, when the wicked will be wholly taken away, lest they see the glory of God (Isa. 26.b), and so that they may not enjoy even the company of the good. Then the wheat, that is, the body of the saints, will be laid up in the Lord’s barn, that is, in paradise.

Hence there follows: *And will gather the wheat into his barn; but the chaff he will burn with unquenchable fire*. This can be understood actively and passively, so that the sense is: the chaff, that is, the wicked, will be handed over to be tormented for ever to the unquenchable fire, that is, the fire that will neither be able to extinguish nor be extinguished. For that fire will neither be ended, nor wholly end them, nor burn them up; for there will be no end of their burning. Hence it is said in Ps. 48: “Death shall feed upon them,” not devour them. For the grass that is fed upon is not pulled up by the roots, but is always left to be gnawed. Jer. 23.f: “What hath the chaff to do with the wheat, saith the Lord?” Augustine: “If you follow the chaff, you will become chaff.”

There is also another, threefold floor. The first is the conscience, in which chaff, that is, the vanity of thoughts, is mixed with the wheat, that is, with the truth of the virtues. This the Lord will purge thoroughly in the future, when, the wheat of the virtues remaining, he will blow away the chaff of thoughts. Ps. 145: “In that day all their thoughts shall perish.” But now Rebecca, that is, the soul, says: “We have good store of straw and hay” (Gen. 24.c).

The second floor is Sacred Scripture, in which chaff is mixed with wheat, that is, the literal understanding with the mystical sense. Isa. 30.e: “They shall eat mingled provender as it was winnowed in the floor.” This

floor is thoroughly purged when the mystical sense is faithfully separated from the letter, which is the office of prelates or doctors. Hence Matt. 12.a: the disciples plucked the ears, and rubbed them in their hands, and ate the grains, and cast away the chaff. Osee 9.a: “The floor and the winepress shall not feed them.”

The third floor is the womb of the Blessed Virgin, in which was the wheat, that is, Christ, without the chaff of sin; of whom John 12.d: “Unless the grain of wheat,” etc. And although this wheat was born without the chaff of sin, yet it was most sharply winnowed. Hence Isa. 53.b: “He was wounded for our iniquities, he was bruised for our sins.” Of this floor it is said in Judg. 6.g.a: “I will put this fleece of wool on the floor.” Cant. 6.a: “My beloved is gone down into his garden, to the bed of aromatical spices.” This floor was thoroughly purged on the day of the Assumption of the Blessed Virgin, when all mortality and corruption was separated from her.

Luke 3:18

And many other things exhorting, did he preach to the people: instructing them for their salvation.

Luke 3:19

But Herod the tetrarch, etc. As the Apostle says, 2 Cor. 2.d: “For we are the good odour of Christ unto God, in them that are saved, and in them that perish. To the one indeed the odour of life unto life: but to the others the odour of death unto death.” So was the preaching of John. To the publicans and soldiers it was the odour of life unto life; to the Pharisees and Scribes and Sadducees and to Herod and Herodias it was the odour of death unto death. Hence this clause is connected thus: the publicans, rebuked at John’s preaching, sought counsel of salvation;

But Herod the tetrarch, when he was reproved by him for (fol. 151rb) *Herodias, his brother’s wife*: whom he had taken away from him. Hence he sinned in two things, namely in incest, because he had the wife of his brother while the brother was living, and in adultery. Of this enough has been said on Matt. 14.a and Mark 6.c; and therefore we pass over it here.

And for all the evils which Herod had done: supply, when he was reproved,

Luke 3:20

He added this also above all, etc.: the other sins,

That he shut up John in prison. This is an anticipation; for afterwards it will be said that John baptized the Lord, which was before the imprisonment. But he does this to heighten the wickedness of Herod. For he had just said how great was the religion of John, so that even publicans came to his preaching, and at once he added his imprisonment by Herod, because John was rebuking him for his crimes. Amos 5.c: “They have hated him that rebuketh in the gate: and have abhorred him that speaketh perfectly.”

It may be asked here why after the preaching of John he does not add the preaching and miracles of Christ. For just as after the birth of John he adds the birth of Christ, so after John’s preaching he ought first to have added the preaching of Christ. Why, then, does he insert the imprisonment of John before the miracles of Christ? Solution: in order to show that he will describe only those miracles of Christ which were done after the imprisonment of John. For as to what was said of the things he did when he was twelve years old, there were no miracles there; but the deeds and miracles of the earlier year John related, the changing of water into wine and other things.

And note the Gloss: “Before Luke narrates anything,” etc., chapter 2. In this Gloss he gives the reason why he puts the imprisonment of John before the miracles of Christ. And the sum is that he puts it first in order to show that he will describe only the miracles done in that year in which John was taken or punished, that is, beheaded; because he was taken at the beginning of the year and beheaded at its end. But this seems to be

false; for he describes not only the miracles of that year at whose beginning John was imprisoned and at whose end he was beheaded, but also of the following year, in which the Lord was crucified. To this it can be said that the three Evangelists follow chiefly and more fully the miracles of that year in which John was both imprisoned and beheaded; therefore supply in the Gloss "chiefly." Or otherwise, so that the Gloss covers both years: understand that when John was taken, some days of April, which is the beginning of the year according to the Law, had already passed. For the legal year began from April; hence it was said to the Jews: "This month shall be to you the beginning of months." And in the same way, when the year had come round and he was beheaded, some days of the following year had already passed; and so he was not taken and punished in the same year, and so Luke describes the miracles of both years.

Again it is asked why John the Evangelist alone describes the things done before the imprisonment of John the Baptist, while the others began from the imprisonment of John. A mystical reason is assigned in the Gloss, namely this: John the Baptist is the figure of the Law, and John imprisoned is the Law imprisoned. Well, then, does John the Evangelist, treating of the deity, principally begin before the imprisonment, so as to show that Christ was God before the Law was imprisoned; while the other three, who treat of the humanity, rightly begin after the imprisonment, because they intend to describe only the miracles done after the imprisonment of the Law. And note that by the imprisonment of the Law nothing else is understood than its corruption through perverse interpretation. For the Law was imprisoned by the Jews, that is, shut up in the blindness of error as in a dark prison. And this imprisonment of the Law was signified by the imprisonment of John. Well, then, do the three who express the humanity begin after the imprisonment of John; because after the aforesaid imprisonment of the Law, which is signified by the imprisonment of John, the Lord, who had before lain hidden, appeared plainly in the flesh and did miracles. Hence in the Gloss you have: "of him appearing," that is, manifesting himself publicly. John, who is concerned with the deity, begins before the imprisonment of John, who is the figure of the Law, so as to show *(fol. 151va)* that Christ was God before the Law, because he is eternal. There follows:

Part 26: Luke 3:21–22

the baptism of Christ; eight questions on the baptism and the genealogy; the heaven opened; the Holy Ghost descends in the form of a dove; "Thou art my beloved Son"

Luke 3:21

Now it came to pass, etc. This is the third part of the chapter, in which the baptism of Christ and his genealogy are treated. Here a manifold question arises.

The first: why Luke did not put the genealogy of Christ at the beginning of his book, as Matthew did. The second: why Luke weaves the genealogy of Christ ascending, whereas Matthew had woven it descending. The third: why Luke extends the genealogy of Christ up to Adam, whereas Matthew begins to weave it from Abraham. The fourth: why Luke uses the verb of being, whereas Matthew uses the verb of begetting. The fifth: why the Lord willed to be baptized, since there was nothing in him to be purged. The sixth: why the heaven was opened while Christ was being baptized. The seventh: why a dove appeared above him. The eighth: why only at the baptism and at the transfiguration was the voice of the Father heard above him, saying: "This is," or "Thou art, my beloved Son."

Solution. To the first we say that Luke begins the genealogy of Christ after the baptism and not before, in order to intimate that through baptism men become of the genealogy of Jesus Christ. But Matthew puts it at the beginning so that, once it had been shown from what stock Christ was born, it might become plain that the Law and the prophecies were fulfilled in him. Hence Ecclus. 36.c: "Raise up prophecies which the former prophets spoke in thy name. Reward them that patiently wait for thee, that thy prophets may be found faithful."

To the second we say that Luke wove the spiritual genealogy of Christ, which begins from baptism and is an ascent to God; but Matthew weaves the carnal generation of Christ, which is a descent.

To the third we say that Luke extends the generation of Christ up to Adam in order to intimate that not only the sons of Abraham, that is, the Jews, but indeed all the sons of Adam, that is, Jews as well as Gentiles, can become sons of God and ascend with Christ to God through baptism. Hence John 1.a: “But as many as received him, he gave them power to be made the sons of God.” But Matthew, who weaves the carnal generation of Christ and was preaching to the Jews, extends the generation of Christ only to Abraham, from whom the generation of the Jews began to be distinguished.

To the fourth we say that through the spiritual generation, which begins from baptism, we are led to true being, and therefore Luke uses the verb of being; but through carnal generation we descend from true being, and therefore Matthew uses the verb of begetting.

To the fifth we say that the Lord willed to be baptized for a fourfold reason. First, so that by the touch of his most pure flesh he might give the waters the power of regenerating, as Ambrose says. Second, so that he might show in himself an example of every kind of humility; hence Matt. 3.d: “For so it becometh us to fulfil all justice,” that is, every kind of humility. Third, so that he might show the figures and prophecies of the Law fulfilled; 1 Cor. 10.a: “And all in Moses were baptized, in the cloud, and in the sea.” Fourth, so that he might invite others to baptism, as is said in John 13.b: “For I have given you an example,” etc. For this is not understood only of the washing of the feet, but also of his other deeds, because every action of Christ was our lesson.

To the sixth we say that the heaven was opened at the baptism of Christ so that it might be made plain that the gate of Paradise, which had been shut by the sin of Adam, is opened to the baptized.

To the seventh we say that the dove appeared above Christ at the baptism to show that the baptized receive the Holy Spirit, which is also signified by the burning candle let down into the water and placed in the hand of the baptized little one. Again, to show that he was the one who baptizes in the Spirit. Hence John 1.c: “And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven... And I knew him not.”

To the eighth we say that the voice of the Father was heard at the baptism and at the transfiguration to signify that all of us, who are born children of wrath, become sons of God by grace in baptism, and at last in the general resurrection shall become sons of God by glory.

Having seen these things, let us come to the letter.

Now it came to pass, etc.: that is, many of the people, before the imprisonment of John. Whence it is plain that Luke treated of the imprisonment of John above by anticipation.

And Jesus being baptized: by John, which the others relate more fully (Matt. 3.d; Mark 1.b).

And praying. First comes being baptized and afterwards praying, because *(fol. 151vb)* “God doth not hear sinners” (John 9.f). Ecclus. 15.c: “Praise is not seemly in the mouth of a sinner.”

Heaven was opened: that is, so great a brightness appeared that heaven seemed to be opened. For an inestimable splendour was made about him, as though by the unlocking of the air and the firmament the splendour of the empyrean heaven shone forth and was poured out upon the earth. And in this it is noted that the prayer of a clean man penetrates the heavens. Ecclus. 35.c: “The prayer of him that humbleth himself,” etc.

Note: at the baptism heaven was opened by the removal of the obstacle; at the passion, by the payment of the price; at the ascension, by the showing of the thing.

Luke 3:21, in the mystical sense

Mystically, by the opening of heaven is signified the opening of Sacred Scripture, which is opened through grace, and through penance, and through contemplation. Prov. 27.d: “The meadows are open, and the green herbs have appeared,” etc.

Chrysostom: There is baptism by the word; John 15.a: “Now you are clean by reason of the word, which I have spoken to you,” etc. By water; John 3.a: “Unless a man be born again,” etc. By the Spirit; above, in the same chapter, c; Acts 1.a: “John indeed baptized with water,” etc.; 1 Cor. 10.a: “And all in Moses were baptized,” etc. By the fire of tribulation; Isa. 4.b: “I will take away the filth of the sons of Israel by the spirit of judgement and of burning,” according to another reading. By death, that is, by martyrdom; below, 12.f: “And I have a baptism wherewith I am to be baptized: and how am I straitened,” etc. In the same place Chrysostom: “What kind of sin is forgiven in death, he knows who understands for what kind of sin death was brought in.”

Luke 3:22

And the Holy Ghost descended: that is, the sign of the Holy Spirit, namely the dove. For from the instant of his conception he had the fullness of graces. Hence the movement expressed by the verb befits the dove only.

Note: the Spirit descending does seven things. He renews the mind; Ps. 103: “Thou shalt send forth thy spirit, and they shall be created,” that is, renewed. Again, he frees from slavery; 2 Cor. 3.d: “Where the Spirit of the Lord is, there is liberty.” Again, he helps the weak; Rom. 8.e: “The Spirit also helpeth our infirmity.” Again, he reconciles to God; hence Gen. 8: the dove brings back to the ark the branch of olive. Again, he stirs up groaning; Rom. 8.e: “The Spirit himself asketh for us with unspeakable groanings.” Again, he raises to heaven; Ps. 54: “Who will give me wings like a dove,” etc. Again, he cleanses the heart; Ps. 50: “Create a clean heart in me, O God,” etc. Therefore it is said in Apoc. 1.b: “Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne.”

Note: it has been decreed that no one be baptized on the day of the Epiphany, except in necessity, because of the heretics who said that the Holy Spirit comes only then.

In a bodily shape. Chrysostom: not in the nature but in the form of a dove. For he was not “made dove,” nor was the Holy Spirit in that dove otherwise than in any other creature, except for another purpose. It was a true dove, not a feigned one. Hence [text unclear]: “For the Holy Spirit of discipline will flee from the deceitful,” etc. (Wisd. 1.b).

As a dove upon him. For in the nature of the divinity he cannot be seen by mortals. And note that the Holy Spirit descended upon the Apostles in tongues of fire, but upon Christ in the form of a dove, because in the Apostles there was something to be purged or enlightened, but in Christ there was no gall nor any defect.

It is also asked what became of that dove, or whence it came. And we say that it was then newly created, and when its mystery was fulfilled it was reduced into the pre-existing matter, like the star that led the Magi. But why this? We say that it was reduced into the pre-existing matter for a twofold reason. First, lest it should be adored by men, as the Jews adored the brazen serpent, on account of which Ezechias broke it (4 Kings 8.a). Second, to show that it was created for this alone, and that it was a true dove, not a phantasm, to signify that there was nothing feigned in Christ.

Luke 3:22, in the moral sense

In this it is signified that the Holy Spirit descends upon those, indeed abides in those, who have the properties of the dove. The first of these is that it lacks gall. The second, that it does not wound with its mouth. The third, that it does no harm with its claw. The fourth, that it feeds on pure grain. The fifth, that it nourishes others’ young as well as its own. The sixth, that it has a moan for a song. The seventh, that it sits above the

waters, so that, seeing the shadow, it may flee the hawk. The eighth, that it flies in flocks. The ninth, that it nests in the rock. The tenth, that it flies swiftly.

In the first is commended meekness, which drives all bitterness *(fol. 152ra)* from the heart. Heb. 12.d: “Lest any root of bitterness springing up do hinder.” It also keeps the heart in its dignity. Hence Gregory: “Meekness preserves the image of God in us, which wrath scatters.” Job 5.a: “Anger indeed killeth the foolish,” and there, in the Gloss of Gregory.

In the second is commended modesty, which is the guard of the mouth and does not allow any evil word to enter or to go out. Eph. 4.g: “Let no evil speech proceed from your mouth.”

In the third is commended innocence, which keeps the hands from all injury and harm. Ps. 36: “Keep innocence, and behold justice.” Of these three it is said in Ps. 23: “Who shall ascend into the mountain of the Lord: or who,” etc.

In the fourth is commended frugality, or thrift. Ecclus. 31.b: “Use as a frugal man the things that are set before thee.”

In the fifth is commended charity, which loves the goods of others as its own. Lev. 19.d: “Thou shalt love thy friend as thyself.”

In the sixth is commended mourning for sins, one’s own as well as others’, which will be changed into joy. Prov. 14.b: “The heart that knoweth the bitterness of his own soul,” etc. Matt. 5.a: “Blessed are they that mourn.”

In the seventh is commended the study, or meditation, of the Scriptures. Cant. 5.c: “His eyes as doves upon brooks of waters.” Prov. 3.a: “My son, forget not my law.”

In the eighth is commended fellowship, or concord. Ecclus. 25.a: “With three things my spirit is pleased, which are approved before God and men: the concord of brethren, and the love of neighbours,” etc.

In the ninth is commended the remembrance of the Lord’s Passion. Jer. 48.e: “Be ye like the dove that maketh her nest in the mouth of the hole in the highest place.” Isa. 2.c: “Hide thee in the pit from the face of the fear of the Lord.”

In the tenth is commended contemplation and the desire of eternal things. Ps. 54: “Who will give me wings like a dove,” etc.

And a voice came from heaven, saying,

Thou: not John,

Art my Son: consubstantial,

Beloved. Ps. 2: “The Lord hath said to me: Thou art my son,” etc.

In thee I am well pleased: in whom I have shown my good pleasure to men. Bede: that is, I have established my good pleasure, that is, I have determined to do through thee what pleases me. Or: *I am well pleased*: that is, it has altogether pleased me, because there was nothing evil in him. And this is said to distinguish him from others, who do not altogether please, because “in his angels he found wickedness” (Job 4.d). Another reading is: “I have been well pleased.” And the Gloss of Ambrose seems to mean this: “He praises in the Son not what belongs to another, but what is his own”; as if to say: whatever thou hast is mine (John 17.b). And this Gloss speaks after the likeness of a craftsman who is pleased or displeased in an image well or badly made. Again, *in thee I am well pleased*, but in Adam I was displeased. Hence afterwards he said: “It repenteth me that I have made man.” There follows:

Part 27: Luke 3:23–38

Jesus about thirty years of age; "being, as was supposed, the son of Joseph"; the genealogy from Heli to Adam, "who was of God"; how Matthew's and Luke's genealogies differ

Luke 3:23

And Jesus himself was beginning about the age of thirty years: that is, he was thirty years old, as it were beginning his thirty-first year; which it says because he already had thirteen days of the thirty-first year. So Augustine and Chrysostom expound it. Other expositors say that he was beginning about thirty years, that is, as it were beginning the thirtieth year, because he had twenty-nine full years and thirteen days of the thirtieth. According to the first opinion Christ preached two years and a half, so that the half-year is said to be that time which runs from the Epiphany to Easter.

The Lord willed to be baptized, to work miracles and to begin the office of preaching in the thirtieth year for a twofold reason. The first is the signification of the mystery. For in thirty there are three tens: in the three is signified faith in and knowledge of the Trinity, in the ten the ten commandments. In this, then, it is shown that he who undertakes to preach ought to have knowledge of the Trinity and the carrying out of the Decalogue. Hence also Joseph received the government of Egypt in the thirtieth year, and Ezechiel the office of preaching, and David the kingdom.

The second reason is our instruction, namely that no one should dare to take up the office of preaching before the age of manhood. Hence Deut. 15.d: "Thou shalt not work with the firstling of a bullock." This number, then, is set down for our instruction, that below it *(fol. 152rb)* we should not presume to mount the chair of teaching. For this number was observed among the Levites, and after the Law among the Prophets, unless perhaps some prophesied below this number by dispensation, as in Jer. 1.b and Dan. 13.e. It was also observed in the time of grace in the Son of God, who would not be baptized before this number.

Being, as it was supposed, the son of Joseph: or "as he was supposed." Construe the letter thus: *Jesus was beginning about the age of thirty years*; Jesus, I say, the son of Joseph, *as it was supposed*, that is, according to the opinion of men. Ambrose: "Because he was not so by nature, but was supposed so, since Mary bore him, who was espoused to Joseph." And Bede says: "The order of the generation is woven not through Mary, who truly bore him, but through Joseph, who is a stranger to the generation." "A stranger": supply, according to the direct line.

But why is it not woven through Joachim, the father of Mary, who was not a stranger to his generation? Because in that way it would be woven through a woman, which is not customary. Hence Ambrose: "In genealogies the name and person of the man is sought, which also in the senate and in the other courts of cities asserts the dignity of the family."

Who was of Heli: who, namely Joseph, was the son of Heli,

Who: namely Heli,

Was of Mathat: the son. So one must proceed and understand everywhere.

Luke 3:23, in the mystical sense

Mystically, however, as Augustine says in *On the Agreement of the Evangelists*: *Who was*, etc. This "who" is always referred to Christ according to the interpretations of the names: *who was of Heli*, that is, "my God"; and so of the others. The interpretations of the names, then, are not set there because they effect anything there as to the letter, but so that they may not be unknown and so that they may be expounded of Christ.

As to the letter, note that two Evangelists weave the genealogy, Luke and Matthew. Matthew uses the verb of generation, namely the verb "begot," so as to show by this very fact that he sets down sons only according to the truth of generation. Luke, however, has not used the verb of generation, but the verb "was," so as to show

by this that he sets down not only sons according to the proper sense of generation, but also sons of adoption. And note that from Abraham to David there is no difference in the fathers reckoned by both; but from David to Christ there is a difference, because Matthew sets down only natural sons, Luke natural and adoptive sons mixed together.

And note that adoptive sons are taken broadly in the Gloss, so as to include under them sons according to the Law. For a son is spoken of in three ways: a natural son, a son according to the Law, and a son of adoption. And note that sons according to the Law, or legal sons, were the sons raised up by brothers for brothers who had died without offspring. For if anyone died without leaving offspring, his brother was bound to raise up seed for him; and the son whom he begot was not called his son, but the son of the dead brother, and succeeded to his inheritance. Adoptive sons are those adopted into an inheritance, and even strangers can be adopted.

Again, another difference: Luke sets down more names than Matthew because he weaves the genealogy through other persons; and it may be that those whom Matthew reckons lived longer and begot later, while those whom Luke reckons did not live so long and begot sooner. So if two brothers marry at the same time, it can happen that one lives longer and puts off begetting until old age, so that the son whom the other begot begets another son before this one begets.

Who was of Heli. The Interlinear Gloss, taken from the words of Africanus: “According to the Law the son of Heli, according to the flesh the son of Jacob.”

Who was of Mathat. Note, then, that, as Africanus says, Mathan and Mathat were brothers and had a wife named Iesse, of whom Mathan first begot Jacob and died without offspring; for because of a single son one was not said to leave offspring. Hence in Deut. 25.a it is said in the plural: “If any one die without children, let his next of kin raise up seed for him.” When Mathan was dead, Mathat his brother, of the same wife, namely of Iescha, begot Heli; and so Heli and Jacob were brothers by the same mother. Heli took a wife and died without offspring. Of the same wife Jacob his brother begot a son, Joseph; and so Joseph was the natural son of Jacob, and the legal son of Heli, namely according to the Law.

Luke 3:24

Who was of Levi: seek elsewhere the interpretations of the names. *(fol. 152va) Who was of Melchi, who was of Janne, who was of Joseph, who was of Mathathias*, etc., up to *who was of Joseph*. Note the Gloss of Ambrose: “We recognize four kinds of virtues (virtue is said broadly here) to have been in four sons of Jacob, namely Levi, Simeon, Juda, Joseph, whose descendants these are,” that is, whose namesakes those were of whom mention is made here; for those of whom mention is made here were not sons of Jacob, except Juda alone.

“In Juda the mystery of the Lord’s passion was prophesied in figure,” because of the form of blessing which Jacob used in blessing him. For he spoke thus: “Juda, thee shall thy brethren praise.” And at length he added: “He shall wash his robe in the blood of the grape, and tie his foal to the vineyard.” And in these words the passion of Christ was prophesied. “In Joseph, an example of chastity,” because he would not consent to his mistress (Gen. 49.b). “In Simeon, the avenging of outraged modesty” (Gen. 34.d). “In Levi, the office of the priesthood” (Num. 3), for the priests were of his family. “For Luke did not think that the names of such great Patriarchs should be passed over, so that, because Christ is one and all,” that is, signified here through all, or having all these virtues, “in each of the elders too,” that is, in the Patriarchs from whom he descended, “diverse kinds of virtues might go before,” that is, be prefigured.

Who was of Jona, who was of Eliakim, who was of Melcha, who was of Menna, who was of Mathatha, who was of Nathan, who was of David. Note that both agree with the mystery, namely that Matthew reckons through Solomon and Luke through Nathan; because by this Christ is shown to have been both of the royal

tribe and of the priestly. For Solomon was a king, and Nathan a prophet, and so in a certain way a priest, because prophecy and priesthood have a certain affinity.

Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, who was of Aminadab, etc., up to *who was of Cainan*. Note that Luke here follows the edition of the Seventy, not the Hebrew truth. For in Gen. 11.b it is read that Arphaxad begot Sela, or Sale, with no one between; but here Cainan is put between. The same is found in 1 Par. 1.b.

Who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, who was of Mathusala. Of Mathusala the Hebrews believe that he lived twelve years after the flood. Yet this seems fabulous, since he was not saved in the ark, where only eight souls were saved. Yet it can be mystical, though it is false. Hence Ambrose: “Because the years of Mathusala are reckoned beyond the flood”—supply: falsely—“it signifies Christ, whose life knows no age.”

Who was of Henoch. Note that, since Luke ascends from Christ baptized up to God, he places Henoch at the seventieth step, so as to signify by this

Luke 3:37, in the mystical sense

that, just as Henoch was translated alive into paradise and there enjoys rest until at the end he is translated to eternal beatitude, so the baptized, released from the body in death, are translated into rest, which is signified by the seventy. For seventy arises from seven and ten, and therefore signifies the rest of those who here fulfil the Decalogue.

Who was of Jared, who was of Malaleel, who was of Cainan, who was of Henos, who was of Seth, who was of Adam. Bede: “Seth, the later son of Adam, is not passed over in silence.” Against this, Gen. 5.a: Adam after Seth begot sons and daughters. Solution: they are not named; of this man’s progeny was Noe, who was saved in the flood. The whole progeny of Cain perished in the flood.

Who was of God. Note that both are called son of God, both Christ and Adam, but the one by nature, the other by creation, that is, Adam, who is also called son of the earth, because he had no man for father but was formed materially from the earth. Osee 11.b: “I will draw them with the cords of Adam, with the bands of love.” Luke weaves a long cord and begins from the head, that is, Christ. 1 Cor. 15.f: “Such as is the earthly, such also are the earthly.” Josue 2.d: the scarlet cord in the window saved the house. We, however, ought to be rope-walkers, that is, to imitate these holy fathers who are recounted in this genealogy. Ecclus. 44.b: “All these have gained glory in their generations *(fol. 152vb)* ”; and below: “Let the church declare their praise.” Of others it is said, Isa. 5.e: “Woe to you that draw iniquity with cords.” Prov. 5.d: “And with the ropes of sins,” etc. Ps. 118: “The cords of the wicked,” etc.

Luke 3:38 (continued)

Note the Gloss of Bede which is read after the genealogy. The Gloss: “Matthew, who undertook to set forth the royal person in Christ,” etc. In this Gloss a threefold difference is signified between the genealogy handed down by Matthew and that handed down by Luke.

The first is that Matthew sets down only forty persons besides Christ, Jechonias being counted once; or forty-two, counting Christ and counting Jechonias twice, according to another opinion; Luke, however, seventy-seven. The second, that Matthew reckons descending, Luke ascending. The third, that Matthew reckons from David through Solomon, Luke through Nathan, who was the adoptive son of David.

Matthew rightly wove the generation of Christ under the number forty, because this number figures the place and the time of the Christian warfare. For it is composed of four and ten. Four expresses place and time: place, that is, the four parts of the world, in each of which God is served as a soldier by some; time, that is, the four parts of the year, through which the universe revolves; and so four denotes that God is served as a

soldier everywhere and always. Ten signifies the arms of those who serve, that is, the ten commandments, with which the soldiers of Christ are armed against the devil. Because, then, Matthew shows that Christ descended to be the leader of our warfare, he therefore comprised his generation under forty. He reckons descending, so as to show that Christ descended for our sins; and through Solomon, so as to show that Christ is of the royal tribe. And by this too he intimates that Christ descended for our sins, which is intimated from the fact that David sinned with the mother of Solomon, not when he begot him, for by then he had already taken her as wife, but before.

See, you have three things in which Matthew differs from Luke. Now consider three others in which Luke differs from Matthew. Luke sets down seventy-seven, by which number the remission of all sins is designated. For it arises from eleven, which is the number of transgression, because it goes beyond ten and does not reach twelve, and from seven, which is the number of totality. For seven consists of four, which is referred to the body because of the four elements, and three, which is referred to the soul because of its three powers. So, then, by this number the remission of sins is understood. Matt. 18.c: “I say not to thee, till seven times; but till seventy times seven times.” Luke also reckons ascending, so as to show that, once remission of sins has been received in baptism, there is an ascent to God. And through Nathan, so as to show that Christ is of priestly stock, and to suggest that Christ came to announce to us the remission of sins, as Nathan announced it to David, saying: “The Lord also hath taken away thy sin.” These things you will find in this Gloss, but not in this order.

Now follow the Gloss: “Matthew, who undertook to set forth the royal,” etc. Below: “Besides Christ himself, forty men,” Jechonias, namely, being counted once. “This time,” that is, of penance, “through laborious discipline,” that is, through the labour of the Christian warfare. “Nor indeed forty-two”: he opposes the other opinion, which says that Matthew set down forty-two generations, which seems so because of the three fourteens; and it is true if Jechonias is counted twice and Christ is counted there. But understand the same Jechonias set down twice, and there will be forty-two if you count Christ. For those who make forty-two understand two named Jechonias, so that what is said, “Josias begot Jechonias,” is understood of the father, but what follows, “Jechonias begot Salathiel,” is understood not of the Jechonias just mentioned, but of his son; which happens nowhere else in the whole genealogy.

“Hence,” that is, to signify the same thing, “the fast,” etc. “In which,” that is, in the descent, “is signified the taking on of our sins,” that is, of the penalty for our sins. For if you were to expound it so *(fol. 153ra)* as to say “of our sins to be taken away,” you would have no difference between Matthew and Luke.

Now follows the exposition according to Luke. “Who as a calf,” that is, as the one to whom the face of the calf belongs. “In whose mother,” that is, Bersabee (2 Kings 11.a). “Through the prophet of whose name,” that is, Nathan. Some, relying on this word, said that this Nathan who is set in the genealogy is not the Prophet, but another Nathan whom David begot of Bersabee, which is indeed found in 2 Kings 5. Hence they spoke thus: he ascends to David through Nathan, and does not then say “through which prophet” but “through the prophet of whose name,” by which it is intimated that this one through whom he ascends was not a prophet but called by the name of the prophet. But expound it here thus: “through the prophet of whose name,” that is, through which prophet so named God expiated his sin (2 Kings 12.d). “By which they were hired into the vineyard of Christ” (Matt. 20.a); and here there is a simple reference, because the penny is taken for the reward. “In the flesh of the priest,” that is, of Christ. “This number,” that is, seventy-seven, etc.

Again, the Gloss of Bede: “If we understand,” etc. Note that this number, namely forty-two, arises from six and seven, and therefore signifies the present time, in which the Church labours. For six belongs to the labour which the Church endures while she serves as a soldier on earth; seven to the sabbath, in hope of which she labours. And note that the same thing was signified by the forty-two stations through which the people of God came into the land of promise. For just as, after they had come to the last, that is, the forty-second station, the Jordan was opened, and, the enemies being conquered under the leadership of Josue, the people

of God entered the land of promise; so, after it had come to the forty-second generation after Abraham, in whose time the human race went out of Egypt, that is, out of the darkness of unbelief, when Christ the leader came in the flesh, the gate of heaven was opened through baptism, which is signified by John. Below: “Under the sacrament of the same number,” that is, as is signified by the aforesaid number, namely by forty-two, “the river of Lethe,” that is, the torrent of death.

Luke, Chapter 4

Part 28: Luke 4:1–12

Jesus led by the Spirit into the desert; the forty days' fast; the three temptations: the stone and the bread, the kingdoms of the world, the pinnacle of the temple

(fol. 153rb) ## Luke 4

Luke 4:1

And Jesus, etc. Having narrated the generation and baptism of Christ, Luke next narrates the temptation of Christ by the devil and his persecution by the Jews, and the benefits he bestowed on the Jews, both in teaching and in the miracles he worked. This is divided into four parts. In the first the temptation of Christ is treated. In the second, the teaching of Christ: how, namely, he read Isaias in the synagogue, teaching that the prophecy read was fulfilled in him, at *And Jesus returned in the power*, etc. In the third, the attempt to cast him down: that is, how the Jews led him onto the mountain to cast him down, but he escaped, at *And all they in the synagogue were filled*, etc. In the fourth, the healing of the man with a devil and of Peter's mother-in-law and of many others, at *And in the synagogue there was a man who had a devil*, etc. He says, then:

He returned from the Jordan: now baptized,

And was led into the desert: according to the history, the one which is between Jerusalem and Jericho, in which the man who fell among robbers was stripped and wounded (below, 10.e).

Luke 4:1–2, in the mystical sense

That is, Adam; by which it is signified that the Lord came to heal Adam.

By the Spirit. It is plain enough by what spirit, from what had just been said: *Full of the Holy Ghost*.

For the space of forty days: natural days,

And was tempted by the devil. And he ate nothing in those days. By this it is signified that the Law and the Prophets would bear him witness, because Moses and Elias alone are read to have fasted so: Moses in Exod. 34.d and 24.d, Elias in 3 Kings 19.b.

And when they were ended, he was hungry: which is not read of Moses or Elias, who fasted as long, because the Lord sustained them by speaking with them.

Luke 4:1–2, in the moral sense

And was led by the Spirit into the desert. After his baptism the Lord was led into the desert, to signify that those who enter the desert of religion ought first to be cleansed from sins. And just as some were in doubt by what spirit the Lord was led into the desert, so one may be in doubt about many. For some at times enter a cloister to fill their belly; such are led by the spirit of Python, of which Isa. 29.b: "And thy voice shall be from the earth like that of the python, and out of the earth thy speech shall mutter." Others enter out of ambition, to be promoted; such are driven by the spirit of Baal. Others enter in order to be praised; such are led by the spirit of vainglory. Others, in order to do penance and to serve God more freely; these are led by the Holy Spirit.

And note: Matthew says, "Jesus was led into the desert"; Mark, "The Spirit drove him out into the desert"; Luke, "He was led (*agebatur*) by the Spirit into the desert." Those are led who enter of their own will, from love alone, so as to enjoy the kisses and embraces of the Bridegroom. Osee 2: "I will lead her into the wilderness: and I will speak to her heart." Those are driven who enter compelled by sickness or by fear of

death; and this too is from the Holy Spirit. Ps. 15: “Their infirmities were multiplied,” etc. Augustine: “Happy the necessity that compels to better things.” Those are impelled by the Spirit who enter when admonished by others, which also is from the Holy Spirit. Acts 9.a: “Go into the city, and there it shall be told thee what thou must do.”

And was tempted by the devil. In this it is noted that the devil lies in wait for and envies those who make progress in good. Hence Ecclus. 2.a: “Son, when thou comest,” etc. Note also that the Lord was tempted not at the beginning but as it were at the end of his penance; so the devil sometimes does not tempt at the beginning of the religious life, but at the end, when a man believes himself secure; then he suddenly sends temptation. Gen. 3.c: “Thou shalt lie in wait for her heel.” Note also that the devil did not tempt him until he was in the desert. Gregory: “The devil neglects to assail those whom he feels he possesses as it were by quiet right.”

Note also: God tempts in order to prove; Ps. 25: “Prove me,” etc.; Gen. 22.a: “God tempted Abraham,” etc. Man tempts in order to know; Ps. 94: “They tempted me,” etc. The devil tempts in order to deceive; Acts 5.a: “Why hath Satan tempted thy heart,” etc.

And he ate nothing, etc. Chrysostom: “The fast of the body is to abstain from evils.” And below: “As Adam’s eating is in us, so is Christ’s fast in us.” Note three remedies set down here in order, which Ambrose touches on in the Gloss: the sacraments of baptism, against original sin; the desert, against the concupiscence of the eyes; the fast, against the concupiscence of the flesh. There follows:

Luke 4:3–4

And the devil said to him: he who appeared and spoke to him in human form,

If thou be the Son of God, etc. He said this by way of probing, as when he tempted Eve: “Why hath God commanded you,” etc. Note, then, the manner and the craft of the temptation. For since the temptation is threefold, a probing of the divinity is put before each. In these temptations the probing is the condition set first, namely *If thou be the Son of God*. The devil knew indeed, as Ambrose says, that the Son of God would come into the world, but by no means that he would humble himself so far as to take on our weakness. He probes, then, so as to find out by experience whether he is the Son of God; he tempts, so as to throw that man down by casting him into sin. For if at his suggestion he were to make bread of a stone, it would seem to him that he could easily draw him to an immoderate appetite for eating, or to eating before the time.

But while the devil so probes as to tempt, and so tempts as to probe, the Lord on the contrary so deceives as to conquer, and so conquers as to deceive. Behold a wonderful kind of thing: to beguile without guile. He deceives by not yielding to the probing; he conquers by not consenting to the temptation; and he repels the dart of the enemy with the shield of authority. The Gloss: “He knew,” etc., and below: “And he professes to God that he believes, which belongs to one probing; and he tries to mock the man, which belongs to one tempting,” if he were to change the nature, that is, the stone into bread.

Note, as Gregory says, temptation is made in three ways: by suggestion, by delight, by consent. But Christ is tempted by suggestion alone, because the delight of sin did not bite his mind. Nor was it unworthy of him to be tempted who had come to be killed, so that by his temptation he might overcome ours, as by his death he took away ours. Hence his temptation was very useful. Yet take care not to take “suggestion” in the Gloss in its proper sense, so as to understand the first movement; for then you could not say that Christ was tempted by suggestion, since he did not feel first movements. Take “suggestion,” then, broadly, that is, as the outward prompting of the devil. Now return to the letter.

If thou be the Son of God, say. The devil knew that it was written: “He spoke, and they were made.” And *(fol. 153va)* he says:

Say to this stone that it be made bread. Here he tempts about gluttony. The manner of the temptation also befits the devil, for he tempts by means of a stone; and a stone signifies the hardness of the devil. Job 41.c: “His heart shall be as hard as a stone.”

And Jesus answered him: It is written: as if to say, your temptation is a persuasion, because it deals with the food of the body and not with the food of the mind, whereas it is written (Deut. 8.a):

That man liveth not by bread alone (the whole man), *but by every word of God*. Wisd. 16.d: “It is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee.” Rom. 14.c: “For the kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost.”

Luke 4:3–4, in the moral sense

The devil often puts this temptation of gluttony to religious: *Say to this stone that it be made bread*; as if to say: you have laboured long, you have fasted much, you have now completed your penance; you must be refreshed at some time, or you would fail. So the devil strives, under a certain appearance of discretion or necessity, to bring in the vice of pleasure, as Gregory says, and to turn the rigour of cloistral discipline into softness. This is signified well enough in 3 Kings 21.a, where Achab wished to turn the vineyard of Naboth into a garden of herbs. And this is what is said in Isa. 29.f: “Is it not yet a very little while, and Libanus shall be turned into charmel,” which is interpreted “soft” or “tender.” Especially on feast days he suggests that the stone, that is, the austerity of penance, be changed into softness, for the sake of propriety or of company. Hence too the Jews asked of Pilate that the bodies which they had crucified should not remain on the cross on the feast day. Many do this well: however little penance they do on other days, on feasts they take their bodies down from the cross.

And note that he says *say*, not “do”; because often he still makes a man say of some crust of bread: would that this crust became a salmon. Again, he says *bread*, not “flesh”; as if to say: you can well do this, for it is no sin to eat bread.

What the devil said, not knowing it, can also be understood in a good sense, as with Caiphas his disciple. *Say that the stones*, that is, the Gentiles, or any other hard and stony sinners, *be made bread*, that is, be softened and incorporated into the Church. And so it was done.

Again: *Say to this stone that it be made bread*: that is, let the harshness and hardness of penance become the refreshment of the soul. Ps. 41: “My tears have been my bread,” etc. And Ps. 101: “I did eat ashes like bread.”

Again: say that the hardness of the Law be turned into the gentleness and mercy of the Gospel. Matt. 11.d: “My yoke,” etc. Acts 15.c: “This is the yoke,” etc.

Again: *Say to the stone* of superfluous buildings *that it be made bread*: that is, that they be turned into the refreshment of the poor; because many do the reverse, turning the bread of the poor into the stones of buildings. Hence Hab. 2.c: “For the stone shall cry out of the wall: and the timber that is between the joints of the building, shall answer. Woe to him that buildeth a town with blood.” There follows:

Luke 4:5–8

And the devil led him. For because the devil could not conquer him in the desert, he leads him elsewhere, so that the very change might help toward his overthrow. This is signified well enough in Num. 23.b, where Balac led Balaam from place to place so that he might curse the children of Israel. And the place to which he was led from the desert is to be noted, namely:

Into a high mountain: so that the place might suit the temptation. Likewise many are led onto the mountain of prelacy who had been safe in the desert of the cloister.

And shewed him all the kingdoms of the world in a moment of time. Behold the temptation about ambition. *He shewed*: that is, by his showing he set forth all the kingdoms of the world, that is, some things out of all, through which he reigns in worldly men. Or understand the showing as a commendation of worldly things; as if to say: you see how beautiful and precious these things are. But Chrysostom on Matthew says that he showed them as someone placed on a higher spot, stretching out his hand to some part of the world, says: "Here is Italy, here Greece, here Palestine." Note also that a moment is the fortieth part of an hour. By a momentary vision, then, the momentary power of worldly things is shown.

And he said to him (fol. 153vb) the devil:

To thee will I give all this power, and the glory of them: that is, I will make you king of these,

For to me they are delivered: to tempt concerning them. The Gloss: "He says this out of arrogance, not because the whole world is his; for there are some good men."

And to whom I will, I give them. Here the devil lied, because all power is from God (Rom. 13.a). Nor is it surprising if he lies, because he is a liar and the father of lies (John 8.f).

If thou therefore wilt adore before me, all shall be thine: that is, subject to you. And it fits well, because avarice, about which this temptation is, is a serving of idols (Eph. 5.b).

And Jesus answering said to him: It is written (Deut. 6.b): *Thou shalt adore the Lord thy God, and him only shalt thou serve*. Notice how warily the Lord answered him, both excusing himself and taunting him; as if he said: I am a man, and to every rational creature it is commanded, "Thou shalt adore the Lord thy God," etc.; and so you ought to adore, since you are a rational creature. Yet he does not direct his speech to the devil. Of the taunting Bede says in the Gloss: "The devil, saying to the Saviour, All these will I give thee, etc., hears on the contrary that he ought rather to adore him." Of the excusing you have it expressly in another Evangelist. Chrysostom: "To be patient in one's own injuries is praiseworthy, but to pass over the injuries of God is exceedingly impious." Again Chrysostom: "God can give riches; riches cannot give God."

Note the Gloss of Bede: "Luke follows the matter as it was done, putting avarice in the middle and pride last, according to the ways of the present time, because pride rages after all the virtues. For pride is the first thing for those who depart from God, the last for those who approach God. Matthew follows not the order of the history but that of the temptations of Adam." There follows:

Luke 4:9–12

And he brought him to Jerusalem. Chrysostom: "The devil said within himself: He who enjoys heavenly things is not delighted by earthly ones; and therefore, two temptations having been overcome, the devil brought him to Jerusalem." But how did the Lord allow himself to be led? Chrysostom: "In the Lord's following there is not weakness but patience; in the devil's leading there is not power but pride."

And set him on a pinnacle of the temple. Note that the priests, when they wished to preach to the people, went up onto the pinnacle of the temple, that is, onto the walkway which was above the gate of the temple, and went up into it by steps. The devil therefore set him on that place where he had seduced many through the appetite for human favour, so that he might likewise throw him down, thinking that the breeze of human favour would soothe him as it did others. Chrysostom: "He who glories as though he were perfect is led by the devil onto the temple." And below: "He who does not fear does not take care; he who does not take care is tripped up."

And he said to him: If thou be the Son of God: this is the probing,

Cast thyself from hence: the temptation is about vainglory. *Cast thyself*: the Gloss: "This word befits him who strives to cast all down headlong. In this the devil is shown to be weak, since he can harm no one unless that one has first cast himself down." Isa. 51.g: "Bow down, that we may go over."

Luke 4:9, in the moral sense

Cast thyself, etc. The devil still frequently says the same thing to religious men, whom he strives to throw down from the height of contemplation into the valley of worldly care, where much filth flows together. Hence also the Jews, deriding him, said: “If he be the Son of God, let him come down from the cross.” In the last chapter of 1 Macc., b, it is read that Simon Machabeus went out of Jerusalem to visit his brethren and was received in the fortress of Doch, which is interpreted “care,” which is the first lodging of those who withdraw from contemplation. But what befell him? Ptolemy the son of Abobus, which is interpreted “enchanter,” that is, the world, killed him. Likewise it is read in 3 Kings 2.g that Semei, having gone out of Jerusalem to seek his servants who had fled, was killed.

It is also read in a good sense: *If thou be the Son of God, cast thyself down*: that is, humble yourself, because humility most likens one to God. Ecclus. 3.c: “The greater thou art, the more humble thyself in all things.” *(fol. 154ra)* John Chrysostom: “He was willing to hear *Cast thyself down*, so as to show that the outcome of exaltation is to be feared.”

For it is written, etc. Note what the Gloss says: “In all the temptations he does this, so as to find out whether he is the Son of God,” etc. This seems unable to stand. For this condition can in no way be put before the temptation set in the middle; it would be meaningless to say: “If thou be the Son of God, I will give thee this power.” How, then, is this understood in all the temptations? Perhaps it should be resolved by saying that it is understood in all, because in two these words are set down, and in the middle one, though “If thou be the Son of God” is not said, yet that is set down which befits the Son of God, namely adoration. For the devil said “If thou wilt adore me” because he knew that adoration was to be shown to the Son of God alone. Hence he thought that he would at once break out in indignation against him on hearing him usurp to himself what was his. But Christ so tempers his answer as to leave it ambiguous. Or else the devil thought he would be conquered by him, and that for the victory he would break out in boasting, and so the victory itself would be to him the occasion of his ruin.

It is written: as if to say: you may well cast yourself down, for nothing will harm you. *For it is written that he hath given his angels charge*, etc. This prophecy, according to Bede, is not about Christ (though Augustine expounds it of Christ), because Christ does not need the guardianship of angels; whence the devil was deceived; but it is about a holy man. “If it were about Christ, the devil ought also to have remembered what follows in Ps. 90: Thou shalt walk upon the asp and the basilisk: and thou shalt trample, etc.,” that is, upon the devil. For this is truly expounded of Christ. “But the devil speaks of the help of the angels as to a weakling; about his own being trampled upon, like a shuffler, he is silent.”

That he hath given his angels charge over thee, that they keep thee. The angels are the prelates of the Church; hence 1 Cor. 11.b: “The woman ought to have a power over her head, because of the angels.” To these the Lord has given charge that they guard Christ, that is, his body, which is the Church. Isa. 62.b: “Upon thy walls, O Jerusalem, I have appointed watchmen,” etc. Cant. 5.c: “The keepers of the walls took away my veil,” that is, temporal things, of a soul not caring about the tunic, which is the inner habit.

And that in their hands they shall bear thee up: that is, by the examples of good works they will raise you up to heaven. This is what was commanded them, but the reverse is done. Osee 4.b: “They shall eat the sins of my people, and shall lift up their souls to iniquity.”

Lest perhaps thou dash thy foot against a stone: that is, lest anyone, even the least, should stumble in the way of God; otherwise, if the prelate has been negligent, it will be required of him. 3 Kings 20.g: “Keep this man,” etc. In Gen. 31.f Jacob, by whom prelates are signified, says: “Whatsoever was lost by theft, thou didst exact it of me.” There follows:

And Jesus answering, said to him: It is said (Deut. 6.c):

Thou shalt not tempt, O man, *the Lord thy God*. This is said to every man; as if to say: I, Christ, am a man; hence I ought not to tempt God, which is done when a man has, by human counsel, something he might do, and yet will not do it; as if, when a house was already on fire, someone should say: "I will not go out of this house; now I shall see whether God is willing to preserve me." For Christ could have gone down by the steps. Or let the word be addressed to the devil himself: *Thou shalt not tempt*, that is, you shall not deceive by tempting, or you shall not prevail in temptation. And the Interlinear Gloss intends this exposition: "the Father and the Son, because I and the Father are one" (John 10.f).

Note that Christ put forward examples only from Deut. 6.c and 8.a, so as to confirm the sacraments of the second law, that is, of the Gospel. For Deuteronomy is called as it were "the second law"; and it is called second because it was given a second time, that is, renewed and written more briefly. And therefore the Lord brought forward testimonies of the second law, so as to commend the sacraments of the second law, that is, of the Gospel. And just as David laid Goliath low with three stones from the torrent, so Christ laid the devil low with three testimonies from the king.

And, as Bede says here and Augustine on Genesis, the devil is conquered in those things in which he conquered Adam: whom he tempted about gluttony (Gen. 3.a), when he urged him to taste of the forbidden tree; about vainglory, when he said: "You shall be as gods"; about avarice, when he said: "knowing good and evil."

Part 29: Luke 4:13–17

the devil departs for a time; Jesus returns in the power of the Spirit into Galilee; he comes to Nazareth and enters the synagogue on the sabbath; the book of Isaias is delivered to him

(fol. 154rb) ### Luke 4:13

And all the temptation being ended, etc. The Gloss of Bede: "Note that the devil is not obstinate in his effort, but yields to the true Truth; even if he does not cease to envy, yet he fears to press on, lest he be triumphed over more often." Hence it is said: *And all the temptation being ended*. Blessed Ambrose: "With three temptations overcome, he says that all temptation was ended, because in these the whole abyss of the vices is contained; for all that is in the world is either the concupiscence of the flesh, or the concupiscence of the eyes, or the pride of life (1 John 2.c), which by other names are called gluttony, curiosity, vainglory," etc. Here curiosity is called avarice, because the avaricious are the most curious.

The devil departed from him for a time. Bede: the time of the passion, when he attacked him not only by guile but openly.

Luke 4:14–15

And Jesus returned in the power of the spirit: that is, with the signs of miracles, *into Galilee*. Note that the things which Luke now goes on to relate were not done immediately after the fast and the temptation in the desert. For he passes over the Lord's first coming into Galilee, of which John 1 speaks, and certain miracles done in Galilee and Judea, which John 2 narrates; these came between the temptation and the things that are told here. Here, then, he treats of the second coming into Galilee, after John had been imprisoned. There follows:

And the fame of him went out through the whole country. The Gloss of Bede: "He is honoured not only by those present because of the miracles they saw, but his fame is spread abroad among the absent."

Luke 4:14, in the mystical sense

And Jesus returned. Christ was led into the desert when he passed to the Gentiles, who before were deserted. Isa. 51.a: "The Lord will make her desert as a place of pleasure, and her wilderness as the garden of the

Lord.” Ps. 64: “The beautiful places of the wilderness shall grow fat.” Cant. 5.a: “Let my beloved come,” etc. But his return from the desert into Galilee will be at the end of the world, when the temptation of the devil is ended, when he will return to the Jews, so that the remnant of Israel may be saved (Rom. 9.f and Isa. 10.e). And they are rightly called Galileans, because they have often been rolled about through many captivities.

Luke 4:14, in the moral sense

This return of the Lord from the desert into Galilee is the return from the contemplative life to the active, from the schools to preaching. Matt. 10.c: “That which you hear in the ear, preach ye upon the housetops; and that which I tell you in the dark, speak ye in the light.” But it is said that the return ought to be *in the power of the Spirit*. Hence above, 1.b, it is said that John went before “in the spirit and power of Elias.” Acts 4.g: “And with great power did the apostles give,” etc.

In this, that he returned to Nazareth, where he had been brought up, he teaches clerics that they should at some time go back to the places where they were brought up, that is, to their churches, which maintained them in the schools. Isa. 1.a: “The ox knoweth his owner, and the ass his master’s crib: but Israel hath not known me.” Job 31.d: “If my land,” that is, the Church, “cry against me, and with it the furrows thereof mourn,” that is, the subjects; “if I have eaten the fruits thereof without money, and have afflicted the soul of the tillers thereof: let thistles grow up to me instead of wheat, and thorns instead of barley.” There Gregory: “To eat the fruits without money is to take expenses from the Church, but not to render to the same Church the office of preaching. The ruler of the Church afflicts the souls of the tillers if, with envy gnawing him, he contradicts others who preach rightly. The thistle comes up instead of wheat and the thorn instead of barley when, in the final retribution, where the reward of labour is sought, the prick of sorrow is found.”

It is read in 3 Kings 5.c that there was an agreement between Hiram and Solomon, that Hiram cut timber and brought it to Solomon, and Solomon supplied him with necessaries. So there is an agreement between the cleric and his church: the cleric owes the church spiritual things, and the church ought to supply him with temporal things. Hence the Apostle says, 1 Cor. 9.b: “Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar? So also the Lord ordained that they who preach the gospel, should live by the gospel.”

And the fame of him went out through the whole country, etc.

(fol. 154va) And he taught in their synagogues, and was magnified by all: because of the preceding miracles, because of which his teaching too was magnified.

Luke 4:16

And he came to Nazareth. The Lord came to Nazareth twice. First, before the imprisonment of John; and then he did not preach publicly, but chose some there, such as Peter and Nathanael, and also changed water into wine; yet it was hidden then, as is read in John. Second, he came at the Pasch when John was beheaded. Of the first coming John speaks, 1.c and 2; of the second the others follow (Matt. 4; Mark 6; Luke 4). The three Evangelists, then, begin the history of the Gospel narrative and of the Lord’s work from the second coming of the Lord into Galilee. But because Luke, among the figures of the four living creatures, is allotted the figure of the calf, which is the priestly victim, he begins from the priestly office, so that the beginning itself may fit the calf’s form. For he begins from the coming of the Lord to Nazareth, in which he entered the synagogue and, in the hearing of all, read in the book of Isaias. For this is in a certain way priestly, namely to read or to preach in the temple or in the synagogue.

He says, then: *And he came to Nazareth*, that is, to his own country. But because the Lord was held cheap by his fellow tribesmen and countrymen, he adds the cause, saying:

Where he was brought up. The Gloss: “Hence he was held cheap by them.” Bede: “It is almost natural for citizens to envy citizens.”

And he went into the synagogue, according to his custom, on the sabbath day. Here must be brought in that Gloss which is entitled above, namely: “He does not forget the Church in which he became man.” For the Church was first called the Synagogue: in the first times the congregation of those believing in God was called the Synagogue; afterwards it was called the Church. And the very change of name intimates a certain subjection; for a congregation can be of inanimate things or of brute animals, but a convocation can only be of rational beings. Here, then, he calls the Church a synagogue, so that the sense is: *He went into the synagogue*, that is, into the church of the Nazarenes. And so it will first be expounded literally: “the Church,” supply “of the Nazarenes,” “in which he became man,” that is, in which he was born or brought up, “he does not forget.”

Luke 4:16, in the mystical sense

Or it can be expounded in this way: *He went into the synagogue*, that is, into the Church, not of the Nazarenes literally, as before, but the Church in which he daily becomes man, when he begins to be believed incarnate by one of the unbelievers. For Christ becomes man spiritually in one by whom his becoming man, or incarnation, begins to be believed; or the Church in which anyone converted to the faith, whether Jew or Gentile, who before was as it were a beast of burden, becomes a man, that is, rational. That Church, I say, he does not forget.

Or you can halve the Gloss, so as to read it partly historically and partly mystically, in this way: *He came to Nazareth*, “in which he became man”: this literally; because he does not forget the Church, which is signified by Nazareth, which is interpreted “flower,” or “bud,” or “holiness.” God visits Nazareth daily, that is, the Church, when he makes the faithful flower, bud and bear fruit in virtues, or good works.

According to his custom, on the sabbath day. The Lord had not come to profit one person but to profit the multitude; therefore he was accustomed to enter the synagogue on the sabbath and preach, because then all gathered there. Hence the Gloss of Bede: “When all flocked together to the records of the Law, to meditate with quiet heart.” And the Gloss alludes to the interpretation, for “sabbath” is interpreted “rest.”

And note that he says two things: *he went into the synagogue* and *on the sabbath day*. Mystically, by the synagogue understand the rite of the Law; by the sabbath day, the abundance of heavenly grace. By this, then, that he entered the synagogue on the sabbath day, he signified that he fulfilled the legal rites with the abundance of heavenly grace at his coming. See Matt. 5.b: “I am not come to destroy the law, but to fulfil.” Literally, he entered on the sabbath day so that his teaching might be heard by many.

And he rose up to read. The Gloss: “If anything be revealed to one younger, let the elder hold his peace.” This Gloss is not on anything set down there, but on something understood; as if to say: he rose up, and he who was reading gave *(fol. 154vb)* him place. And he did well, according to the word of the Apostle, 2 Cor. 14.f: “If any thing be revealed to another sitting, let the first hold his peace.” Here the Lord took up the office of reader, in which his humility is noted, because this is one of the minor offices. John 7.b: “How doth this man know letters, having never learned?” For this they knew. Prov. 30.a: “I have not learned wisdom, and have not known the science of saints. Who hath ascended up into heaven, and descended? who hath held the wind in his hands?” etc.

Luke 4:14–16 (continued)

The odour of good repute follows the virtue of a good life. Hence the Apostle says, 2 Cor. 2.d: “For we are the good odour of Christ unto God, in them that perish, in them that are saved.” As the moon receives light from the sun, so man receives good repute from good works. Job 31.b: “If I beheld the sun when it shined, and the moon going in brightness.” There blessed Gregory says: “The sun in its brightness is the work in its

manifestation; but he calls the moon repute, which, shining in the night of this life, takes strength from good work." Hence the Apostle says to the Romans, 12.d: "Providing good things," etc. Gregory: "It is a subtle manner of living to hold the summit and to despise the glory"; that is, it is difficult to do great things and not to place confidence in great things.

And he came to Nazareth. In this preachers are instructed in two things. First, that however much they have advanced in life or in teaching, they should always reckon themselves to be in flower; for this is to come to Nazareth. Ecclus. 18.a: "When a man hath done, then shall he begin"; and below, 17.c: "When you shall have done all these things," etc. Second, they are instructed in this, that when they have become fit to preach and to instruct others, they should go back to the places in which, or from which, they were brought up. Of this it has been spoken above.

And he went into the synagogue. Ecclus. 6.d: "Stand in the multitude of the ancients that are wise, and join thyself from thy heart to their wisdom." Matt. 18.c: "For where there are two or three gathered together in my name," etc.

On the sabbath day: by this teaching that on feast days one must be free for prayer, preaching and the other divine offices. But many are then free for drinking bouts and revelling; on account of which it is said in Lam. 1.c: "The enemies have seen her, and have mocked at her sabbaths." Isa. 1.d: "The sabbaths and other festivals I will not abide."

And he rose up to read. Isa. 29.d: "And the book shall be given to one that knoweth no letters, and it shall be said to him: Read; and he shall answer: I know no letters." This many can now say, who nonetheless quite shamelessly thrust themselves into the office of reader. Apoc. 5.c: "The Lamb that was slain is worthy to receive the book." Isa. 50.b: "The Lord hath given me a learned tongue." Today the book is shut by many rather than opened. Matt. 23.b: "Woe to you, scribes and Pharisees, because you shut the kingdom of heaven against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter." 2 Esdras 8.b: "And they read in the book of the law of God distinctly and plainly to be understood: and they understood when it was read." Against masters; against scholars. There follows:

Luke 4:17

And the book of Isaias the prophet was delivered unto him. The Gloss: "Delivered by those," etc., that is, by the Prophets; because, mystically, all the Prophets delivered their books to him, that is, whatever they said in their books they ascribed to him, because he was speaking in them. Or all delivered their books to him to be fulfilled, for in him all were fulfilled. Hence the Gloss of Ambrose: "He took the book"—supply: such a one, namely of Isaias, in which this was written, namely *The Spirit of the Lord*, etc.—"so as to show that he is the one who spoke in the prophets," etc. For by saying with his own mouth, "The Spirit of the Lord is come upon me," since he had specially chosen this passage, he showed that he was the one in whose person Isaias had spoken and whom the other Prophets foretold.

In this too he shows himself to be the author of the Old Testament; in which is refuted the rashness of those who taught that one God was the author of the Old Testament, whom they said was bloodthirsty and severe, and another the author of the New, whom they said was merciful. Again, in this is refuted the rashness of those who said that the beginning of Christ was from the Virgin. For how did he begin from the Virgin who before the Virgin spoke of himself through the Prophets?

Literally it is expounded thus: *Was delivered unto him*: that is, by the ministers whose office this was. In this too it was signified that the books were delivered to him as to their author by the prophets as by ministers.

And as he unfolded the book, he found the place where it was written: *The Spirit of the Lord*, etc. (Isa. 61.a). But how, by specially choosing this passage, did he show himself to be the one who spoke in the prophets, as the Gloss says above? For *(fol. 155ra)* by this he does not show himself to be God, but man. But note that in

Isaias, before this chapter, he had said certain things by which he had asserted himself to be God. For he had spoken of the calling of the Gentiles to the faith, saying: “I the Lord will suddenly do this thing in its time,” that is, when it has come to the fitting and opportune time of that calling, I will suddenly do it, namely that calling. Since, then, by what preceded he had asserted himself to be God, he added this chapter, by which he would establish that he is man. For anointing does not befit the Word of God, but that man. For the Word is not anointed by the Holy Spirit, but is equal to him. He says, then:

Part 30: Luke 4:18–23

“The Spirit of the Lord is upon me”; the threefold anointing of Christ; to preach the gospel to the poor; “This day is fulfilled this scripture”; “Is not this the son of Joseph?”; “Physician, heal thyself”

Luke 4:18

The Spirit of the Lord: that is, the Spirit who is Lord; or *of the Lord*, that is, of the Father,

Is upon me: supply, is come. In this three things are noted: namely, that as man he is less than the Holy Spirit. Again, that the Holy Spirit rested on him, as is also said in Isa. 11.a: “And the spirit of the Lord shall rest upon him,” etc.; John 1.e: “He upon whom thou shalt see the Spirit descending,” etc. Again, it is noted that he obeyed all the promptings of the Holy Spirit; for he had the Holy Spirit above him as author and teacher. But there are many who do not have the Holy Spirit above them by obeying him, but under the feet of evil and rebellious affections, trampling on him with a will that kicks against him. Heb. 10.e: “A man making void the law of Moses,” etc.; and below: “and hath offered an affront to the Spirit of grace.”

Wherefore he hath anointed me: namely the Spirit of the Lord; as if to say: I say that the Spirit of the Lord is upon me, because he has anointed me. Cant. 1.a: “Thy name is as oil poured out.” Acts 4.f: “For of a truth there assembled together,” etc.

Note that there was a threefold anointing in Christ. The first was in the womb of the Virgin at his conception, of which it is said in the letter to Bishop Quirinus: “In the womb of the Virgin Christ was conceived as man; there he was anointed by the same Spirit where he was conceived; he was not conceived first and anointed afterwards, but this very being conceived of the Holy Spirit from the flesh of the Virgin was to be anointed by the Holy Spirit.” Matt. 1.d: “For that which is conceived in her, is of the Holy Ghost.” This anointing consists in three things: in the wonderful union of the natures, in the fullness of gifts, in freedom from sins.

The second anointing was the manifestation of all these at his baptism. For then it was said to him: “This is my beloved Son” (Matt. 3.d). There, then, he was anointed as to manifestation. Hence in the same chapter, above, a: “And Jesus being full of the Holy Ghost, returned from the Jordan.”

The third anointing was the conferring, or grace, of immortality at the resurrection.

Construe it, then, thus: *The Spirit of the Lord is upon me, and hath anointed me*. And this *wherefore* ought to be taken with a repetition of those two, in this way: *Wherefore*, that is, for all those things which are added: *the Spirit of the Lord is upon me and hath anointed me*. And that it ought to be read so is gathered from the end of that Gloss: “In the above,” etc.

And note what follows in the Gloss: “Above the other saints he was anointed with a spiritual anointing, when at the Jordan the Spirit in the form of a dove descended upon him when he was baptized and remained with him,” etc. “With a spiritual anointing”: supply, a manifest one; otherwise it would be false, because in the very hour of his conception, as has been said, he was anointed with the Holy Spirit.

Again, as Bede and Ambrose say: “He was anointed with heavenly power so that he might water the poverty of the human condition with the eternal treasure of the resurrection”; that is, that he might water as with a heavenly shower the human race, which was poor in grace and heavenly power, which is the desirable

treasure through which the resurrection of the soul comes about. Our poverty was that we all went down to the lower world; now we have the riches of virtues, through which, raised up in soul, we may ascend into heaven. Or this is more fittingly applied to the Gentiles, who are usually called poor because of their lack of the Law and the Prophets, the Jews rich because of the oracles of the Law and of prophecy. Hence there follows:

To preach the gospel to the poor he hath sent me. Isa. 48.c: “And now the Lord God hath sent me, and his spirit.” He says *to the poor*, not to the rich. Jer. 4.a: “Sow not upon thorns,” etc. Matt. 11.a: “The poor have the gospel preached to them.” Nowadays one who wishes to be an evangelist must have a hundred books, or other superfluous things. Isa. 29.f: “The poor men shall rejoice in the Holy One of Israel.” Another reading has: “To announce to the meek *(fol. 155rb)* he hath sent me.” These two virtues Christ specially taught, poverty of spirit and meekness. Matt. 11.d: “Learn of me,” etc. Of these it is said in Isa. 11.a: “He shall judge the poor with justice, and shall reprove with equity for the meek of the earth.”

To heal the contrite of heart he hath sent me: supply. Matt. 9.b: “They that are in health need not a physician.” The contrite of heart are sinners, whom the devil breaks like a vessel, so that they cannot hold the water of wisdom nor the little fire of charity. Isa. 30.c: “And it shall be broken small, as the potter’s vessel is broken all to pieces with mighty breaking, and there shall not a sherd be found of the pieces thereof, wherein a little fire may be carried from the hearth, or a little water be drawn out of the pit.” But the Lord, as a true physician, heals such with penance. Ps. 149: “Who healeth the broken of heart, and bindeth up,” with sacraments and precepts, “their bruises.” For the words and commands of Christ are medicine. Hence our text has: “that I might heal the contrite of heart.” Wisd. 16.b: “For it was neither herb, nor mollifying plaster, that healed them, but thy word, O Lord, which healeth all things.” So it is expounded generally of all. Or it can be expounded specially of the Jews, for whom the Lord specially came, so as to lighten their burden; for they were burdened within by sins, without by commands and countless ceremonies.

To preach deliverance to the captives he hath sent me, supply. To the captives, I say, of the devil, and bound in the chains of sins. Ps. 115: “Thou hast broken my bonds, O Lord.” Prov. 5.d: “The wicked is fast bound with the ropes of his own sins.”

And sight to the blind. John 9.g: “For judgement I am come into this world,” etc. The captives are those who have the feet of their affections shackled by the allurements of pleasures, who have subjected their will to the rule of the devil, by whom they are held captive at his will, as is said in 2 Tim. 2.d. The blind are those who have their understanding darkened by ignorance and unbelief. But Christ preaches deliverance to the captives and sight to the blind, because his word both loosens and frees the affections from guilt and purges the understanding from ignorance. Isa. 49.c: “That thou mightest say to them that are bound: Come forth: and to them that are in darkness: Shew yourselves.” The first belongs to the captives in chains, the second to the blind, or blinded, in darkness. And he hath anointed, or sent, me

To set at liberty: that is, for setting at liberty,

Them that are bruised: this can be expounded as before, *the contrite of heart*, namely Jews and Gentiles,

Unto deliverance: the Gloss: “of spiritual grace,” that is, into the grace through which deliverance comes about. The Gloss: “the Jews from Pharaoh, the Gentiles from the devil.” According to the mystery it is the same; but he said “from Pharaoh” so as to allude to that supreme captivity.

Luke 4:19

To preach: that is, that I might preach

The acceptable year of the Lord: that is, that I might show that the time of the fullness of grace has come, in which God is rendered placable to penitent men and to Gentiles willing to be converted. Hence our text: “the

year pleasing to the Lord." Of this time, 2 Cor. 6.a: "Behold, now is the acceptable time," etc. Hence also the time of grace is called the year of Jubilee, that is, of remission; for *Iobel* is interpreted "remission." And therefore it is also called the acceptable time, because before the time of grace there was no acceptable time; for then men did not share in the fruit of prayers or of good works, because however much they served and supplicated God, they all nevertheless went down to the lower world. And he sent me to preach

The day of reward: that is, of judgement, in which each will be repaid according to his merits.

Note: morally, six things are enumerated in this authority which the preacher ought to do. The first is the consolation of the wretched, which is noted at *to preach the gospel to the poor*. The second is the strengthening of penitents, which is noted at *to heal the contrite*. The third is the visiting of captives, which is noted at *to preach deliverance to the captives*. The fourth is the instruction of the unskilled, which is noted at *sight to the blind*. The fifth is the relief of the oppressed, which is noted at *to set at liberty them that are bruised*. The sixth is the rousing of the slothful, which is done through the promises of grace in the present and of glory in the future, which is noted at *to preach the acceptable year of the Lord, and the day of reward*. Many do the contrary. Ezek. 34.a: "The weak you have not strengthened, and that which was sick you have not healed, that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost."

Luke 4:20

And when he had folded the book, he restored it to the minister. Apoc. 5.b: "Behold the lion of the tribe of Juda, the root of David," etc. Isa. 34.a: "And the heavens shall be folded together as a book: and all their host shall fall down." Apoc. 6.d: "And the heaven departed as a book folded up." The Gloss of Bede: "In this, that he read it unrolled, he signifies that the Church, when the Spirit was sent, taught all truth." *(fol. 155va)* John 16.c: "But when he, the Spirit of truth, is come, he will teach you all truth." "Again, in this, that he gave it back folded to the minister, he signifies that not all things are to be said to all, but he commits the word to the teacher to be dispensed according to the capacity of the hearers." Matt. 24.d; below, 12.f: "Who, thinkest thou, is the faithful servant," etc. Hence also the Apostle, 1 Cor. 2.a: "For I judged not myself to know any thing among you, but Jesus Christ, and him crucified"; and below, b: "We speak wisdom among the perfect." Dan. 12.c: "Shut up the words, and seal the book, even to the time appointed." Isa. 8.c: "Bind up the testimony, seal the law among my disciples." Christ opened Scripture by preaching (Apoc. 5.c: "The Lamb is worthy," etc.); again, by working (Matt. 5.a); by sending the Holy Spirit (John 14.d: "But the Paraclete, the Holy Ghost," etc.).

He sat down. By which it is intimated that he had read standing; and standing implies labour and combat, and being raised toward heaven and the trampling of the earth; but afterwards he sat down, because after the fulfilment of the office rest will be given. First he rose up, opened the book, stood, read the book, folded it, gave it back to the minister, sat down. So the preacher of the word ought first to rise from vices and torpor, so as to receive illumination from God (Eph. 5.d: "Rise," etc.); then to stand, ready for combat (Ecclus. 4.d: "Even unto death fight for justice," etc.); afterwards to read, that is, to learn, so as not to become a teacher, but rather a disciple; and afterwards to work and to preach; then to sit down, that is, to await with tranquillity of mind the rewards of eternal rest. Apoc. 3.d: "To him that shall overcome, I will give to sit with me in my throne." 2 Tim. 2.d: "He is not crowned, except he strive lawfully."

And the eyes of all, etc. Ps. 24: "My eyes are ever towards the Lord: for he shall pluck my feet out of the snare."

Luke 4:21

And he began, etc.: that is, today you have heard with your own ears me fulfilling this Scripture, that is, preaching the gospel to you who are poor and healing all; as if to say: I am he of whom the prophet spoke,

who have done all the things that are said there. Or, as Bede says: “In this it was fulfilled, because, as he had foretold, he did great things and preached greater, namely glory.”

Luke 4:22

And all, etc.: that is, many out of all. For some of the same people said: *Is not this the son of the carpenter?* For this is not to be understood as said by those who had borne witness, though it seems to be said so, but by others of the same people, according to the rule of Tyconius. Bede: “They bore witness, as he had said, that he was the one of whom the Prophets had sung, truly anointed with the grace of the Holy Spirit; that they were truly poor, blind, captive, bruised, and needed his gifts above all things.” Prov. 28.c: “A faithful man shall be much praised: but he that maketh haste to be rich, shall not be innocent.” Prov. 18.b: “The memory of the just is with praises: and the name of the wicked shall rot,” that is, stink.

And they wondered. Esther 15.d: “For thou, my lord, art very admirable, and thy face is full of graces.”

At the words, etc. He does not say “at the grace of the words.” For many have grace of words, because they are ready to say what they wish and how they wish; but they do not have the word of grace, because they are eager not to give grace but to speak insult. Eph. 4.g: “Let no evil speech proceed from your mouth; but that which is good, to the edification of faith, that it may administer grace to the hearers.”

And they said: the Scribes and Pharisees, envying. Chrysostom: “The nature of unbelief is like sandy ground, which, however much rain it receives, is always dry.”

Is not this, etc. Chrysostom: “So much the more ought they to have wondered.” The rule of Tyconius is here: for some bore witness, wondering; others reviled, envying; the common people praised, the Scribes and Pharisees envied and disparaged. Hence Bede: “Great blindness, that they despise him whom by words and deeds they recognize as the Christ, only because they know his family, since they had seen him brought up among them and advancing through the stages of life.” Matt. 13.g says: “Is not this the carpenter’s son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude: and his sisters, are they not all with us?” Mark 6.a: “Is not this the carpenter, the son *(fol. 155vb)* of Mary, the brother of James, and Joseph,” etc. Similarly 1 Kings 10.b: “And all that knew him yesterday and the day before, seeing that he was with the prophets, and prophesied, said to each other: What is this that hath happened to his son? Is Saul also among the prophets?”

Yet these Scribes and Pharisees spoke the truth without knowing it, because he is the craftsman and the son of the craftsman who fashioned the dawn and the sun. And as a craftsman makes vessels of diverse kinds, so the Lord has established men of diverse kinds in the world. 2 Cor. 12.d: “And God indeed hath set some in the church, first apostles, secondly prophets, thirdly doctors.” And 2 Tim. 2.c: “But in a great house there are not only vessels of gold and of silver, but also of wood.” Isa. 22.g: “And they shall hang upon him all the glory of his father’s house, divers kinds of vessels.” Again, as the smith works by breath, that is, by blowing—for he has bellows, by which he works, and fire, by which he purges the material—so God the Father works by the Holy Spirit, through whom he forgives sins in baptism, and by the fire of tribulation, by which he tests.

Luke 4:23

And he said to them. Note that what Luke inserts here was done at Nazareth not right after the reading of Isaias, but long after; which is plainly shown from this word: *As great things as we have heard*, etc. For he had not yet done those famous miracles in Capharnaum which they threw at him in this parable. Take care, then, not to understand this objection as made immediately after the reading. Hence note that the Lord often came to Nazareth and went back to Capharnaum, and did many miracles in Capharnaum, few in Nazareth. So when on a certain day he came from Capharnaum to Nazareth, they, having heard of the famous miracles frequently done by him in Capharnaum, were indignant toward him. But he, seeing their hearts, said:

“Perhaps you will say to me this similitude”; and perhaps they themselves threw it at him: *Physician, heal thyself*; as if they said: you who heal foreigners, heal your countrymen; which is explained next, when it is said: *As great things as we have heard*, etc.

That part about the reading of Isaias, then, which went before, and the following one about the objection of the parable, are among the things proper to Luke, because neither of them is found in another of the Evangelists. Although, then, what they contain was not done consecutively, yet Luke joined them together, because both are among his own material and were done in the same place, namely at Nazareth. This is what is said here: *And he said to them*, etc. It is plain from what has been said.

Bede: “With the same madness they call him craftsman and physician in mockery; but the truth lies hidden. For the Lord was a craftsman in the creation of the world, but a physician in its re-creation.” Bede: “Through Christ the craftsman you were created, that you might be; through Christ the physician you were re-created,” etc. And whatever a good and wise physician ought to do, he did.

First, he visited the sick man, as above, 2.g: “The Orient from on high hath visited us.” Augustine: “A great physician came, because a great sick man lay everywhere.”

Second, he showed the sick man his sickness. John 9.g: “For judgement I am come into this world; that they who see not, may see.” Isa. 26.b: “Lord, let thy hand be exalted, and let them not see, and let them be confounded.” Ps. 68: “Let the poor see and rejoice.” Jer. 31.d: “After thou didst shew unto me, I struck my thigh.” Many do the contrary. Lam. 2.e: “Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.”

Third, he imposed a diet: fasts and abstinences. Ezek. 4.c: “And thy meat which thou shalt eat shall be by weight twenty stater a day: from time to time thou shalt eat it.” He who does not keep this diet will die with the Sodomites, of whom Ezek. 16.f: “Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance,” etc.

Fourth, he gave hope of health. Ps. 118: “In which thou hast given me hope.”

Fifth, he gave a purgative medicine, that is, sorrow and bitterness for sins and fear of eternal punishments. Lam. 3.b: “He hath filled me with bitterness, he hath inebriated me with wormwood.” Mal. 3.a: “He shall purify the sons of Levi.”

Sixth, he gives alteratives, that is, grace, which alters the will. Ps. 101: “Thou shalt change them, and they shall be changed.” Gal. 2.d: “And I live, now not I.”

Seventh, he gives preservatives against relapse. John 5.c: “Behold thou art made whole: sin no more, lest some worse thing happen to thee.”

This can truly be said to the priest or preacher, who is, or ought to be, the physician of souls; of whom Ps. 87: “Wilt thou shew wonders to the dead? or shall physicians raise to life, and give praise to thee?” Jer. 8.g: “Is there no balm in Galaad? or is there no physician there?” Ecclus. 38.a: “Honour the physician for the need thou hast of him.” To him indeed, when he has preached, it can be said: *Physician, heal thyself* first, rather than others. *(fol. 156ra)* Rom. 2.c: “Thou therefore that teachest another, teachest not thyself.” Ecclus. 34.a: “What can be made clean by the unclean?” Gregory: “Hands that hold mud cannot wipe away filth.” Therefore it is said in Neh. 12.c: “And the priests and the Levites were purified, and they purified the people.”

As great things as we have heard done in Capharnaum, do also here in thy own country. In this is laid open what the foregoing similitude means; as if to say: we do not believe that the report we heard was certain, since he will do nothing of the kind among us, on whom such benefits were more fittingly to be bestowed,

because everyone ought to be a benefactor to his countrymen rather than to foreigners. Why the Lord did not do this Mark 6.a shows, and excuses the Lord, saying that he could not do any mighty work there, only that he healed a few sick, and he wondered, etc.; that is, he put on the appearance of one wondering. “He could not,” that is, he would not; or he could not in justice, because one cannot, in justice, do anything except what one ought.

Part 31: Luke 4:24–32

“No prophet is accepted in his own country”; the widow of Sarepta and Naaman the Syrian; they lead him to the brow of the hill; passing through the midst of them; he goes down to Capharnaum; his word was with power

Luke 4:24

Amen I say to you, etc. The Gloss of Bede: as if to say: “I do not work among you for this reason, that you are unbelieving, not because I hate my country, on which I conferred the benefit of my birth. Not only the Lord and head of the Prophets, who is named a Prophet by Moses (Deut. 18.d), but Elias and the other lesser Prophets were less honoured in their own country than in other cities.” 1 Kings 25.b: “Who is David? and what is the son of Isai?” “For it is almost,” that is, nearly, “natural for citizens to envy citizens. For they do not consider the present works of the man, nor his power, but remember his frail infancy.”

Hence men are more easily promoted today in a foreign land than in their own. In Gen. 37 Joseph is afflicted in his own land by his brothers, and as an exile is promoted in Egypt (Gen. 40). Hence too it is said to Abraham, Gen. 12.a: “Go forth out of thy country, and from thy kindred... and I will make of thee a great nation.” Mary and Aaron quarrel against Moses, whom strangers obey (Num. 12.a). Again, Dathan and Abiron, envying him, murmured against him (Num. 16.a).

Luke 4:25–27

In truth I say to you. He proves by example what he had said. For the Lord had said that no prophet is accepted in his own country, not because of the wickedness of the prophets, but because of the envy of their neighbours; on account of which the prophets did more works in a foreign country than in their own. And he shows this by the example of two eminent Prophets, that is, Elias and Eliseus. For it is read in 3 Kings 17.d that in the time of famine Elias found no one in his own country, that is, in Judea, who would receive him with hospitality, because no one was worthy to refresh him and to be refreshed by him; but he was sent to the widow of Sarepta. Again, it is read in 4 Kings 5.d that, although there were many lepers in Judea, none was healed, but only Naaman the Syrian; he was cured by Eliseus because he sought it devoutly. So the Lord did few miracles among his own, but more among strangers.

This is what is said here: *In truth I say to you*: that is, *in the days of Elias*, in which Elias prophesied, or in which he did wonders, or which he made for those whom he converted to see God. Hence also by this very thing, that it is said *in the days of Elias*, it is noted that the works of Elias were days to those who saw spiritually, that is, to those who understood that it had been given him from above by the grace of God to work such things.

When heaven was shut up, etc. As Christ preached three years and a half, so will Antichrist; therefore by this number the times of faith and of unbelief are designated. Hence the Gloss: “And heaven was opened to those who saw the divine mysteries; it was shut when there was famine, because there was no plenty of knowing the divinity.” The Gloss alludes to the history: the opening of heaven, namely when, literally, rain was poured on the earth at the petition of Elias, signifies the revelation of the secrets of God made to those who, having seen the works of Elias, were enlightened by the light of faith; the shutting of heaven in the time of famine signifies ignorance of the faith.

And to none of them: namely of the widows who were in Israel,

Was Elias sent, but to Sarepta of Sidon, to a widow woman (3 Kings 17.b).

And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian (4 Kings 5.d).

Luke 4:25–27, in the mystical sense

By the widow of Sarepta is signified the Gentile world, *(fol. 156rb)* widowed of the Lord, to whom the true Elias, that is, Christ, was sent, Judea having been found unworthy. Likewise by Naaman the leper is signified the Gentile people, which, the Jews being rejected, was cleansed by the water of baptism from the leprosy of unbelief.

Morally, however, by the widow and the leper are signified lay sinners, stained with various kinds of sins, who often receive the word of God more devoutly than clerics, even than religious. By heaven is signified Sacred Scripture, which under the letter conceals the mystery. It is shut because of the sins of men for three years and six months, when neither faith, which is signified by the three years, nor mercy, which is signified by the six months, is preached; and therefore there is famine. Hence Osee 4.a: “For there is no truth, and there is no mercy, and there is no knowledge of God in the land.” Amos 8.d: “I will send forth a famine into the land,” etc. And heaven is shut as much because of the sins of the preachers as because of the sins of the hearers. Lev. 26.c: “If you will not hearken to me, I will chastise you seven times more for your sins, and I will break the pride of your stubbornness, and I will make to you the heaven above as iron, and the earth as brass.” Again, Deut. 28.b: “Be the heaven, that is over thee, of brass: and the ground thou treadest on, of iron.”

In Sarepta of Sidon. Sarepta is interpreted “burning” or “scarcity of bread”; Sidon, “useless hunting.” By these is rightly signified the world given over to useless hunting, that is, to gains and earthly business, suffering the burning of carnal concupiscence. But to her Elias, that is, the preacher, is sent, because to such it ought to be preached. Matt. 9.b: “For I am not come to call the just, but sinners.”

And many lepers: that is, sinners. For sin is called leprosy because it infects. Ecclus. 13.a: “He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride.” Again, because it deforms the inner face of man even to the mutilation of the members. Ezek. 23.d: “And I will set my jealousy against thee, which they shall execute upon thee with fury: they shall cut off thy nose and thy ears.” Again, because it is incurable. Jer. 30.c: “Thy bruise is incurable, thy wound is very grievous... there is none to bind it up,” that is, in you. There are many lepers today in Israel, that is, in the Church, and yet none is cleansed except Naaman, which is interpreted “comeliness,” and signifies those who confess. Ps. 103: “Thou hast put on praise and beauty.” Isa. 34.a: “The beauty of Carmel” is given to it. There follows:

Luke 4:28–30

And all they in the synagogue, hearing these things, were filled with anger: namely, that they were unworthy that he should do miracles before them. Tully, *On True Friendship*: “Flattery begets friendship, truth hatred.” Ecclus. 19.b: “As an arrow that sticketh in a dog’s thigh: so is a word of correction,” namely in the heart of a fool.

And they rose up and thrust him out of the city. Prov. 15: “A corrupt man loveth not one that reproveth him.” Ecclus. 20.a: “How good is it, when thou art reproved, to shew repentance! for so thou shalt escape wilful sin.”

And they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. Bede: “The Jews are worse disciples, with the devil as their master. He said: Cast thyself down (Matt. 4.a); these try to cast him down in deed.” But when their mind was changed, or suddenly struck with

amazement, he went down; because he still reserved for them a place of penance, and because the hour of the Passion had not yet come, nor had he chosen this kind of death.

Literally, that place is called “the Leap” to this day. And Bede relates that when the Lord, having slipped out of their hands, had climbed up from the rock and wished to lie hidden under the rock, the rock at the touch of the Lord’s Passion gave way and made a kind of hollow, that is, a certain concavity. And, as those who have seen it testify, the traces of the folds of his garment still appear in the rock, and also the traces of his feet.

Luke 4:29, in the moral sense

Alas, how many cast Jesus down from the brow of the hill: namely all who, set in the heights of dignities, lose salvation. 1 Tim. 5.d: *(fol. 156va)* “Impose not hands lightly upon any man.” Prov. 4.d: “Let thy eyes look straight on, and let thy eyelids go before thy steps.”

Note: some thrust the Lord out of the city to cast him down, others to stone him, others to crucify him. The first are the ambitious, who cast Jesus down from the summit of the dignity which they seek in themselves. Isa. 14.c: “How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations? And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the most High. But yet thou shalt be brought down to hell, into the depth of the pit.”

The second are detractors and slanderers, who stone Jesus in all good things. John 8.g: “The Jews took up stones to cast at Jesus.” Acts 7.g: “And casting him forth without the city, they stoned him.” John 10.f: “Many good works I have shewed you from my Father; for which of those works do you stone me?”

The third are the obstinate and those persevering in evil, and all hypocrites. Heb. 6.a: “Crucifying again to themselves the Son of God, and making him a mockery.” All these say that word, below, 19.c: “We will not have this man to reign over us.” And of these three together it is said in Matt. 20.c: “And shall deliver him to the Gentiles to be mocked, and scourged, and crucified.” There follows:

But he passing from them. John 20.g: “The Jews sought to apprehend him; and he escaped out of their hands.” John 7.g: “Why have you not brought him?” John 8.g: “They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.”

Luke 4:30, in the mystical sense

This passing signifies his withdrawal from the Jews and passing to the Gentiles. Jer. 12.b: “I have forsaken my house, I have left my inheritance.”

Through the midst of them went his way. Prov. 12.b: “The just shall escape out of distress.” One goes through the midst of those who would cast one down by ripeness of counsel. Prov. 13.c: “The prudent man doth all things with counsel.” Ecclus. 37.c: “Before every action let steady counsel go.” One goes through the midst of those who stone by meekness. Ps. 37: “And I became as a man that heareth not: and that hath no reproofs in his mouth.” One goes through the midst of those who crucify by faith and patience; below, 21.d: “In your patience you shall possess your souls.”

Luke 4:31

And he went down into Capharnaum, a city of Galilee. This is not connected with what immediately precedes. For it is certain that in the preceding part it is contained that the Lord was in Nazareth, and afterwards in Galilee. So what is said in the Gloss, “He left Judea,” would not stand, since he had already left it and stayed in Nazareth, according to what precedes. Therefore you will connect this with what was set above: *Jesus returned in the power of the spirit into Galilee*, namely when John had been imprisoned; to

which this is connected: *And he went down into Capharnaum*. What is interposed is a parenthesis, and was not done at this point. But now he returns to the right order, saying: *And he went down*, etc. Bede: “Not moved by indignation, nor offended by the crime, nor wronged by the injury, did he leave Judea; but, mindful of his clemency, now by teaching, now by setting free, now by healing, he softens the hearts of the people in faith.”

Luke 4:31, in the moral sense

Capharnaum is interpreted “most beautiful village,” or “village of fatness,” and signifies the soul of the religious man, which was beautiful in the remission of sins, more beautiful in the working of virtues, most beautiful in the foretaste of glory. Or certainly, beautiful in going out of the world, more beautiful in entering the cloister, most beautiful in progress in good. Or otherwise: beautiful in casting off the world, more beautiful in the subjection of self, most beautiful in the love of God. And on account of this it is said in Cant. 4.b: “Thou art all fair, O my love, and there is not a spot in thee.”

The same is called the village of fatness, fattened with a threefold fatness. The first of these is the fatness of charity, of which Jer. 31.c: “And I will fill the soul of the priests with fatness.” The second is the fatness of devotion, of which Ps. 19: “And may thy whole burnt offering be made fat.” The third is the fatness *(fol. 156vb)* of contemplation, of which Judg. 9.b: “Can I leave my fatness, which both gods and men make use of?” Gen. 27.d: “God give thee of the dew of heaven, and of the fatness of the earth, abundance.” With this threefold fatness the soul of every religious ought to grow fat. Hence Ps. 64: “The beautiful places of the wilderness shall grow fat.” Fatness comes from the fertility of the pastures; on account of which the Lord says, Eccl. 34.d: “I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel,” that is, in the high regions.

This village has three streets, that is, the rational, the concupiscible, the irascible; of which it is said in Tob. 13.d: “The streets thereof shall be paved with white and clean stones: and Alleluia shall be sung in its streets.” Into this beautiful and fat village the Lord often and gladly goes down, and there teaches on the sabbaths, that is, in peace of time and of heart.

And what does he teach? Truth, as to the rational: John 16.c: “But when he, the Spirit of truth, is come, he will teach you all truth.” Goodness, as to the concupiscible: Ps. 142: “Teach me to do thy will.” Humility, as to the irascible: Matt. 11.d: “Learn of me, because I am meek, and humble of heart.” By humility heaven is possessed; hence Matt. 5.a: “Blessed are the poor in spirit: for theirs is the kingdom of heaven.” By meekness, the earth; Matt. 5.a: “Blessed are the meek: for they shall possess the land.” Whence it is plain how useful is the teaching of this master. On account of which he says in Ps. 33: “Come, children, hearken to me: I will teach you the fear of the Lord.” And in Ps. 118 he says: “Teach me goodness and discipline and knowledge”: goodness, for the concupiscible; discipline, for the irascible; knowledge, for the rational. There follows:

And there he taught them on the sabbath days. The Lord taught and healed more frequently on the sabbaths for a threefold reason. The first is to show that he was not under the Law but above the Law, who by doing this did not break the Law. Matt. 12.a: “For the Son of man is Lord even of the sabbath.” John 7.c: “If a man receive circumcision on the sabbath day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the sabbath day?”

The second reason is to show that the new creation begins where the old ceased, that is, on the sabbath. Gen. 2.a: “On the seventh day he rested from all his work.” And in this he shows himself to be the author of the Old and the New Testament and the creator of all, who joined works to works. John 5.c: “My Father worketh until now; and I work.” On the sabbath he rested from the work of creation, and on the sabbath he began the work of re-creation.

The third is to profit more people, because more gathered then. And in this he gave an example to preachers, that in church and on solemn days they should attend more to preaching. On account of this, and for certain other reasons, the devil would wish that there were never a feast. Hence his sons say in Ps. 73: “Let us abolish all the festival days of God from the land.” Bar. 1.c: “And read this book, which we have sent to you to be read in the temple of the Lord, on a solemn day,” that is, on a fitting day. For another reason the devil would gladly wish that there were many feast days, because then many gather so as to commit many sins. And therefore the Lord says, Isa. 1.d: “The new moons, and the sabbaths, and other festivals I will not abide; your assemblies are wicked.”

Luke 4:32

And they were astonished at his doctrine. “Doctrine” (*doctrina*) is said as it were *doctio trina*, a threefold teaching, that is, about the Trinity.

For his speech was with power. For a threefold reason the Lord’s speech is said to be with power. The first, because he could increase, diminish and change what he wished in the Law, as Bede says. Hence Deut. 33.a: “In his right hand a fiery law,” that is, in his power. Matt. 7.d: “For he was teaching them as one having power.” This power was special to Christ alone. The second, because his words had their own power. Ps. 67: “He will give to his voice the voice of power.” And this likewise is special. Jer. 23.f: “Are not my words as a fire, and as a hammer that breaketh the rock in pieces?” The third, because he fulfilled in deed what he taught. This ought to be common to every preacher. Hence Bede: “The speech of the teacher is with power when he does the things he teaches.” Eccles. 8.a: “And his word is full of power.” Prov. 15.c: “A word in due time is best.” 1 Cor. 3.d: “For the kingdom of God is not in speech, but in power.” Bede: “He who destroys by deed what he preaches is despised.” Gregory: “When a man’s life is despised, it follows that his preaching is scorned.”

Part 32: Luke 4:33–44

the man with an unclean devil in the synagogue; “Hold thy peace, and go out of him”; Simon’s mother-in-law healed of a great fever; the sick healed at sunset; “To other cities also I must preach the kingdom of God”

(fol. 157ra) ### Luke 4:33–34

And in the synagogue there was a man who had an unclean devil: so called from the effect, as a dumb devil is so called because it makes dumb the one it possesses.

And he cried out: that is, cried outwardly, *with a loud voice, saying: Let us alone*: that is, leave us.

What have we to do with thee, Jesus of Nazareth? Ecclus. 13.c: “What fellowship hath a holy man with a dog, or what part hath the rich with the poor?” Jer. 23.f: “What hath the chaff to do with the wheat, saith the Lord?” 2 Cor. 6.d: “And what concord hath Christ with Belial?” As if to say: none. Yet there is something for both, as the Gloss says: for the demons torments, and for Christ glory. That they confess Jesus belongs to the good nature which is in them; that they oppose him belongs to the evil will. Hence Augustine: “Good is the nature which confesses God; evil the working of the devil, which opposes God.”

This joining, *Jesus of Nazareth*, was first found by the devil. Hence Bede: “The devil is brought in by the Evangelist as the first to have spoken the name Jesus of Nazareth, because he is of such imprudence that he first usurps something among men and brings it to men as though new, by which he may strike in the error of his power.” In Gen. 3.a too the devil was the first to name God, saying: “Why hath God commanded you,” etc., “You shall be as gods,” etc. The sum of this is that the devil delights in novelty and is always intent on devising novelty, so that in this way he may get round men, so as more easily to lead into error those enticed by the pleasantness of novelty. Hence he first found this joining: Jesus of Nazareth.

Art thou come to destroy us? I know: that is, I strongly suspect,

That thou art the holy one of God. For the devil never truly knew him to be the Son of God until the day of the Passion. 1 Cor. 2.b: “Which none of the princes of this world,” that is, of the demons, “knew; for if they had known it, they would never have crucified the Lord of glory,” that is, would never have prompted his crucifixion.

Luke 4:33–36, in the moral sense

And in the synagogue, etc. Still in every congregation there is always someone possessed, for the exercise of the good. Hence Job 1.b: “Now on a certain day when the sons of God came to stand before the Lord, Satan also was present among them.” John 6.g: “Have not I chosen you twelve; and one of you is a devil?” Again, drunkards and the avaricious are possessed, properly bound with chains: the one of drunkenness, the other of anxious care, so that he cannot go to church or to holy places, nor to heaven in mind.

And he cried out. The devil cries out when he tempts sharply. But the just man does not hear his cry, because he does not consent to his suggestion. Hence it is said of the wild ass, Job 39.a: “He heareth not the cry of the driver.” But the sinner who has a devil cries out by the evidence of his sin. Gen. 18.c: “The cry of Sodom and Gomorrha is multiplied.” Isa. 3.b: “They have proclaimed abroad their sin as Sodom, and they have not hid it.”

There follows: *And Jesus rebuked him*. Note: the devil confessed the Lord, and because he confessed unwillingly and as it were by violence, the Lord rebuked him; because, as Bede says, “a confession extorted has no merit.”

Saying: Hold thy peace. He would not even be named by the devil. Ecclus. 15.c: “Praise is not seemly in the mouth of a sinner.” Ps. 49: “But to the sinner God hath said: Why dost thou declare my justices?” etc. And rightly the Lord first imposes silence on him, because through his tongue death came into the world. Wisd. 11.c: “By what things a man sinneth, by the same also he is tormented.” And because he could be silent for a time, he therefore added:

And go out of him: so that you no longer have power in him. Chrysostom: “He does not pray, he does not invoke, he does not exorcize, but commands, as God.”

And when the devil had thrown him into the midst: that is, before the men who were present,

He went out of him, and hurt him not at all: he cut off no member. In Mark 1.c it is said: “And the unclean spirit tearing him,” etc.; and there “tearing” is the same as “throwing” here. The devil, when he is compelled to go out of one possessed, is accustomed to inflict some harm, and is not accustomed to go out without mutilating or tearing away a member; but now he did nothing of the kind, and although he threw him into the midst, yet he did him no harm. Hence the crowd, wondering at so complete a healing, breaks out in a question. And this is what follows:

(fol. 157rb) And there came, etc.: a thing worthy of the word, namely of so complete a healing.

For with authority and power: that is, with powerful authority, or with authoritative power,

He commandeth the unclean, etc. The Gloss: “Not like men, who cast out in the word of God (below, 11.c), but he works mighty deeds by his own power.”

Luke 4:37–39

And the fame of him was published, etc. Prov. 15.d: “A good name maketh the bones fat,” that is, the monks.

And Jesus rising up, etc. Here Luke inverts the order of the history. For it is said in Matt. 8.a that after his descent from the mountain he healed the leper, afterwards Peter’s mother-in-law, thirdly the possessed. The

reason for the inversion is threefold: one literal, one mystical, one moral. The literal is that the Evangelists narrated the history of the deeds and sayings of the Lord in the order in which the Lord himself inspired them. For the intention of all was to show that Christ is God, to which the order of the history contributes nothing. As things were revealed to each, then, so each wrote them in that order, though they may have been done long before or after; yet there are always some causes why they change the order, which the expositors sometimes set down and sometimes pass over in silence. The mystical reason is the one Bede touches on: that first the serpent's tongue should be shut, through which death first entered the world; then the woman should be healed, who was first seduced by the serpent; thirdly the leprous man should be cured, who wrongly yielded to the voice of his wife. The moral reason, thirdly, is that he may teach us to advance from lesser things to greater. For it is greater to cure fever and leprosy than to cast out demons, as Bede says, because men can cast out demons, as is read in Acts 19; but to cure fever and leprosy belongs to God alone.

Luke 4:38–39, in the mystical sense

By the synagogue is designated the congregation of the wicked who will be at the end of the world, who are as it were a heap of stones, because without the cement of charity; against that word of the Apostle, Eph. 4.a: "Supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace." Again, because one presses on another; against which it is said, 1 Thess. 4.b: "That no man overreach, nor circumvent his brother in business." Sir. 21.b: "The congregation of sinners is like tow heaped together, and the end of them is a flame of fire."

By the house of Simon and by Peter's mother-in-law the same thing is signified, namely the circumcision. By Peter's wife is signified the Church, whose shepherd was Peter, whose mother was the Synagogue, which was held by great fevers, because it laboured under the heats of envy, first suffering the cold of unbelief. For there are two things in the fever of sin, both cold and heat; and therefore there are two in the punishment. Job 24.c: "Let him pass from the snow waters to excessive heat." The entering into the house of Simon, then, and the healing of his mother-in-law, signifies the return of faith to the Jews and their conversion at the end of the world; of which Isa. 10.e: "The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God." He says, then:

And Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever. Ambrose: "Lust is more burning than fever." Sir. 23.c: "A hot soul is a burning fire, it will never be quenched, till it devour something."

And they besought him for her. In this the form of praying for the sick is given us. James, last chapter, d: "Pray one for another, that you may be saved." The other Evangelists (Matt. 8.b; Mark 1.c) do not say that they had besought him. Again, why had Peter not besought him for his mother-in-law? Seek the mystery.

Bede: "The Saviour now when besought, now when not besought, cures, showing that against the passions of vices too he always assents to the prayers of the faithful, and that those things which they themselves do not understand in themselves he sometimes gives to be understood, or forgives to those who ask devoutly even when not understood; as: Who can understand sins? From my secret ones," etc. The sum of this Gloss is that the Lord does some miracles when asked, some when not asked; by which it is mystically signified that he forgives some sins when asked, some when not asked; for those which *(fol. 157va)* do not come to memory he either recalls to memory or forgives without being asked.

And standing over her. The Lord heals no one unless he stands over him, that is, unless he fears him; for the Lord stands over the one who fears him. Hence Mal. 4.a: "But unto you that fear God, the Sun of justice shall arise, and health in his wings."

He commanded: as Lord, *the fever, and it left her. And immediately rising, she ministered to them*. By *rising* the health of the body is intimated; by *she ministered*, the health of the mind. For perfect health is given by

the Lord. So he who is cured of the fever of sin ought at once to minister to the Lord and his disciples, which is the sign of a perfect cure. Rom. 6.d: “As you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification.”

Luke 4:40–41

And when the sun was down, etc. The Lord, entering the house of Simon with Simon himself and the two sons of Zebedee, as is found in another Evangelist, healed his mother-in-law who was in a fever, and on that day he healed few; but when the day was declining, after sunset, he healed many. Hence he says: *And when the sun was down,* etc.: by which the multitude of the sick is signified;

With divers diseases: by which the diversity of the ailments is signified, literally; mystically, that is, with sins. Isa. 53.b: “Surely he hath borne our infirmities.”

Brought them to him. But he laying his hands on every one of them, etc.: by this the ease of the cure is signified.

Luke 4:40, in the mystical sense

The setting of the sun is the passion of Christ, after which he healed more of the possessed than before. Hence Judg. 16.g: “And he killed many more at his death, than he had killed before in his life.”

Luke 4:40–41, in the moral sense

By the setting of the sun is signified the setting of worldly prosperity, after which many are healed spiritually who, while the sun of prosperity was shining, were gravely sick. This is signified well enough in Matt. 27.f, where it is said that after the darkening of the sun many bodies of those who had slept arose.

Three things are noted here, namely the multitude of the sick, by his saying *All they that had any sick*; again, the diversity of the ailments, by his saying *with divers diseases*; the ease of the cure, by his saying *laying his hands on every one of them, he healed them*. The laying on of hands signifies the co-operation of free will, which is required in our healing. Hence Augustine: “He who created you without you does not justify you without you.” 1 Cor. 3.b: “For we are God’s coadjutors.” The laying on of hands also signifies the giving of grace, through which healing comes about and the power of working well is given. 1 Cor. 15.b: “Yet not I, but the grace of God with me.”

And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them he suffered them not, etc.: that is, they suspected him to be the Christ. Similar is Acts 16.d, of the woman with the pythonical spirit. But why this, since the Apostle says, Phil. 1.c: “Whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice”? Again, below, 9.f, when John would impose silence on one who did not follow them, the Lord said: “Forbid him not; for he that is not against you, is for you.”

Solution. Here one must distinguish. For there are some who live badly and teach well, like hirelings; these harm themselves but profit others. Hence Augustine, in the book of Prosper: “To speak well and to live badly is nothing else than to condemn oneself with one’s own tongue.” On such silence is not to be imposed, and of such it is treated below, 9. Others there are who live badly and teach falsehoods, like heretics; and such are to be forbidden, and of such it is treated here. For such at times mix falsehoods with truths. Hence John 2.b: “Every man,” etc. Isa. 1.f: “Thy vintners mix thy wine with water.” And Bede: “He forbids them to speak, therefore, lest while someone hears him preaching truths, he should afterwards follow him when he errs. For the wicked master mixes falsehoods with truths, so as to cover the witness of fraud with the appearance of truth.”

The literal reason why the Lord would not have the devil preach him is taken from this Gloss: namely, lest perhaps men, hearing him now preach the truth, should afterwards acquiesce in him when he preached

falsehood. For if they first knew through him that Christ *(fol. 157vb)* is the Son of God, they would think him truthful in all things. For this is the way of a wicked teacher, to cloak the falsehood mixed in by the truth set beside it.

Luke 4:42–44

And when it was day, going out he went into a desert place. The letter is plain.

Mystically, Bede: “When the light of the resurrection was made manifest, he is sought by the crowds of believers; and, found in the desert of the Gentiles, he is held back lest he go away.” Cant. 3.b: “When I had a little passed by them, I found him whom my soul loveth: I held him: and I will not let him go.”

And the multitudes sought him: by faith,

And came unto him: by hope,

And they stayed him: by charity,

That he should not depart from them. Zach. 8.d: “Ten men of all languages of the Gentiles shall take hold of the skirt of one that is a Jew, saying: We will go with you.”

To whom he said: To other cities also. It is a pleonasm, and it is a Hebrew idiom. Or, if you like, you can connect it thus: I cannot stay with you any longer,

For to other cities also I must preach. In this the sloth of many is rebuked, who always stay in one place, like citizens. Mark, last chapter, d: “But they going forth preached every where.”

The kingdom of God: literally, that is, how one comes to the kingdom. Matt. 4.c: “Do penance.” Or *kingdom*, that is, Sacred Scripture, which teaches how to reign and to go to God. Matt. 21.d: “The kingdom of God shall be taken from you.” But many preach against the kingdom of God; of whom Ps. 118: “The wicked have told me fables: but not as thy law.”

For therefore am I sent. Isa. 61.a: “The spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek.”

And he was preaching in the synagogues of Galilee. He sets down here something general, which is not set down specifically in any of the Evangelists. Galilee is interpreted “wheel.” The synagogues of Galilee are the gatherings of seculars, to whom also one must preach; because one must preach to the good and to the wicked, so that the wicked may be provoked to good and the good to better.

Luke, Chapter 5

Part 33: Luke 5:1–4

the multitudes press to hear the word of God; the two ships by the lake of Genesareth; Jesus teaches from Simon's ship; "Launch out into the deep"

Luke 5

Luke 5:1

And it came to pass, etc. This fifth chapter contains the miracles of Christ and the confutation of the Scribes and Pharisees. Hence it is divided into five parts. In the first the miraculous catch of fishes is treated. In the second, the healing of the leper, at *And it came to pass, when he was*. In the third, the healing of the paralytic, at *And it came to pass on a certain day*. In the fourth, the calling of Matthew, at *And after these things he went forth*. In the fifth, the confutation of the Scribes and Pharisees, at *And they said to him*. He says, then:

And it came to pass. And note that what is said here is not connected with what precedes, because in this first part Luke treats also of the second calling of Andrew and Peter. Whence it is plain that this was done before the imprisonment of John; for the first and second callings were before the imprisonment of John. The first, when he first called them, after which calling they went back to their own business (John 1.f). The second, into familiarity, as here. The third, when he called them to the apostolate (Matt. 4.d); and then they clung to him most firmly and did not leave him afterwards. Since, then, it is certain that this was done long before the imprisonment of John, it cannot be connected with what precedes, because it is not inserted in sequence.

Yet a certain Gloss seems to connect it, and plainly to go against the truth. The Gloss: "He who did great things on land passes to the sea, so as to do them there too and appear as Lord of sea and land." By saying "he passes" it seems to be connected with what precedes. Therefore understand the words as set down to designate an indefinite time, so that the sense is: the Lord, who at times did great things on land, at times passed to the sea.

When the multitudes, etc.: that is, ran to him, having seen the miracles. For some ran so as to see new miracles: these were the curious. Others, so as to be healed: these were the provident. Others, so as to watch him: these were the envious. Others,

To hear, etc., as is said here: *(fol. 158ra)* these were the studious. In this, then, is signified a fervent desire to hear the word of God. Amos 8.d: "I will send forth a famine into the land," that is, a desire.

He stood by the lake of Genesareth. Bede: "The sea of Galilee, the sea of Tiberias, the lake of Genesareth are the same. It is called the sea of Galilee from the adjacent province; the sea of Tiberias from the city of Tiberias, which Herod built in honour of Tiberius near that place; the lake of Genesareth from a property of the lake, as it were 'generating breezes.'" For this lake is formed from the backflow of the Jordan and from bubbling waves, and by the first motion of the waves it generates of itself a certain breeze which is felt on the shore. It is called a sea according to the usage of the Hebrews, who call every gathering of waters, whether fresh or salt, a sea.

And he saw two ships: one was Peter's, the other Zebedee's, *standing by the lake*.

But the fishermen were gone out of them: onto the shore,

And were washing their nets: supply, and folding them; for when fishermen wash their nets, they are accustomed to fold them. And the mystical Gloss intimates this: "He folds the washed nets," etc.

Luke 5:1–2, in the mystical sense

By the lake of Genesareth is signified the world: not from standing (*stagnum*, as though from *stare*), because "the world passeth away, and the concupiscence thereof" (1 John 2.c), but from the gathering of waters, because many waters are many peoples (Apoc. 17.d). Hence it is rightly said that he stood beside the lake, not in the lake, after the resurrection, because he was now stable and impassible. Or, according to the Gloss of Bede, the lake signifies the Law, outside which the Lord now was, because the legal observances were now beginning to cease. The two ships are the two peoples, namely the Jewish and the Gentile, which the Lord saw, because he called some from both peoples. Now follow the letter:

And he stood by the lake of Genesareth: that is, outside the flux of mortality, being now made immortal; or, that is, outside the Law, by the lake of Genesareth, etc.

And he saw: with the sight of mercy, of which John 1.g: "I saw thee under the fig tree."

Two ships: two peoples, or two lives.

Luke 5:2, in the moral sense

Standing by the lake. Morally, the lake of Genesareth signifies the abundance of earthly riches, which generate of themselves the breezes of vainglory and pride and of strife and discord. On account of which the Apostle says, 1 Tim. 6: "Charge the rich of this world not to be highminded, nor to trust in the uncertainty of riches"; where the Gloss says: "The worm of the rich is pride." Rightly the Hebrews call this gathering of waters seas, because there is nothing in them but bitterness, as Gregory says.

For they are acquired with labour. Eccles. 4.b: "There is but one, and he hath not a second, no child, no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches." Again, they are possessed with fear. Job 15.c: "The sound of dread is always in his ears: and when there is peace, he always suspecteth treason." Prov. 10.d: "Fear to them that work evil." Lev. 26.f: "In the land of their enemies, the sound of a flying leaf shall terrify them." Again, they are left with grief. Hence Eccles. 6.c: "There is also another grievous evil, which I have seen under the sun: riches kept to the hurt of the owner. For they are lost with very great affliction."

The preacher ought to stand not in the lake but beside it, as Jesus did. Hence Gregory: "He who still broods over carnal deeds must blush to set in order the life of others spiritually." Ps. 1: "And he shall be like a tree which is planted near the running waters," not in the running. 2 Tim. 2.a: "No man, being a soldier," etc. Phil. 3.c: "Forgetting the things that are behind." Below, 9.g: "No man putting his hand to the plough," etc.

The two ships are the two ways of going to God, namely innocence and penance. And he who has not entered one of these will perish in the sea; but he who has entered one of them, let him see that he steers himself well, lest he be like the drowsy pilot, of whom it is said in Prov. 23.d: "And thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep, when the stern is lost." Jesus entered the first ship, because "he hath done no iniquity, neither was there deceit in his mouth" (Isa. 53.c); hence he himself says: "But I have walked in my innocence." Nevertheless he also entered the second, and did not leave it before his death. Phil. 2.a: "Christ became for us obedient unto death, even to the death of the cross."

Again, the two ships are the two ways of men, namely the way of the commandments, which is for all, because he who does not walk by it goes astray; of which Ps. 118: "I have run the way of thy commandments." The other is the way of the counsels, which is that of cloistered religious, or the perfect; this is the ship of Simon, that is, of one obeying, which the Lord went up into, because he fulfilled the counsels. Hence Prov. 8.b: "I wisdom dwell in counsel."

The fishermen are the doctors of the Church, or preachers. Matt. 4.d: "I will make you to be fishers of men." Hence such men fish more fruitfully for men than for fish. Jer. 16.c: "I will send many fishers, and they shall fish them." The nets are the Scriptures, or also the words of sacred preaching. Ecclus. 6.c: "Put thy feet into

her fetters," that is, of wisdom. *(fol. 158rb)* The fishes are men. Hab. 1.a: "And thou wilt make men as the fishes of the sea, and as the creeping things that have no ruler." The sea is the world, as has been said, because it swells through pride, boils through avarice, foams through lust. The ship of Peter is the Church, narrow at the beginning and at the end, broad in the middle; of which Matt. 14.c: "The boat in the midst of the sea was tossed with the waves." The verse:

> *The Church I steer as ship; for me the regions of the world Are sea; the Scripture, nets; the fish is man.*

And according to this, follow out the mystery, because the letter is plain.

But the fishermen were gone down: from what they were by grace into what they were by nature, that is, into the consideration of human lowliness and frailty. Jer. 18.a: "Go down into the potter's house." Mark 13.b: "Take ye heed to yourselves."

And were washing their nets. To wash the nets is to wipe out with the water of contrition the stains of sins which are contracted in fishing, that is, in preaching; of which washing it is said in Prov. 25.a: "Take away the rust from silver." This washing ought properly to be from three things, namely from temporal gain, from vainglory, from the word of flattery. Hence 1 Thess. 2.a: "For neither have we used, at any time, the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness; nor sought we glory of men." And in a wonderful way the washing follows after the going down, because sin is avoided from the consideration of one's own lowliness. Hence Job 5.d: "Visiting thy beauty thou shalt not sin." Ecclus. 10.b: "Why art thou proud," etc. Jerome: "He easily despises all things who always thinks that he will die."

Again, the Gloss: "The teacher folds the washed nets when, the office of preaching being left off, he strives himself to fulfil what he taught others."

Luke 5:3

And going up, etc. The ship of Simon, as has been said, is the Church committed to the rule of Peter. Matt. 16.c: "Thou art Peter; and upon this rock I will build my church... And I will give to thee the keys of the kingdom of heaven," that is, the government of the Church. It is rightly called one, because all who are truly in the Church, that is, in reality and in name, have one heart and one soul, as is said in Acts 4.f: "And the multitude of believers had but one heart and one soul," that is, one will and one mind. Into this ship the Lord went up when he first called the faithful.

He desired him to draw back from the land: the Gloss: from the love of earthly things,

A little: the ship of the Church, of penance, of the human mind. This request is gracious. Hence he too has his own ship, that is, the cross, not on the earth but in the air.

From the land: from the threefold land, namely the inner, the outer, the lower. The inner is one's own will; the outer, carnal pleasure; the lower, earthly cupidity; of which Apoc. 8.d: "Woe, woe, woe to the inhabitants of the earth." Zach. 2.d: "O, O, flee ye out of the land of the north." Jer. 22.g: "O earth, earth, earth, hear the word of the Lord."

Again, that the Lord first asks that the ship be drawn back a little from the land signifies three things, as Bede says. The first, that the word of preaching is to be used temperately toward the crowds; for sinners are not at once to be preached to that they should leave the world entirely, but they are to be drawn back *a little*, that is, gradually, from the love of earthly things. Second, it is signified that one must preach first in the nearer regions, which is signified by *a little*, and afterwards in the more remote, which is signified by *launch out into the deep*. Hence to the Apostles it is first said: Draw back a little from the land; then is added: Launch out into the deep. And this is what was first said to the Apostles: "Stay you in the city till you be endued with power from on high"; afterwards it was said: "Go, preach the gospel to every creature." Third, it is signified that light things are first to be said to novices, and afterwards deep things. Hence the Apostle, speaking to

novices, said: “As unto little ones in Christ. I gave you milk to drink, not meat” (1 Cor. 3.a). Heb. 5.d: “For every one that is a partaker of milk, is unskilful in the word of justice: for he is a little child. But strong meat is for the perfect; for them who by custom have their senses exercised to the discerning of good and evil.”

Again, the ship of Simon is the Cross of the Lord, which he went up into of his own will, not compelled. Isa. 53.c: “He was offered because it was his own will.” The Cross is compared to a ship for four reasons. First, because as by a ship one passes from one shore of the sea to the other, *(fol. 158va)* so by the Cross from the misery of the world to the joys of heaven. Hence below, last chapter, d: “Ought not Christ to have suffered these things, and so to enter into his glory?” Wisd. 14.a: “Men trust their lives even to a little wood, and passing over the sea by ship are saved.” Acts 14.d: “Through many tribulations we must enter into the kingdom of God.”

Second, because a ship is narrow at the beginning and at the end and broad in the middle; so the Cross of the Lord was narrow at the beginning, that is, at the head, because “he had not where to lay his head,” as is said in Matt. 8.c: “The birds of the air,” etc. Likewise at the end, that is, at the feet, it was narrow, so that one foot was placed upon the other. In the middle it was broad; hence he hung on the Cross with hands outstretched. Of the narrowness it is said below, 12.f: “And I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?” Of the breadth it is said in Isa. 25.d: “And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim.”

Third, because in a ship that crosses the sea there is dry food and drink; and Christ on the Cross had bitter and dry food and most bitter drink. Hence Ps. 68: “And they gave me gall for my food, and in my thirst they gave me vinegar to drink.”

Fourth, because in a ship crossing the sea many hardships are endured; so too Christ on the Cross endured many reproaches and hard torments. Hence, placed on the Cross, he says, Lam. 1.d: “O all ye that pass by the way,” etc.

For these four reasons, then, the Cross of Christ is compared to a ship: because of the likeness of function, because of the likeness of build, because of the bitterness of the food and drink, because of the enduring of hardships. Recalling which, the bride says, Cant. 1.d: “A bundle of myrrh is my beloved to me, he shall abide between my breasts.” Of which Bernard: “I, brethren, from the beginning of my conversion, in place of the heap of merits which I knew I lacked, have taken care to gather this bundle and place it between my breasts, gathered from all the infirmities and anxieties of my Lord: first of those necessities of his infancy, then of the labours which he bore in preaching, the fatigues in journeying, the vigils in praying, the temptations in fasting, the tears in compassion, the snares in conversation; lastly of the perils among false brethren, the insults, the spittings, the blows, the mockings, the reproaches, the nails, and the like, which in the Gospel forest he is read most abundantly to have borne for the salvation of our race.”

This ship Christ went up into at the command of the Father, and therefore it is called the ship of Simon; or because it is set before the obedient as an example. Hence Matt. 16.d: “If any man will come after me, let him deny himself, and take up his cross, and follow me.” From this ship the Lord taught the crowds, as from a master’s chair. Hence 2 Kings 23.a: “David sitting in the chair, the wisest among the three.” He taught four things, more by deed than by word. First, obedience. Heb. 5.c: “He learned obedience by the things which he suffered.” Which Bernard expounds: “He learned obedience in the body by the things which he suffered in the head. For that death, that Cross, the reproaches, the spittings, the scourges, all of which thy head, O Christ, passed through, what else were they for thy body, that is, for us, than splendid lessons of obedience?” Second, he taught patience and humility. Matt. 11.d: “Learn of me, because I am meek, and humble of heart.” Prov. 19.b: “The learning of a man,” etc. Third, he taught perfect charity, by praying for his enemies, when he said: “Father, forgive them,” etc. (below, 23.e). Fourth, perseverance. James, last chapter, c: “You have heard of the patience of Job, and you have seen the end of the Lord,” that is, final perseverance.

Again, the flesh of Christ, and the Blessed Virgin, and penance, and the Church, and the human mind are called a ship; but let us leave these aside. There follows:

And sitting he taught out of the ship: and therefore the instruction was effective,

The multitudes: not princes, not Scribes, not Pharisees. Ps. 33: “Come, children, hearken to me: I will teach you the fear of the Lord.”

Luke 5:4

Now when he had ceased to speak, he said to Simon: Launch out into the deep: the ship of the Church, of penance, of the human mind. For a ship is safer in the middle of the sea than near the shore.

And let down your nets: that is, in your preaching condescend to the weak. Nor does he say only *let down*, but

For a draught. For many slacken the rigour of Scripture, not for a draught, but for deception. Or, if they let down *(fol. 158vb)* their nets for a draught, that is, unfold the Scriptures, they do this for a draught not of fishes, that is, of men, but of frogs, that is, of riches or dignities. Of whom it is said in Isa. 59.a: “They have woven the webs of spiders.” Osee 8.b: “The calf of Samaria was in the webs of spiders.” Again, Isa. 19.b: “The fishers also shall mourn: and all that cast a hook into the river shall lament, and they that spread nets”; and below: “they that made pools to take fishes,” that is, obscure discourses. Hab. 1.d, of the devil: “Therefore will he offer sacrifice to his net, and he will offer to his drag: because through them his portion is made fat.”

Luke 5:4, in the mystical sense

Launch out into the deep: toward Christ ascending into heaven.

And let down your nets for a draught: let the preaching pass over to the Gentiles. Ps. 67: “Thou hast ascended on high, thou hast led captivity captive.” The nets, as Bede and Ambrose say, are the interlacings of words, and are called nets (*retia*) as it were “retaining” (*retinentia*). Hence the words of preachers are well called nets, because in them, as in certain snares, men are caught and held. For they use certain interlacings, in the manner of disputants, drawing on the authority of the Old and New Testament on this side and that. And though it is said to the others too that they should let down their nets, yet to Peter alone is it said *launch out into the deep*; by which it is signified that, just as Peter alone is commanded to launch the ship into the deep, so only the excellent are commanded to preach the depths of the mysteries. There follows:

Part 34: Luke 5:5–11

“We have laboured all the night”; the net breaking with the multitude of fishes; “Depart from me, for I am a sinful man”; “From henceforth thou shalt catch men”; leaving all things they followed him

Luke 5:5

And Simon answering said to him: Master. The Lord had said to Peter: *Launch out into the deep*, etc. Peter, humbling himself at the Lord’s word, answered, saying that he who had given the whole night to labour, and to useless work, would yet let down the net only *at his word*, that is, in the power of his word. And it is plain according to the letter. Hence follow it out

Luke 5:5, in the mystical and moral sense

Through all the night: that is, through the old Law, *labouring*. The old Law is understood by the name of night. Hence it is found in Gen. 1.b: “And God made two great lights in the firmament of heaven,” namely the lesser light to rule the night, that is, Moses to rule the Law, and the greater light to rule the day, that is, Christ to rule the Gospel. Peter therefore says:

We have laboured all the night: that is, we have carried out the ceremonial observances uselessly. Hence he says:

We have taken nothing: that is, we have led no one to life. Heb. 7.c: “For the law brought nothing to perfection.”

But at thy word: that is, in the power of the word of God,

I will let down the net: of preaching. Job 18.b: “For he hath thrust his feet into a net, and walketh in its meshes.” He says *at thy word*, not “at mine”: against those who tell their own fables in preaching, or ascribe to themselves what they read and preach; of whom it is said in Jer. 23.e: “The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word with truth.”

Luke 5:6

And when they had done this, etc. The fishes are those who sail through this life. Again, the curious are called fishes. Prov. 11.a: “The expectation of the solicitous shall perish.”

Note the Gloss of Bede: “Unless at the word,” that is, by the inner inspiration “of grace from above,” “the instruments of disputation have been let down,” that is, sent out—that is, the words of preachers, who use certain interlacings in the manner of disputants—“in vain,” that is, uselessly, “does the preacher send forth the dart of his voice,” that is, his voice, which is a dart or arrow wounding the hearts of the hearers; “because in vain does the tongue of the Teacher labour outwardly unless the grace of the Redeemer prepares the mind inwardly; because the faith of peoples comes not by the wisdom of composed speech but by the gift of the divine calling. O empty presumption! O fruitful humility!” by which Peter, humbling himself and letting down the nets at the Lord’s word, takes a multitude of fishes. Whence it appears how fruitful humility is; hence the Glossator says in wonder: “O fruitful humility! They who before had taken nothing enclose a great multitude at the word of God.” By contrast understand: fruitless presumption. For if preachers presume of themselves, or ascribe anything to their own eloquence, they take no one, that is, convert no one to the faith. There follows:

And their net broke. Bede: “The net is broken by the multitude of fishes, because now with the elect so many reprobate enter that they rend the Church herself with heresies.” Here the breaking of the net is understood otherwise than in another Gloss: “In the Church of the circumcision,” etc. Heretics break the net, who strike the sides of Mother Church and rend her with heresies and scandals. “The net is broken, but the fish does not slip away, because the Lord preserves his own even amid the scandals of persecutors.”

Luke 5:6, in the moral sense

Through the bad life of the preacher the net of preaching is broken and becomes useless. Gregory on Ezechiel: “In order that the truth of preaching may be kept, the loftiness of living must be held to.” Bede on Exodus: “He who is promoted to the priesthood *(fol. 159ra)* and to the teaching office of the people, let his works first be known, so that, when what lies open outwardly to all has been shown to be irreprehensible, the integrity of his heart and the sincerity of his faith may be proved.” Again, as the Interlinear Gloss says, he is broken who does not endure riches and poverty. Gregory: “It belongs to faint-heartedness not to be able to bear riches, to impatience not to be able to bear poverty.” Prov. 30.b: “Give me neither beggary, nor riches: give me only the necessaries of life.” Phil., last chapter, c: “I know also how to abound,” etc. There follows:

Luke 5:7

And they beckoned, etc. The two ships are the two lives, namely the active and the contemplative. The active, intent on preaching, asks to be helped by the prayers of her sister. For preaching profits when Martha preaches faithfully and Mary prays earnestly. Below, 10.g: “Lord, hast thou no care,” etc. Prov. 18.d: “A brother that is helped by his brother,” etc.

And they came, and filled both the ships: mystically, that is, they converted the Church of the Gentiles and the Synagogue, that is, the primitive Church from the Jews,

So that they were almost sinking. For the primitive Church, gathered from Jews and Gentiles, was pressed by many tribulations, but was not sunk, because it never failed. And Bede says in the Gloss: “This filling grows until the end of the world,” etc.

Luke 5:8–9

Which when Simon Peter saw: namely, that he had taken so great a multitude of fishes at the first word of the Lord,

He fell down at Jesus’ knees, saying: Depart: that is, go away,

From me, O Lord, etc.; as if to say: I am not worthy to dwell with you. Gregory: “Nay, if you consider yourself a sinner, you must not drive the Lord from you.” Augustine: “Peter speaks as a fisherman. He had with him God, the Lord of salvation, and said to him: Depart from me, O Lord. He spoke foolishly and simply, as if a sick man should say to a physician coming to him and wishing to cure him: Depart from me, because I am sick.”

Depart from me. Bede: “Yet the Lord did not depart, because he did not forsake humility.” Peter is excused as having said this not from the zeal of malice but from the affection of humility. *For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.*

Luke 5:8–10, in the moral sense

Which when Simon Peter saw. “Simon Peter,” it says, not “Peter Simon,” because knowledge does not beget obedience, but obedience begets knowledge. Ps. 118: “By thy commandments I have had understanding.”

He fell down at Jesus’ knees. So the preacher, after the catching of many men, ought to humble himself; below, 18.c: “When you shall have done all these things,” etc. He ought also to ascribe all to Christ, nothing to himself; for this is to fall down at his knees. Job 38.d: “Canst thou send lightnings, and will they go, and will they return and say to thee: Here we are?”

Depart from me. Matt. 9.a: “Lord, I am not worthy that thou shouldst enter under my roof.” 3 Kings 17.d: “Art thou come to me, that my iniquities should be remembered?”

For he was wholly astonished, etc. Jer. 5.g: “Astonishing and wonderful things have been done in the land. The prophets prophesied falsehood, and the priests clapped their hands: and my people loved such things.” Two causes of astonishment are touched on: the first, from the consideration of the Lord’s goodness, at *Which when Simon Peter saw*; the second, from the consideration of one’s own frailty, at *Depart from me*, etc. There follows:

And so were also James and John the sons of Zebedee: astonished, supply, *who were Simon’s partners*. Such too ought to be Simon’s partners, because in obedience free will and the grace of God ought to run together. 1 Cor. 15.b: “Yet not I, but the grace of God with me.” 1 Cor. 3.b: “We are God’s coadjutors.”

Luke 5:10

And Jesus saith to Simon: Fear not. The humility of Peter, *(fol. 159rb)* although it was mistaken, yet, because it proceeded in a certain way from a loving fear, merits the Lord’s loving consolation. Note the Gloss of Bede: “Jesus does not withdraw,” because Peter had said, Depart from me, O Lord; “but the Lord does not withdraw from him, but brings him to the shore,” that is, to the solidity of faith—not now, but afterwards, when he was chosen as an Apostle—“and grants him the power of giving life,” that is, the power of binding and loosing. “In which,” etc.: that is, in this very fact, that the Lord does not cease from consoling Peter

because of his error, an example is given to teachers that they ought not, because of the sins of their subjects or the timidity of their own conscience, to give up the ecclesiastical charge, that is, the office of preaching. There follows:

From henceforth thou shalt catch men. Bede: “He is not yet chosen for the apostolate, but it is foretold that he will at some time be chosen.” Hence note that there were three callings of the Apostles. The first, to simple acquaintance (John 1.c); the second, to familiarity, as here; the third, to the apostolate (Matt. 4.d).

Again, he says *men*: not gold, not silver, not prebends, not the praises of men. 2 Cor. 12.e: “For I seek not the things that are yours, but you.” Isa. 13.d: “Behold I will stir up the Medes against you, who shall not seek silver, nor desire gold: but with their arrows they shall kill the children.” Jer. 16.d: “I will send unto you fishers.” Job 12.c: “Speak to the earth, and it shall answer thee: and the fishes of the sea shall tell,” that is, the preachers. The preacher ought to be like Joseph, who gathered the corn so as to bring all the Egyptians into the king’s service (Gen. 47.e). There follows:

Luke 5:11

And having brought their ships to land. The Gloss: “Because they still have the will of returning.” For after this calling they still went back to their own affairs; but at the third time, or calling, they clung to him perfectly. Hence it was not then said, “having brought their ships to land,” but:

Leaving all things, they followed him. This was fulfilled at the third calling. Otherwise, indeed, they could not have followed him unless they had left all things. Hence below, 14.g: “Every one of you that doth not renounce all that he possesseth, cannot be my disciple.” Therefore Peter says, Matt. 19.d: “Behold we have left all things, and have followed thee.” Where Bernard says: “You did rightly, Peter, because, burdened, you could not follow one running, who rejoiced as a giant to run the way.”

Those who follow the Lord leave all things for a twofold reason. The first, to show that in him is all sufficiency, because he is all in all (1 Cor. 15.d). Augustine: “Rich is the Christian religion, which in the possessor of all things possesses all things.” Blessed Bernard: “It is no useless exchange to have left all things for Christ; for with him all things are given, and when you have laid hold of him, he alone will be all in all.” The second reason is that they may repay him in turn, because he in his own way left all things for their sake. Jer. 12.b: “I have forsaken my house, I have left my inheritance.”

Leaving all things: the things that draw back, that slow down, that hold back. The things that draw back are temporal riches, delights, the dignities of the world and the like, which are of the world, which draw many back and make them recoil from a good purpose, loving only present things, neither fearing nor hoping for the future. Of whom it is said in Wisd. 2.a: “For they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell. For we are born of nothing, and after this we shall be as if we had not been,” etc. Isa. 22.c: “Let us eat and drink; for tomorrow we shall die,” altogether. Num. 32.d: “We will seek nothing on the other side of the Jordan,” that is, after death, “because we have already our possession on the east side thereof,” that is, in the present life.

The things that slow down are children, parents, kinsfolk, wives, carnal friends. This was signified in Gen. 24.f, where it is read of Abraham’s servant, who had gone to seek a wife for Isaac: “And rising in the morning, the servant said: Let me depart, that I may go to my master. And her brother and mother answered: Let the maid stay at least ten days with us, and afterwards she shall depart.” Again, Gen. 31.c: Laban pursued the fleeing Jacob, and delayed him as much as he could. Again, Judg. 19.a: the son-in-law stayed in the house of his father-in-law three days, eating and drinking with him familiarly; but on the fourth day, rising in the night, he wished to set out, and his father-in-law held him back and said to him: “Taste first a little bread, and strengthen thy stomach, and so thou shalt depart.” He held him back so long that on the way the Levite’s wife

died. Therefore it is said in Sir. 37.a: “Consult not with thy father-in-law, and hide thy counsel from them that envy thee.” Jerome: “Go on, trampling your father; go on, trampling your mother; *(fol. 159va)* this cruelty is piety.”

The things that hold back are foolish security, by which someone believes himself to be in a safe state, or the fear of persevering, or weakness of body. These are well signified in 2 Kings 19.f by Berzellai, to whom David said: “Come with me, that thou mayest rest secure with me in Jerusalem.” And Berzellai said to the king: “How many are the days of the years of my life, that I should go up with the king to Jerusalem? I beseech thee, let thy servant turn back, and die in my own city.” So many say, when the true David calls them to go up to a better life: “Our state is enough for us; we are well; we can well die so.”

Of these three kinds of bonds it is said in Isa. 52.a: “Loose the bonds from off thy neck, O captive daughter of Sion.” Again, Isa. 58.b: “Undo the bundles that oppress.” Jerome to Paulinus: “When your boat is stuck in the surf, cut the rope rather than untie it.”

Part 35: Luke 5:12–16

the man full of leprosy; “Lord, if thou wilt, thou canst make me clean”; “I will. Be thou cleansed”; “Shew thyself to the priest”; Jesus retires into the desert and prays

Luke 5:12

And it came to pass, etc. This is the second part, in which the healing of the leper is treated. This miracle is put in the fourth place according to Luke, not according to the order of the history, but rather according to the reason of the mystery. For it is read in Matt. 8.a that when the Lord had come down from the mountain, where he had chosen the Apostles and had made the sermon saying “Blessed are the poor,” etc., between the mountain and Capharnaum a leper met him and he healed him; afterwards, entering Capharnaum, he went into the synagogue and healed the man possessed; at last, in the lodging, Simon’s mother-in-law sick with fever. But Luke puts the first miracle last, attending rather to the mystery than to the order of the history.

For just as God on the first day divided the light from the darkness, so Luke first narrates the devil separated from the man. On the second day he made the firmament, and Luke in the second place tells of Simon’s mother-in-law brought back to firmness of health. On the third day he gathered the waters into one place, and Luke in the third place narrates the multitude of fishes taken. On the fourth day he made the lights, and in the fourth place he narrates the leper cured, which shines out more clearly than the other miracles. And by this very thing grace is shown to be above the Law: that after the new law had been given to the disciples on the mountain, the leper is healed by the Lord, who could not be healed by the Law. This, then, is called the fourth sign according to Luke’s order. He says, then:

And it came to pass, when he was in one, or “when he had come into one, *of the cities*”: namely Capharnaum, which is called his city (Matt. 9.a),

Behold a man full of leprosy: that is, very leprous, so that the miracle may appear greater,

Who seeing Jesus, and falling on his face: it notes three things: knowledge, humility, shame.

Besought him: not trusting in merits,

Saying: Lord, if thou wilt, thou canst make me clean. Ambrose on this place: “Seeing that it cannot be doubted, because the will of God is power, he attributes power to the will; nor does he doubt as one unbelieving, but, conscious of his own filth,” that is, unworthiness, into which he had fallen, “he does not presume,” that is, does not trust in merits.

Luke 5:12, in the mystical sense

The man full of leprosy signifies the human race, infected with the stains of diverse sins, which was healed of spiritual leprosy by the stretching out of the hand, that is, by the incarnation of the Word of God. But specially leprosy signifies the sin of the flesh, in many ways. The first, because it spreads through the whole body. Num. 12.d: “Lo, the half of her flesh is consumed with the leprosy.” 1 Cor. 6.d: “He that committeth fornication, sinneth against his own body.” The second, because it consumes the whole man and whatever good he has. Job 31.b: “It is a fire that devoureth even to destruction.” The third, because it stinks. Ecclus. 9.b: “Every woman that is a harlot, shall be trodden upon as dung in the way by all that go by.” The fourth, because it makes one thirst. Isa. 6.d: “Their multitude were dried up with thirst.” The fifth, because it takes away the members: namely the eyes of understanding (Judg. 16.a: Samson was blinded because of a harlot); again, the ears of obedience, the nostrils of discretion, the hair of good thought, the beard of fortitude, the eyebrows of holy indignation, the hands of good working, the feet of holy affection, the tongue of confession and prayer and preaching, because “praise is not seemly in the mouth of a sinner” (Ecclus. 15.c). The healing of the leper, then, is the cure of the human race, or of any sinner. He says, then:

And it came to pass, when he was in one of the cities: by which is signified the Church, where there is the unity of citizens.

(fol. 159vb) Behold a man full of leprosy. By *man* he notes the power of sinning; by *full*, the multitude of sins; by *leprosy*, the ill repute of sin.

Who seeing Jesus: with the eye of faith, that is, the faith which purifies the heart (Acts 15.b),

And falling on his face: by humility and discretion. For the wicked fall backward, but the good on their face.

Besought him: afterwards, because “the prayer of him that humbleth himself shall pierce the clouds” (Ecclus. 35.c).

Saying: with heart and mouth,

Lord, if thou wilt, thou canst make me clean; as if to say: I do not doubt about the power, but about the will; not because you are unmerciful, but because I am unworthy. Job 23.c: “And whatsoever his soul hath desired, that hath he done.”

Luke 5:13

There follows: *And stretching forth his hand*. Rabanus: “The stretching out of the hand shows the affection of compassion.”

He touched him: not because he could not heal without touch, but to show that he was not subject to the Law, which forbids touching a leper and requires him to stay outside the camp (Lev. 14). Chrysostom: “Eliseus, observing the Law, would not see Naaman the leper; Christ touches, because he is not subject to the Law.” Nor did the Lord fear contagion from contact with the leper. Wisd. 7.d: “She reacheth everywhere by reason of her purity, and no defiled thing cometh into her.” He touched him, then,

Saying: I will: in this, compassion. Chrysostom: “The sickness of the soul is not to be pitied, but hated.”

Be thou cleansed: in this, the power of majesty, because “he spoke, and they were made.”

Note, as Ambrose says: the Lord heals in the manner in which he is entreated, namely in the same order of words in which the leper asks. Or in the same order, namely by word, will, work: by word, in *saying*; by will, in *I will*; by work, in *be thou cleansed*.

Again, note three things: *he touched, I will, be thou cleansed*. *He touched*: in this, humility; *I will*: in this, compassion; *be thou cleansed*: in this, power.

Again, *he touched, I will, be thou cleansed*: these three are against three heretics. Hence Ambrose and Bede: “He touched on account of humility, to teach us to despise no one for any stain of the body.” Job 5.d: “Visiting thy beauty thou shalt not sin.” “He touches without disdain, he commands without distrust, he applies the witness of the work. *I will* he says on account of Photinus, he commands on account of Arius, he touches on account of the Manichee.” Photinus said that God was severe, because he punished the sins of the fathers upon the children to the third and fourth generation, and because he once commanded that one gathering wood on the sabbath be stoned. By saying *I will*, then, Photinus the heretic is refuted, for by this word the affection of compassion is expressed. By his commanding, saying *be thou cleansed*, power is expressed; in which Arius is refuted, who asserted that Christ was not God by nature, but a mere creature, and so without power. By his touching the Manichee is refuted, who asserted that he had a phantasmal body.

He touches for five reasons. The first, on account of his humility. The second, for an example, namely to teach that no one is to be despised because of a stain of the body. The third, to confute heresy, as has been said. The fourth, to demonstrate his power, namely to show by this that he was not subject to the Law, which forbids a leper to be touched; yet he touched without contamination of himself, as has been said. The fifth, to show in this way that the time of grace had now come and the legal observances were ceasing, etc.

The Lord stretches out his hand: to strike (Isa. 9.c: “His hand is stretched out still. And the people are not returned to him who hath struck them”); to give (Prov. 31.c: “She hath opened her hand to the needy,” etc.; Ps. 114: “Thou openest thy hand,” etc.); to let loose (Job 1.c: “But stretch forth thy hand a little,” etc.); to repay (Ps. 54: “He hath stretched forth his hand to repay”); to embrace (Prov. 1.c: “I stretched out my hand, and there was none that regarded”); to suffer (Isa. 25.d: “He shall stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim”).

And immediately the leprosy departed from him. Ambrose: “There is nothing between the work and the command, because in the command is the work.” Wisd. 16.b: “It was neither herb, nor mollifying plaster, but thy almighty word, O Lord, which healeth all things.” Ps. 147: “His word runneth swiftly.” For “he spoke, and they were made.” Bede: “Where the leper is cleansed, the place is not expressed, so as to show that not one people of some particular city but the peoples of all were healed,” that is, some of all.

Luke 5:14

And he charged him that he should tell no man. This is not a precept, yet it is set forth *(fol. 160ra)* in the form of a precept. For if it had been a precept, he would have had to be convicted of transgression if he spread the miracle abroad against the Lord’s precept. So, then, it is to be understood: *he charged*, that is, he used the form of commanding. For he used a word of command, saying: “See thou tell no man” (Matt. 8.a); as if he said: the restoration of health in you is evident; the very evidence of the health is enough to make the miracle known, without your proclaiming it. Bede: “There was no need for him to boast in speech of what he showed in his body.” Luke, however, passed over this word, “See thou tell no man,” which Matthew sets down.

The Gloss: “He teaches that our benefits are not to be spread abroad.” And the sum is that the Lord forbids him to tell anyone, not because the making known of the miracles displeased him, but to give us an example of declining human favour. “But they are to be suppressed,” that is, kept silent—supply: out of regard for human favour. For it is not the showing of the work that is forbidden, but the intention of vainglory. “So that we may abstain not only from the reward of money, but also of thanks,” that is, of human praise. “Boasting being avoided”: as if to say, arrogance is to be avoided above all; for he who avoids thanks in his benefits easily declines all vices. And this is: boasting avoided brings it about “that the leprosy,” that is, some vice, or even human favour, “may not pass into the physician,” that is, into him who instructs others well, or bestows benefits on them in another way. “Silence is also commanded for this reason, because he thinks those better who believe by a more spontaneous faith than those who believe from benefits hoped for”; as if to say: the Lord commands silence lest others, hearing of the miracle, should be drawn to the faith by the hope of a like

benefit, and not freely. For the Lord prefers that they come to the faith led by their own will rather than stirred up by benefits.

But go, shew thyself to the priest. Lepers were cast out of the camp only at the judgement of the priests, and without their judgement were not admitted into their common fellowship. Therefore the Lord commanded him to show himself to the priests, that is, to make the offerings according to the decree of the Law for the restoration of his health, etc.

He commands him not to tell but to show himself, on account of: humility, so as to honour the priests; usefulness, so as to save those seeing, that is, believing; inexcusability, so as justly to condemn those seeing and not believing; truth, so as not to break the Law, which so commands; instruction, so as to teach the avoidance of boasting. Sometimes there is also set forth: the showing of his power, so as to show the leper healed not by the order of the Law, that is, by the legal sacraments, but by grace, etc.; the manifestation of the thing, because there was no need to boast in speech of what he showed in his body.

There is a precept in the form of a precept: "Honour thy father" (Exod. 20.b). There is a precept not in the form of a precept: "Thou shalt not commit fornication" (Exod. 20.c). Again, there is what is not a precept in the form of a precept: "See thou tell no man" (Matt. 8.a). Again, a precept is: properly, one of execution, obliging to act (Exod. 20.c: "Thou shalt not steal," etc.); less properly, one of probation, obliging to will (Gen. 22.a: "Offer him to me"); improperly, one of instruction, not obliging but teaching, for knowing, as here and Matt. 8.a: "See thou tell no man," etc. There follows:

And offer for thy cleansing according as Moses commanded, for a testimony to them. This is construed in several ways. First thus: *shew thyself to the priest* for a testimony of your healing, so that the very showing may be the proof of health; *and offer*: repeat "for a testimony of your healing," that is, so that the offering itself may be a testimony and sign of your health, or cure. Otherwise this word *to them* is construed with the word *testimony*, and the sense is: *(fol. 160rb) for a testimony to them*: that is, that by their testimony you may be held clean. Or *for a testimony to them*, in the sense of acquisition: that is, for a testimony of their salvation if they believe, or of their damnation if they do not believe.

Bede: "For the cleansing they offered a cake of bread, two turtledoves, and a sextarius of oil." The mystical sense is: the cake of bread, the solidity of love; the two turtledoves, the groaning of contrition; the sextarius of oil, the tenderness of compassion. *Offer for thy cleansing*, etc.: offerings were made by those who were healed of leprosy, so that this might be *for a testimony to them*; that is, that the offering itself, if they offered themselves spiritually, might be a testimony that they had been healed of spiritual leprosy, that is, of sin. Matt. 8.a: "Offer the gift which Moses commanded": the gift, namely, of the heart, true contrition; the gift of the mouth, true confession; the gift of work, true satisfaction.

Luke 5:15–16

But the fame of him went abroad the more: namely of his healing and of his teaching. For the more someone flees the praises of men, the more the praises follow. It is the same with the dignities of this world. And in this both are likened to a shadow, which flees the one who follows it and follows the one who flees it. Ecclus. 11.b: "If thou follow after, thou shalt not overtake: and thou shalt not escape, if thou run before."

And great multitudes came together to hear, etc. First he says *to hear*, afterwards *to be healed*, because the word of the Lord heals. Wisd. 16.b: "It was neither herb, nor mollifying plaster," etc.

And he retired into the desert, and prayed. After working miracles he flees into the desert, to teach us not to seek the glory of men for things well done, but to render praise and thanks to God. Again, that he heals and prays declares his twofold nature. Bede: "He heals as God, he prays as man." Again, that he heals in the city and prays in the desert gives form to both lives. Hence Bede: "When he prays, he gives form to the theoretical life; when he heals, to the active." Again, he heals and prays, instructing you by this that you

should not abandon the love of God for the care of your neighbour, nor the care of your neighbour for the love of God.

Luke 5:16, in the moral sense

According to Bede: “He retires into the desert and prays who presses down the rising din of the vices and seeks within himself a certain secret place with the Lord, where, the outward tumult ceasing, he may speak with him likewise by inward desires.” A certain man asked a certain father: “What shall I do to be saved?” He answered: “Flee men and be silent.” Ezek. 34.f: “They that dwell in the wilderness shall sleep secure in the forests. And I will make them a blessing round about my hill,” namely the monks; “and I will send down the rain in its season, there shall be showers of blessing.” Ps. 54: “Lo, I have gone far off flying away; and I abode in the wilderness.”

Part 36: Luke 5:17–26

the Pharisees and doctors of the law sitting by; the paralytic let down through the roof; “Man, thy sins are forgiven thee”; “Who can forgive sins, but God alone?”; “Take up thy bed”

Luke 5:17–19

And it came to pass on a certain day, as he sat teaching. He does not say “on one” (Matt. 9.a; Mark 2.a). Matthew says “into his own city”; Mark, “in Capharnaum.” Nor is this a contradiction. For Capharnaum is called the Lord’s city, either because it is in the region in which he was born, that is, Galilee; or it is called his city not because of his birth, as Nazareth is, but because of the lustre of the miracles, because he made it illustrious with many miracles. It is called the Lord’s city, then, to distinguish it from the country of the Gerasenes, into which he had crossed after the aforesaid miracles, and from there had returned into Galilee and come to Capharnaum, as is found in Matthew; but Luke here passes this over. There follows:

And there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem: and the power: that is, the mercy,

Of the Lord was to heal them: that is, some of those who had come.

And behold, men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before him, etc., up to *with his bed into the midst before Jesus*. The letter is plain.

Luke 5:18–19, in the mystical sense

The paralytic is any sinner. But properly the sin of lust is called the palsy of the soul. Jer. 31.d: “How long wilt thou be dissolute in deliciousness, O wandering daughter?” Ezek. 7.e: “All hands shall be made feeble, and all knees shall run with water.”

More properly still the faint-hearted man *(fol. 160va)* is called a paralytic, for five reasons. First, because he trembles. Dan. 5.g: “And the joints of his loins,” that is, of Baltasar, “were loosed, and his knees struck one against the other”; Baltasar, that is, “devouring riches.” Second, because he is without feeling. Jer. 5.a: “Thou hast struck them, and they have not grieved,” etc. Third, because he is slack. Isa. 35.a: “Strengthen ye the feeble hands, and confirm the weak knees.” Jer. 38.a: “Let this man be put to death: for on purpose he weakeneth the hands of the men of war.” Fourth, because he is slothful. Prov. 21.d: “Desires kill the slothful: for his hands have refused to work at all.” Prov. 19.c: “Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.” Fifth, because he is without speech. Isa. 29.a: “And thy voice shall be from the earth like that of the python, and out of the earth,” etc.

The bed in which he lies is torpor, or carnal pleasure. The men carrying him are the doctors of the Church, who ought to raise the paralytic to heavenly things and to set him before Jesus, by admonishing him to repent

and make satisfaction, and by interceding with Jesus to pardon and heal him.

Three offices of prelates are noted here. The first of these is to carry, by bearing with, by suffering with, by helping. Gal. 6.a: “Bear ye one another’s burdens.” The second is to raise up to God, by rebuking, by exhorting, by interceding. The third is to bring in, that is, to bear within the Church and set before Jesus, by consolation, by instruction, by reconciliation. But many prelates are more eager to “bring out” their subjects, that is, to bear them outside the Church by excommunication, than to bring them in; as is said in John 16.a: “They will put you out of the synagogues.” And in the same Gospel, 9.e: “For the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue.”

The roof is the observance of the counsels, to which the bearers ought to climb and lift up the sick. Matt. 24.b: “He that is on the housetop, let him not come down.” Again, the roof is the height of Sacred Scripture, namely the allegorical and anagogical, or also the mystical, sense, to which the bearers, that is, the prelates, ought to climb, and draw the sick after them little by little by instructing them. Again, the roof is the literal sense of Sacred Scripture, which covers the mystical and the moral; upon which the prelates ought to climb and lift up the sick, so that they may reach the mystical and moral sense. Again, the roof is the flesh, by which the soul is covered; upon which the prelates ought to climb, by taming it and subjecting it to the spirit, and so draw the sick after them. So did that good bearer Paul: 1 Cor. 9.d: “I chastise my body,” etc.

Otherwise: the paralytic is the dissolute mind. The four bearers are the four cardinal virtues, which always raise the soul to things above and bring it in before Jesus; of which it is said in Zach. 1.d: “And the Lord shewed me four smiths. And I said: What come these to do? And he spoke, saying: These are the horns which have scattered Juda every man apart.” The bed in which the paralytic lies is the flesh, in which the torpid mind lies. The roof is charity, because it is the more eminent part of the spiritual building, whose foundation is faith, the wall hope, the roof charity. The tiles of the roof are the works of charity; and through the tiles the sick man is let in to Jesus, because through the works of charity one comes to salvation. Hence it is read of Cornelius, Acts 10.a, that through works he came to the faith, that is, to the distinctness of faith.

The crowd that hinders is threefold: namely the crowd making a din within, that is, of thoughts and desires, of which it is said below, 8.g: “The multitudes throng thee”; again, the crowd disquieting without, of cares and anxieties, of which it is said below, 10.g: “Martha, Martha,” etc.; again, the crowd standing round on every side, of kinsfolk and nephews, of which it is said in Job 21.a: “Their seed continueth before them, a multitude of kinsmen, and of children’s children in their sight.” This threefold crowd hinders: the paralytic from being brought in before Jesus (here and Matt. 9.a); the sick man from recognizing Jesus (John 5.b); rebuking the blind man, so that he should be silent (Matt. 20.d); standing in the way of Zacheus, so that he should not see Jesus (below, 19.a); delaying his kinsfolk from coming to Jesus (Mark 3.d); putting off the raising of the dead girl (Matt. 9.c); prolonging the enlightening of the blind man (Mark 7.c); wishing to seize Jesus to make him king (John 6.b). Thus it is expounded mystically. There follows:

Luke 5:20

Whose faith when he saw. The Gloss: “Not the paralytic’s, who lacked sense.”

He said: he speaks as it were by way of distinction; as if he said: you are a mere man; I am God, who forgive sins. *Man, thy sins are forgiven thee*. In Matt. 6.a it is said: “Be of good heart, son, thy sins are forgiven thee.” Augustine: *(fol. 160vb)* “Jesus said both, as each Evangelist testifies. But the man sins; to the son sins are forgiven.” The Gloss: “One’s own faith avails much, since by another’s faith a man was saved both inwardly and outwardly.” Bede: “Because for the fault of the soul he was sick also in body, therefore, being about to heal the body, he first heals the soul.”

Luke 5:21

And they began, etc. The Lord, looking to the faith of those carrying the paralytic, first healed the paralytic in his soul by forgiving him his sins, because the cause of the outward disease was the sickness of the soul. Being about to heal the disease, then, he first heals the cause of the disease. But the Pharisees, hearing him say *Thy sins are forgiven thee*, being indignant, accuse him of blasphemy, as though he were usurping to himself what belongs to God alone; because it belongs to God alone to forgive sins.

Note, then, that they do not err in the confession of the mouth, because they confess that God alone forgives sins; but they err in the unbelief of the heart, because they do not believe that that man is God. But the Lord, pitying their error, asserts that he is God, and so can forgive sins, from two things: namely, because he knew their consciences, and because he now healed in body the paralytic whom he had healed in soul. For it belongs to God alone to search the reins and hearts, or to do miraculous works. Since, then, he sees their thoughts and heals the paralytic in body, he proves to them well enough that he can forgive sins. This is what is said here:

And the Scribes and Pharisees began to think, saying, etc. He blasphemes who usurps what is God's. Chrysostom: "Many, thinking to avenge God, fulfil their own passions."

Who is this who speaketh. Chrysostom: "He says almost nothing; but the jealous lie in wait against the benefits done to others." Ecclus. 13.d: "The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him."

Who can forgive sins, but God alone? Isa. 43.d: "I am he that blot out thy iniquities for my own sake."

Luke 5:22–24

And when Jesus knew their thoughts. Chrysostom: "And this too belongs to God alone, to know thoughts."

Answering, he said to them: What, etc. Chrysostom: "If he were not God, he would have answered as John did: I am not the Christ," or God.

What is it you think in your hearts? Chrysostom: "Meekness is more powerful than all things." Prov. 16.d: "The patient man is better than the valiant: and he that ruleth his spirit," etc.

Which is easier to say: Thy sins are forgiven thee: that is, to forgive sins by a word alone. Bede: "Which I alone, who forgive, know"; as if to say: I alone know which of these is easier.

Or to say: Arise and walk? That is, to cure bodily, which you too can see; as if to say: both are easy for me. Jerome: "Whether sins were forgiven the paralytic he alone knew who forgave them; but to rise and walk was manifest to all who saw. A visible sign, then, is made, so that the invisible may be proved." Chrysostom: "He looses the palsy of body and of soul, to show himself the maker of both." Hence there follows:

But that you may know. These are the words of Christ.

That the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy): I say to thee, Arise, etc. Construe it thus: *But that you may know that the Son of man hath power on earth to forgive sins*: and these are the words of Christ directing his speech to them. *I say to thee*, etc.: at once he turns his speech to him. This, *he saith to the sick of the palsy*, are the words of the Evangelist.

Otherwise: *That you may know that the Son of man hath power on earth to forgive sins*: that is, I, who am the Son of man, have power to forgive sins. And then: *he saith to the sick of the palsy: I say to thee, Arise*; so that what follows, *I say to thee*, is a gloss on what precedes, *he saith to the sick of the palsy*. *The Son of man hath power*: yet not *(fol. 161ra)* because he is the Son of man, but because he is the Son of God; for the Son and God are the same. Again, he does not say "has received," but *hath*, to show himself equal to the Father. There follows:

Take up thy bed. Jerome: “So that what was the witness of sickness may be the proof of health,” namely the bed on which you have long lain,

Luke 5:24–26

And go into thy house. And immediately rising up before them, etc. Bede: “Great is the power of the word: without delay health accompanied the command”—supply: the word itself.

And all were astonished: with the amazement of wonder at the novelty of the miracle,

And they glorified God: having seen the miracle, they turn to the praise of such great majesty.

And they were filled with fear, saying: We have seen wonderful things today. As Ambrose says, they were still unbelieving, and therefore they feared; for if they believed, they would not fear, but love. For “perfect charity casteth out fear” (1 John 4.d), namely servile fear.

Luke 5:24–26, in the moral sense

Arise is said to one sitting, lying, sleeping. A man sits by consent, lies by action, sleeps by habit. Of one sitting it is said in Ps. 116: “Rise ye after you have sitten, you that eat,” etc. Of one lying it is said in Josue 7.a: “Arise, why liest thou flat on the ground?” Of one sleeping it is said in Eph. 5.d: “Rise, thou that sleepest.” To rise, then, is to give up a threefold sin.

Take up. In sin there are two things: in the action, delight; after the action, penance. And in the verb “take up” there are likewise two: removal and carrying. Hence he notably says: *Take up*: that is, abandon sin and endure the penalty.

Thy bed. By the name of bed the flesh is signified. For as a sick man lies on a bed, so the sinner in the flesh, while he favours its concupiscences. Amos 3.d: “As if a shepherd should get out of the lion’s mouth two legs, or the tip of the ear: so shall the children of Israel be taken out that dwell in Samaria in the part of a bed, and in the couch of Damascus”; as if to say: the lustful can scarcely be induced to do anything well, or at least to obey at the very end of their life. Ps. 40: “The Lord help him on his bed of sorrow”; again, “thou hast turned all his couch in his sickness.” In John 5.b the Scribes and Pharisees say: “It is not lawful for thee to take up thy bed, because it is the sabbath,” that is, it is not lawful to abstain from carnal pleasure, because it is a feast. Likewise it is said of the Jews who crucified the Lord, John 19.f: “Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken.”

And walk: by advancing from good to better, or by fleeing the place of sin. Gen. 19.d: it is said to Lot when he had gone out of Sodom: “Look not back, neither stay thou in all the country about.”

And go into thy house: that is, into the Church, by receiving the sacraments, because all who are outside will perish. Gen. 7.d: all who were found outside the ark perished in the flood. And Exod. 9.f: whatever was in the fields was struck by the hail and perished; whatever was found outside the house perished by the sword. Or *into thy house*: that is, into heaven, by constant meditation. Prov. 1.b: “A net is spread in vain,” etc.; there Bede: “He easily avoids snares on earth who always has his eyes on heaven.” Or *into thy house*: that is, into your own conscience, not another’s, by careful examination. Wisd. 8.c: “When I go into my house, I shall repose myself”; that is, I will not run about through the consciences of others, because it is said in Ecclus. 26.d: “It is a miserable life to go as a guest from house to house.” Again, Ecclus. 21.d: “The foot of a fool is soon in his neighbour’s house.” Again, Ecclus. 32.c: “Run home first to thy house, and there withdraw thyself, and there take thy pastime, and do what thou hast a mind.” *Into thy house*: by considering the usefulness and frailty of the body. Nah. 3.c: “Go into the clay, and tread, work it and make brick.”

Briefly, then, it is said to the paralytic: *arise*, by abandoning sin; *take up thy bed*, by afflicting the flesh; *walk*, by working well; *go into thy house*, by considering your own lowliness, which avails much for the keeping of humility. Job 5.d: “Visiting thy beauty thou shalt not sin.”

And immediately rising up before them: so that, as he had sinned before all, he rose before all. This is against many who do not blush to sin publicly and yet will by no means do public penance. As for the rest, it is plain. There follows:

Part 37: Luke 5:27–32

the calling of Levi the publican; “Follow me”; the great feast in his house; “Why do you eat and drink with publicans and sinners?”; “They that are whole need not the physician”

(fol. 161rb) ### Luke 5:27

And after these things he went forth, etc. The fourth part, in which the calling of Matthew is treated; which in fact took place before the healing of the paralytic, as is plain from this, that Luke says below, 6.c, that the twelve Apostles were chosen on the mountain when he made the sermon “Blessed are the poor,” etc. Hence it is plain that what is said here of the calling of Matthew is a recapitulation. And so Augustine says.

And note that Mark and Luke call him Levi, passing over in silence his usual name, that is, Matthew. For Levi and Matthew are the same. And they do this out of reverence for the Apostle, lest they should in some way defame him; because if the name known to all were set down, they would in some way publish his notorious crime. For he was a collector of the public taxes, and it was known to all that he was called Matthew. Hence they pass over his name, which was as it were of ill repute, out of reverence for the Apostle. But Matthew at the beginning of his account is his own accuser, and so names himself Matthew; which Matthew does so that no one may despair of salvation because of the enormity of his sins, since he himself was made an Apostle from a publican, an Evangelist from a toll-collector.

Luke 5:27–29, in the mystical sense

The choosing of Matthew signifies the choosing of the Gentiles, who, first gaping after temporal gains, afterwards refreshed the Lord in their house with diligent devotion.

Morally, however, the calling of Matthew is the conversion of the sinner; because, as Matthew after his calling did not return to his former office, so the converted sinner ought not to return to the sin he has given up. But someone asks why Peter returned to his trade after his calling and Matthew did not. To which we say that Peter’s trade could be carried on without sin, but Matthew’s office could scarcely or never be exercised without sin. Ecclus. 26.d: “A merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips.”

And as Matthew made a feast for the Lord after his calling, so the sinner after his conversion makes a feast for Christ in his house. In which four things are chiefly set before him. The first is the water of tears and the wine of compunction. The second, barley bread, that is, the bitter remembrance of sins. The third, milk, that is, the sweetness of piety. The fourth, butter, that is, the fatness of charity. These four Abraham set before the Angels (Gen. 18.a). Now follow the letter.

And after these things he went forth, and saw a publican named Levi sitting at the receipt of custom, etc. As to the letter, *after these things* does not seem well said. For if it were said, “It came to pass in those days,” as is often said elsewhere, it could stand in some way; but what is said, *after these things*, does not seem able to stand, since it is certain that the calling of Matthew, who had been chosen with the others on the mountain, long preceded the healing of this paralytic. He was called first, then; afterwards, between the mountain and Capharnaum, the leper was healed; afterwards, in Capharnaum, the possessed man in the synagogue;

afterwards Simon's mother-in-law in the lodging; afterwards he crossed over into the country of the Gerasenes and did certain miracles there; afterwards he returned to Capharnaum and healed this paralytic.

Note, then, that he repeats the account of the calling so as to pass more conveniently to something else, namely to the solemn feast which Matthew made for him in his house. What is said of the calling, then, is a recapitulation; what follows about the feast is the proper continuation of the history. And so the letter can be ordered: *And after these things*, Levi made him a great feast in his own house. Now go back, because:

He went forth: that is, the Lord had gone forth before, from justice to mercy,

And saw: that is, had seen with the eyes of mercy. Ecclus. 34.c: "The eyes of the Lord are upon them that love him." Wisd. 4.d: "His regard is to his chosen." Below, 22.g: "And the Lord turning looked on Peter," etc. Nor is it surprising: if at the regard of the sun the frozen ice of water is loosed, why should not the mountains of sins flow down at the regard of Christ? Isa. 64.a: "O that thou wouldst rend the heavens, and wouldst come down," etc.

A publican named Levi. Levi is interpreted "taken up," by grace, from the dunghill of sins. Ps. 171: "He sent from on high, and took me: and received me out of many waters."

Sitting: this is not to be referred to the position of the body, but is a usual way of speaking, as one is accustomed to say: "He sat there for two years." And the Interlinear Gloss says: "*Sitting*, that is, stubbornly gaping after gains."

(fol. 161va) At the receipt of custom. The *telonium* is the house in which tributes, or taxes, are paid. More properly the *telonium* is called the table on which the taxes are counted. *Telos* in Greek is *vectigal*, tax, in Latin.

And he said: that is, had said, *to him:*

Follow me. Chrysostom: "He calls him, like Paul, while he was not desisting from evils." Again Chrysostom: "Why is he silent about the calling of the other Apostles, except Peter and Andrew and John and James and Philip and Matthew? Because nothing is worse than the tax-office, nothing meaner than fishing. These, then, had to be believed when they related glorious things." *Follow me*. Bede: not gains. Job 23.c: "My foot hath followed his steps."

Luke 5:28

And leaving all things: his own, namely, and others' goods, for which he had to render account to his masters; but because of the readiness of his obedience he left the accounts of the taxes uncounted. Because, then, he left the administration of the taxes, he merited to become the faithful dispenser of the Lord's talents. Matt. 24.d: "Who, thinkest thou, is a faithful and wise servant." Below, 12.e: "Who, thinkest thou, is the faithful steward." Of the talents, it is found in Matt. 25.b and below, 19.c. Or otherwise: *And leaving all things*, as above: the things that draw back, that slow down, that hold back.

Rising up: by casting away earthly desires,

He followed him: as iron follows the lodestone. John 12.b: "And I, if I be lifted up from the earth," etc.

The heretic Porphyry and Julian charge in this place either the ignorance of a lying historian or the folly of those who at once followed the Saviour, as though they irrationally followed any man who called them. To whom Jerome, *in Origenem*, on Matthew, answers: "So great mighty works," he says, "and so great signs went before, which the Apostles saw before they believed, that they could not doubt at all. Surely the very brightness and majesty of the hidden Godhead, which shone even in his human face, could draw to itself those who saw him at the first sight. For in the magnet stone too this power is said to exist, that it joins rings and straws and stalks to itself; how much more could the Lord of all things draw to himself those whom he

willed?” The ordering of the letter according to the continuation of the history is now plain. Now follow the letter as it lies.

Luke 5:29

And Levi made him a great feast: Levi, the one taken up,

In his own house: literally. Morally, *in his own house*, that is, in his heart. Apoc. 3.d: “If any man shall open to me the door, I will come in to him, and will sup with him.” Job 1.a: “And his sons went, and made a feast by houses, every one in his day. And sending they called their three sisters,” that is, those weak in heart, mouth and deed, “to eat and drink with them.” Esther, last chapter, d: on “the fourteenth day,” that is, fulfilling the Decalogue and the Gospel, “they celebrated feasts with joy, sending portions one to another,” the greater to the lesser. He says *great*, because so great that even the Angels eat of the leavings; below, 15.b: “There shall be joy before the angels of God upon one sinner doing penance,” etc.

And there was a great company of publicans, and of others, that were at table with them: and repenting by the example of Matthew, hoping for pardon of their sins. These Matthew invited, so as to have as companions in penance those whom he had as companions in guilt. Apoc. 22.d: “And the spirit and the bride say: Come. And he that heareth, let him say: Come.” Exod. 26: “Curtain draws curtain.”

Luke 5:30–32

But the Pharisees and Scribes murmured, saying to his disciples, etc. Ambrose: “They sin in two ways: because they think themselves just, though they are proud, and those guilty, though they now repent.” In Matt. 9.b they say: “Why doth your master eat with publicans and sinners?” And indeed he was not so much eating with them as eating them spiritually. Gen. 27.b: “Bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth.” Chrysostom: “Unless the physician endures the corruption of the sufferers, he will not rescue them from their disease.”

And Jesus answering, said to them: They that are whole need not the physician. The Pharisees left part of their question unspoken: *Why do you eat and drink with publicans and sinners?*—supply: and make them just, and not with us, who are just? To this last part the Lord first answers, saying:

(fol. 161vb) They need not, etc.; as if to say: I refuse to eat with you and decline your company, because

They that are whole: that is, who reckon themselves whole, that is, just, presuming of themselves through arrogance, like you who glory in your justice,

Need not the physician. And this the Gloss says: “Therefore I decline you, because you think you are not in need.” John 9.g: “But now you say: We see. Your sin remaineth.”

But they that are sick; as if to say: I eat with publicans and sinners for this reason, that they are sick, that is, reckon themselves to be sick, that is, to be infirm; that is, because they do not deny that they are sinners, they need the physician. Hence Bede says: “These I help, because by repenting they give place to grace.”

For I came not; as if to say: I decline you; *for I came not to call the just*: that is, those presuming of their justice,

But sinners: that is, those who do not deny their sins and wish to be converted *to penance*.

Luke 5:29–32, in the mystical sense

By this, that the publicans and sinners eat with the Lord and the Pharisees and Scribes do not, but hunger, two things are signified: the one in the state of this life, the other in the future. For the Pharisees and Scribes bear the figure of the Jews, who suffer hunger in this life. For the Jew sits at table and hungers, that is, he has the Scriptures but does not understand them. But we are refreshed spiritually, who understand the Scriptures

spiritually. Or the disparaging Pharisees bear the figure of the reprobate, who, while the faithful feast in the kingdom of God, will be tormented in hell. Isa. 65.c: “Behold my servants shall eat, and you shall be hungry: behold my servants shall drink, and you shall be thirsty: behold my servants shall rejoice, and you shall be confounded.”

The Lord calls himself a physician. And he is truly a physician, who by a wonderful kind of medicine healed the human race. For no physician has been heard of, except him, who healed the sick by his own wounds. Isa. 53.b: “He was wounded for our iniquities.” Chrysostom: “Unless the physician endures the corruption of the sufferers, he will not rescue them from their disease.” Of this physician, Ecclus. 38.a: “Honour the physician for the need thou hast of him: for the most High hath created him.” Jer. 8.g: “Is there no balm in Galaad? or is there no physician there?” There follows:

Part 38: Luke 5:33–39

“Why do the disciples of John fast often?”; the children of the bridegroom; the kinds of fasting; the new piece on the old garment; new wine in old bottles

Luke 5:33

And they said to him: Why do the disciples of John fast often? Matt. 9.b says that the disciples of John themselves asked this. But it should be known that both asked. Augustine: the disciples of John are to be blamed for three reasons. First, because they boasted of their fasting. Second, because they slandered Christ, whom their master, that is, John, had commended. Third, because they were familiar with the Pharisees, whom their master John had condemned. They say, then, to the Lord:

Why do the disciples of John fast often: that is, frequently,

And make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink? It was true, because those fasted and these ate; not only bodily, but still more spiritually, because those were wasting away with envy, these were refreshed with the flesh and blood of Christ, and with inner consolation, and with his conversation. Hence then, literally, the prophecy of Isa. 65.c was fulfilled: “Behold my servants shall eat, and you shall be hungry,” etc.

Luke 5:34

To whom he said: Can you, etc. When the Pharisees, or the disciples of John, objected to the Lord that his disciples did not fast but gave themselves to revelling and were as it were feasters, the Lord answers them from the words of John their master, who said, John 3.d: “He that hath the bride, is the bridegroom”; so that he might more easily incline them to himself, and more openly convict them of their superstition and false justice, and render his disciples excused. For the disciples of John and the Pharisees fasted frequently; *(fol. 162ra)* hence one of them says below, 18.b: “I fast twice in a week.” And on this ground they found fault with the Lord’s disciples, who did not fast.

The Lord excuses them, proving that a fast ought not to be imposed on them, by distinguishing fasting. For fasting is twofold: bodily fasting and spiritual fasting. Again, the bodily is twofold: one good, the other bad. The bad is that which is done from a bad cause, namely avarice, or hypocrisy, or greediness, or the like. The good consists in one thing, namely abstinence from bodily foods; and it is done for two reasons. For the bodily absence of the bridegroom: so the ancients fasted, awaiting the first coming of Christ; for they were in grief and affliction, awaiting the Messiah to come. The Church too has used this fast, except for that short time in which the bridegroom lived with her bodily. Again, for the spiritual absence, which comes about through any mortal sin; so penitent sinners fast. This fast is called the fast of mourning. Hence Matt. 9.b: “Can the children of the bridegroom mourn, as long as the bridegroom is with them?” It is called by another name too in Sacred Scripture, the fast of the old life, either because it is always done for the oldness of sin, or

because it had its beginning from the Old Testament.

Again, spiritual fasting is twofold. One is bad, by which one fasts from good; of which Isa. 63.c: “My servants shall eat, and you shall be hungry.” The other is good and commendable, which is done for one reason, that is, for the desire of eternal things, and consists in two things, namely in abstinence from bodily foods and in abstinence from temporal delights, or contempt of the world. For often the human mind, being free for contemplation, is rapt in ecstasy and so rejoices that for the sweetness of contemplation it forgets necessities; because the joy of contemplation in a certain way foretastes the sweetness of the future beatitude. And this fast is called the fast of exultation. The first fast, namely the bodily, the Church represents in Lent and in the other times of affliction, when the Alleluia is not sung. The second fast, that is, the spiritual, the Church represents in the week of Pentecost, when the Alleluia is frequently sung.

The Lord proves, then, that the Apostles ought not to fast with either of these fasts. The fast of mourning was not yet to be imposed on them, because they had both presences of the bridegroom; but after the passion they fasted, the bodily presence being taken away, and again after the Ascension, awaiting the spiritual visitation; just as the Church now fasts, awaiting the bodily presence of the judge who is to come, just as the ancient Fathers too awaited him to come in the flesh. Again, the fast of the new life, or of exultation, was not to be imposed on them, neither in part nor in whole, because they were still untrained, and could not yet altogether gape after heavenly things and abstain from bodily ones.

And first he shows that this fast is not to be imposed on them in part, by the example of the patch from a new garment. For as a piece of a new garment, if it is sewn onto an old one, does not suit it, but also makes a rent; so if some part of the fast of exultation, namely continual fasting from bodily foods, such as was the fast of Judith (8.a) and of Anna (above, 2.e), does not suit men still given to the old life, it makes a rent: if they had anything of the new man, they lose it. Second, he shows that this fast is not to be imposed on them in whole either, by the example of new wine and old bottles. For the Apostles were still like old bottles; the new wine is contempt of the world, or universal abstinence from the love of temporal things. For as new wine, if it is put into old bottles, is spilt and bursts the bottles, so if such a fast were enjoined on the untrained Apostles, it would not be useful, but would burst the Apostles and deprive them of the good which they had. And this is:

Can you make the children of the bridegroom. Above he called himself a physician, here a bridegroom, because he espouses to himself the soul which he heals.

While the bridegroom is with them: bodily and spiritually,

Fast? Augustine: that is, be afflicted with the fast of mourning. Chrysostom: “Fasting is sad, not to nature, but to those who will not live as philosophers; but to those who will live as philosophers it is delightful.” Isa. 58.b: “Is this such a fast?” Matt. 6.c: “But thou, when thou fastest, anoint thy head,” etc. *The children (fol. 162rb) of the bridegroom*: he calls the Apostles so, the imitators of Christ and begotten by him in the true faith; of which John 3.d: “He that hath the bride, is the bridegroom.” And Isa. 61.d: “As a bridegroom decked with a crown.” Again, Isa. 66.c: “Shall I, that give generation to others, be barren?” As if to say: I shall not.

Luke 5:35

But the days will come, etc.: of the Passion until the resurrection, and again of the Ascension until Pentecost,

When the bridegroom shall be taken away, etc.: as when he was dead and buried; for then they were in grief, until his bodily presence was restored on the day of the resurrection. Again, after the Ascension he was taken away bodily only, and then again they were in grief and fear, until they received consolation through the Holy Spirit.

Then they shall fast, etc.: with the fast of mourning. The Chanter distinguishes thus, and well: *then*, namely in the time of the passion and after the Ascension, they shall fast with the fast of mourning; and *in those days*,

namely after the resurrection and after the sending of the Holy Spirit, they shall fast with the fast of exultation, renewed unto the spiritual life. And the two Interlinear Glosses seem to intimate this. The first is on this, *Then they shall fast*: the Gloss: “In the humility of tribulation.” The second, “From the love of the world, not only from foods,” is referred to this: *in those days*. Likewise in the marginal Gloss: “When the bridegroom shall be taken away” can be referred to that text, *then they shall fast*; “which gift having been received” is referred to that text, *in those days*.

So too the soul, when the bridegroom is taken from her spiritually through sin, ought to weep and grieve until the bridegroom is restored to her. Hence Joel 1.b: “Lament like a virgin girded with sackcloth for the husband of her youth.” Ruth 1.d: “Call me not Noemi (that is, beautiful), but call me Mara (that is, bitter), for the Almighty hath quite filled me with bitterness. I went out full, and the Lord hath brought me back empty.” For the soul without God is empty, because nothing that is less than God can fill the soul that is capable of God, as Augustine says.

Luke 5:36

And he spoke also, etc.: why, namely, fasting, namely of exultation, does not yet befit the Apostles.

That no man, etc. Here he shows that the fast of exultation, or of the new life, ought not yet to be imposed on them. And by the first similitude he shows that it is not to be imposed on them in part; by the second, not in whole. And the progression is this: for if a piece of the new life were imposed on the Apostles still remaining in oldness, that is, steeped in old custom, the new teaching itself would be rent, that is, divided in itself, nor would its piece suit the oldness; as, if someone separated a patch, that is, a piece, from a new cloth to sew it onto an old one, a rent is made in the new and the old, because the new by its weight tears the old. He says, then: *That no man putteth a piece*: that is, a piece taken away,

From a new garment: the Gloss: that is, from the fast of the vices,

Upon an old garment: otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old: the Gloss: “because it begins to displease, even if it had pleased before”; as if to say: novelty is not to be mixed with oldness, because the novelty itself, when brought in at once to the untrained and those steeped in ancient custom, begins to displease.

Bede: “The disciples are compared to an old garment, being still the old man; into whom a new cloth, that is, some piece of the new life, ought not to be put; for if it is, even the new garment itself, that is, the teaching of the new life, is in a certain way rent, a piece of which, that which avails for fasting from foods, is handed on unseasonably, since that teaching teaches a general fast, not from the desire of foods only, but from every gladness of temporal delights.” That part of this general fast which concerns foods ought not to be imparted to men still given to the old custom, because to them it seems as it were a rending, and it does not suit the oldness itself; because it is to be feared lest through too great austerity they lose even the faith which they had; because the acts of the old and the new man ought not to be mixed. For a garment of two colours does not please the bridegroom. Hence the Apostle, Eph. 4.f: “Put off the old man with his deeds, and put on the new with his deeds.”

But take care not to understand that the Apostles were in the oldness of mortal sin. For I do not believe that they were then in oldness of this kind, but in the oldness of custom; which is determined well enough at the end of the Gloss: “Understand this oldness as the custom of certain legal observances, and the observance of the sabbath,” and that they were accustomed to eat often, not to fast. Hence abstinence from foods was not to be imposed on them, *(fol. 162va)* because the untrained are torn away from custom with difficulty, since they shrink from and flee such austerity.

Luke 5:36, in the moral sense

In this a form is given to confessors and prelates, that grave penance is not to be enjoined on those newly come out of sin, for a threefold reason. First, lest from fear of grave penance they draw back from their good purpose. Second, lest they despise it and sin by despising penance. Third, lest they be scandalized, seeing that those who enjoin such penance do nothing of the kind. Hence in Matt. 23.a the Lord rebukes such men: “The scribes have sitten on the chair of Moses... but according to their works do ye not; for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men’s shoulders; but with a finger of their own they will not move them.” Again, Matt. 18.a: “He that shall scandalize one of these little ones that believe in me,” etc. There the Gloss: “The little ones are not to be scandalized, but nourished so that they may grow.” John 11.f: “Loose him, and let him go.”

First, then, the oldness of sin ought to be taken away, and afterwards penance ought to be enjoined little by little, which makes for the renewal of the man. Zach. 3.b: “Behold I have taken away thy iniquity, and have clothed thee with change of garments.” Gen. 41.b: “They shaved Joseph, and changing his apparel brought him in to the king.” And all this is against the rigour and austerity of prelates and confessors; of whom Ezek. 34.a: “The weak you have not strengthened, and that which was sick you have not healed, that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand. And my sheep were scattered.”

Again, this is against the double-minded, who sew the garment of their outward conduct out of new and old cloth: against that word of Deut. 22.b: “Thou shalt not wear a garment that is woven of wool and linen together.” There follows:

Luke 5:37–39

And no man putteth new wine into old bottles, etc. Here the Lord proves that the fast of exultation, or of the new life, was not to be imposed on the Apostles wholly, because they were still untrained, and therefore as it were old bottles; which is plain from Peter’s denial and the petition of the sons of Zebedee. Hence if such a fast were imposed, they would fail, and the fast enjoined would be void, or perhaps harmful. The first part of this fast pertains to outward observances; hence it is signified by the garment, which covers from without. The second part pertains to inner observances, and therefore it is designated by wine, which gladdens the mind.

And this example is against two kinds of men. First, against those who have the wine of divine knowledge, with which they inebriate others, and themselves lead the life of the old man; of whom it is said in Rom. 2.d: “Thou that preachest that men should not steal, stealest: thou that sayest men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege: thou that makest thy boast of the law, by transgression of the law dishonourest God.” Second, against those who, remaining in sin, hear Sacred Scripture. For they wish to put new wine into old bottles, which cannot be, nor is it fitting, because “into a malicious soul wisdom shall not enter” (Wisd. 1.a). Again, Ecclus. 21.c: “The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.”

Again, it is against teachers who lay open the secret mysteries of the Scriptures to new and untrained men. Hence Rabanus: “The teacher must beware lest he commit the secrets of the new mysteries to a soul not yet renewed but persisting in the oldness of malice.”

He says, then: *And no man putteth new wine into old bottles: otherwise the new wine will break the bottles, and it will be spilled, and the bottles will be lost*. Bede: “The Apostles are also compared to old bottles, which are more easily burst by new wine, that is, by spiritual precepts, than they contain it.”

But new wine. He answers an anthypophora, an objection that could be put to him: he was God, and in a moment he could renew them wholly and make them fit to carry out such a fast. Therefore he meets it,

showing that it must not be done so, because one who is accustomed to old things is to be advanced to greater things not suddenly but gradually. Nor was it yet the time of the Apostles' renewal; for they, as Bede says, will be new bottles when, after the Ascension, having received the Spirit, they are renewed by desire of his consolation and by praying and hoping. He says, then: *But new wine*: that is, the fast of the new life,

Must be put into new bottles: that is, the Apostles, renewed at the Resurrection *(fol. 162vb)* of the Lord and at Pentecost,

Must be put: that is, imposed on them, *and both are preserved*.

And no man drinking old: that is, no one steeped in old custom,

Hath presently: that is, suddenly,

A mind to new: that is, to enter wholly upon a new custom,

For he saith: The old is better: that is, the former custom pleases him more.

By the old cloth and the old bottles are also understood, as Jerome says, the Scribes and Pharisees. But by the new cloth, or the new wine, are understood the precepts of the Gospel; as if the Lord said to the Scribes and Pharisees: I decline your company and do not instruct you for this reason, that new cloth is not to be sewn onto old, nor new wine put into old bottles; that is, the newness of the precepts of the Gospel is not to be shared with you, who are steeped in the ancient custom of the legal observances, lest a greater rent be made if the Gospel teaching is mixed with the legal, because both would be rent, etc.

Luke, Chapter 6

Part 39: Luke 6:1–5

the division of the chapter; the "second-first" sabbath; the disciples pluck the ears of corn; David and the loaves of proposition; "The Son of man is Lord also of the sabbath"

Luke 6

Luke 6:1

And it came to pass on the second first sabbath, etc. Above, the Lord refuted the vain superstition of the Scribes and Pharisees, who were indignant against the Lord's disciples because they did not fast frequently as they themselves and the disciples of John did, excusing the disciples by a double similitude. Still, at the beginning of this chapter, the Lord excuses his disciples concerning another indignation of the Pharisees.

This chapter is divided into six parts. In the first is set down the Lord's answer on behalf of the disciples against the Pharisees, who were indignant at the plucking and rubbing of the ears of corn, which seemed to the Pharisees a violation of the sabbath. In the second part is set down the healing of the withered hand, done on another sabbath, on account of which the Pharisees were indignant against the Lord too, at *And it came to pass also on another sabbath*. In the third is set down the Lord's sermon, held after the night's prayer and the choosing of the twelve Apostles on the mountain, to the disciples and to the multitudes, in which he gives consolation to the poor and, on the contrary, calls down eternal damnation on the rich, at *And it came to pass in those days*. In the fourth is set down the Lord's exhortation to his disciples, in which he invites them to the summit of perfection, at *But I say to you*. In the fifth is set down the refutation of the hypocrites, who, though full of graver sins, harshly rebuke lighter ones in their brethren; in which it is also shown that a sinner cannot justly correct a sinner, at *And why seest thou*. In the sixth the Lord likens good hearers of the word to himself, but bad ones to the devil, at *Every one that cometh to me*, etc. He says, then:

And it came to pass on the second first sabbath. This is expounded in three ways. First thus: *it came to pass on the second first sabbath*, that is, on the sabbath second from the first, that is, the one following the preceding sabbath. For on the preceding sabbath he entered the synagogue, where he healed the possessed man (above, 4.f); on the following one he was going through the cornfields, where the Apostles plucked the ears.

Second thus: *it came to pass on the second first sabbath*, that is, on the Gospel sabbath, preferred to the legal one. And the Gospel sabbath is called first with respect to the legal sabbath both in dignity and in time. In dignity, because the Gospel sabbath is to keep holiday from vices, while the legal sabbath is to keep holiday from servile works. In time, because it was observed by the ancient fathers before the legal one was instituted. In both these ways, *second first* are two words.

Third thus: *it came to pass on the second first sabbath*, that is, on the Gospel sabbath, which is second and first. First, because it was observed by the fathers before the legal sabbath; second, because after the legal one it was observed by Christians as if newly, and was in the Gospel as it were newly instituted. For the Gospel sabbath, which is to cease from vices, had been established and commanded, but naturally only; hence the ancients, led by natural reason, *(fol. 163ra)* observed it; but afterwards it was established and commanded on the day of the Saviour in the Gospel. And so the Saviour's sabbath of the heart can be called first-first, inasmuch as it is natural, and second-first, inasmuch as it is of the Gospel; and so it is one word compounded of an oblique case and a nominative.

As he went through the corn fields, his disciples plucked the ears. For this was lawful according to the law, Deut. 23.d: "If thou go into thy friend's corn, thou mayst break the ears, and rub them in thy hand: but not

reap them with a sickle." This the disciples did under the pressure of hunger, because they had no room to eat on account of the crowds of men. In which deed two things are noted: namely, that prelates and preachers ought to put bodily refreshment after the instruction of the people; again, that after instructing the people they ought not to seek sumptuous food, but to eat gratefully what they find in the houses of priests. Below, 10.a: "Eating and drinking such things as they have."

Luke 6:1, in the mystical sense

And did eat, rubbing them in their hands. By the Apostles are designated the prelates of the Church, and preachers; and this holds generally everywhere, because they are chosen, because they are taught, because they are sent. By the field, or the cornfields, is signified the world, sown with many kinds of men as with many kinds of grain. Hence John 4.e: "Lift up your eyes, and see the countries; for they are white already to harvest." The ears are men. For in an ear there are two things, namely grain and chaff; and in a man two, namely body and soul. Preachers go through the cornfields when they go through the world preaching and hearing men's confessions. They pluck the ears by separating men's minds from earthly things. Jer. 15.d: "If thou wilt separate the precious from the vile, thou shalt be as my mouth." Lev. 23.d: "You shall bring sheaves of ears, the firstfruits of your harvest, to the priest, who shall lift up the sheaf before the Lord."

Again, they rub the ears in their hands by imposing penance, not only by word but also by example, so that through penance, as through rubbing, the chaff may be separated from the grain, that is, vice from virtue. Hence Bede: "In Mark 2 and Matthew 12 the disciples are related to have done this going before the Lord; because it is necessary that the teacher's word go before, and so illumine the hearer's heart with the grace of heavenly justification." Then after rubbing they eat, that is, they incorporate into the Church, delighting in their conversion. For this is the right order: first is the tearing away from earthly things; second, the rubbing of penance and tribulation; third, incorporation into the Church. Hence Acts 10.b: "Kill and eat."

Green ears cannot be rubbed unless they are first parched with fire; nor can men do penance unless they are separated from their sins, being first burned by the threat of the last judgement or by the fire of tribulation. Lev. 2.d: "If thou offer a gift of the firstfruits of thy corn to the Lord, of the ears yet green, thou shalt dry it at the fire, and break it small like meal, and so shalt thou offer thy firstfruits to the Lord, pouring oil upon it," as it were a tempering of the threat.

Again, by the cornfields are signified the hearts of men; by the ears are signified the virtues. Hence Gen. 41.a: "Seven ears sprung up on one stalk," that is, in Christ, in whom was and is the fullness of all virtues, fully and most beautifully; "other seven ears also, thin and blasted, sprung up" from the stubble, "and devoured" the beauty "of the former," which are the seven criminal sins, by which the virtues are destroyed. Preachers go through the cornfields by diligently considering the hearts of men. They pluck the ears by separating the virtues from earthly intention. They rub them by judging all their works, as Job 9.d: "I feared all my works." And Judg. 6.b: Gedeon threshes and cleanses the wheat, that he may flee Madian, that is, the devil. They eat by delighting in good works. Ps. 127: "For thou shalt eat the labours of thy hands," etc.

Again, by the cornfields is signified Sacred Scripture, which is sown with many sentences as with many seeds. The ears are the divine utterances; the chaff, the history; and the grain, the content of the spiritual understanding. And preachers go through these cornfields by studying, meditating, reading in the Scriptures. Hence John 5.f: "Search the scriptures, for you think in them to have life." They pluck the ears when they choose the weightier sentences. They rub them in their hands when by deed and example they distinguish the true from the false, the good from the bad. They eat when they commit the true sentences to memory.

Of these ears it is commanded in the law that the reapers should not gather them, but leave them to be gathered by the poor. Lev. 23.d: "And when you reap *(fol. 163rb)* the corn of your land, you shall not cut it to the ground: neither shall you gather the ears that remain; but you shall leave them for the poor and for the strangers." Hence Booz also commanded his reapers to leave ears on purpose, which Ruth might gather

without blushing. And the doctors of the Church left many things unexpounded, not being ashamed if lesser men after them could find something by expounding from their own wit. Hence Moses says, Num. 11.f: “O that all the people might prophesy!” Dan. 12.b: “Many shall pass over, and knowledge shall be manifold.”

It must not be passed over that the disciples are said to go through the cornfields and pluck the ears on the sabbaths (Mark 2.d), because Scripture is to be studied in quiet and peace. Ecclus. 38.c: “Write wisdom in the time of leisure: and he that is less in action, shall receive wisdom.” There follows:

Luke 6:2

And some of the Pharisees said to them: Why do you that which is not lawful on the sabbath days? according to the precept of the law, Exod. 16 and 35. On Mark it is found that it was the sabbath and the new moon together, because it was the calends of a certain month. And because *on the sabbath days* is said in the plural, perhaps it can be referred to this, that it was a double sabbath, that is, the sabbath and the new moon.

By these are signified those who rebuke teachers and preachers because they study on feast days; though John on the Lord’s day saw his Apocalypse, as is said in Apoc. 1.c.

Note that Matthew and Mark say that these things were objected to the Lord himself. But they could have been objected by different people both to the Lord himself and to the disciples; and to whomever it was objected, it pertains most of all to him. For if the disciples transgress, the fault seems to redound upon him who has the duty of correcting them. Isa. 11.a: “He shall reprove with equity for the meek of the earth,” that is, he will answer for the disciples. Hence there follows:

Luke 6:3–4

And Jesus answering them, said: Have you not read so much as this, etc. In three ways the Lord excuses his disciples. First, by the necessity of hunger, setting the example of David, who was inferior to the Apostles. Second, by the dispensation of the priest, who was inferior to Christ; hence he says: *That the Son of man is Lord also of the sabbath*. Note, then: when David was fleeing from the face of Saul, he came to the city of Nobe and entered the house of Achimelech the priest; and when he was pressed by hunger, he asked of him the loaves of proposition, which it was not lawful to eat except for the priests alone; and he gave them. If, then, David is excused on account of the necessity of hunger and the dispensation of the priest, how much more ought the Apostles to be excused on account of the necessity of hunger and the dispensation of Christ?

The third excuse is in Matt. 12.a, by the preference for mercy; hence he brings in that authority of Osee 6.c: “I desire mercy, and not sacrifice.”

Some say that Achimelech, who was the high priest, dispensed David; for necessity alone does not excuse without dispensation. They say the same of Mathathias, who fought on the sabbaths (1 Macc. 2.e). Hence Pope Leo: “Where there is necessity for the benefit of the Church, let him who has the power dispense.”

But blessed Bernard distinguishes three things. Some things are of the first necessity, as vows, which each one’s own will in promising makes necessary. Some are of the second necessity, as precepts, which the authority of the one commanding makes necessary. Some are of the third necessity, as the things which the Lord taught in his sermon on the mount, which the dignity of the precept makes necessary. In the first, he who presides can dispense for a cause, otherwise not. Hence Bernard, *On Consideration*: “I am not so unlearned as not to know that you have been set as dispensers, but for edification, not for destruction. Where necessity urges, dispensation is excusable; where utility calls for dispensation, dispensation is praiseworthy—utility, I say, common, not private. Where there is none of these, it is not dispensation but cruel dissipation.” It is said, then:

Have you not read so much as this, what David did, when himself was hungry, and they that were with him (1 Kings 21.b):

How he went into the house of God: that is, Abiathar, or Achimelech for him, because David himself is not read to have entered. The Gloss on Matthew 12 says that this was done under Achimelech; Mark 2 says that this was done under Abiathar. Chrysostom resolves it, saying that he had two names. Or otherwise: both were then present, Achimelech the father and Abiathar his son; but Abiathar *(fol. 163va)* was of greater dignity under David than Achimelech had been under Saul; therefore the Lord makes mention of him.

And took the loaves of proposition: that is, those which were set before the Lord every sabbath, as is read in Lev. 23.a and Exod. 15.c,

And did eat, and gave to them that were with him, which is not lawful to eat but only for the priests, according to the law, Lev. 24.b. Yet the law did not wish anyone to perish. Bede: "If David and Achimelech, transgressing the command of the law with the probable excuse of hunger, are not rebuked, why do you not approve the same hunger in the Apostles," that is, the excuse of hunger? For hunger does not need to be proved.

There is another Gloss here that is doubtful. Ambrose: "By the great grace of hospitality, with the danger of death set before him, the priest's mind does not turn away from the guest." From this it seems that Achimelech knew David was a fugitive, which is false, because David had told him that Saul had sent him. I answer: *set before*, that is, impending; for the danger of death was impending over him, though he himself did not know it. Hence a little after he was killed by Saul, together with the other priests in Nobe.

Luke 6:5

And he said to them: The Son of man is Lord also of the sabbath; as if to say: they are not to be blamed because they pluck the ears on the sabbath, because they do this by my authority, who am the Lord of the sabbath. Matt. 12.a: "The priests violate the sabbath." John 7.c: "If a man receive circumcision," etc. Mark 2.d: "The sabbath was made for man." Chrysostom: "Why, then, is he punished who gathered sticks (Num. 15.d)? Because if the laws had been despised at the beginning, they would scarcely have been kept afterwards."

Part 40: Luke 6:6–11

the man with the withered right hand; the kinds of spiritual dryness; "Arise, and stand forth in the midst"; "Is it lawful on the sabbath days to do good?"; "Stretch forth thy hand"

Luke 6:6

And it came to pass, etc. The second part, in which the healing of the withered hand is treated, which the Lord healed in the synagogue before all on another sabbath; on account of which the priests and Pharisees were indignant against him, just as on the preceding sabbath they had been indignant against the disciples who plucked the ears on the sabbath. He says, then: *And it came to pass also on another sabbath, that he entered into the synagogue, and taught*. For two reasons the Lord teaches and heals on the sabbath: namely, to suggest the spiritual sabbath, and because of the more crowded assembly of the people; just as those who have the art of hunting spread their nets where they have learned that beasts, or birds, or fishes abound.

And there was a man, whose right hand was withered. And the scribes and Pharisees watched if he would heal on the sabbath; that they might find an accusation against him. If he healed, they would charge him with transgressing the sabbath; if he did not heal, they would accuse him of cruelty, or of weakness.

Luke 6:8

But he knew their thoughts: as God. 1 Kings 16.b: "Man seeth those things that appear," etc.

And said to the man who had the withered hand: Arise, and stand forth in the midst: so that all may see his infirmity and praise God for the benefit of health.

Luke 6:6–10, in the mystical sense

And there was a man. As Bede says, this man signifies the human race, dried up as to the fruitfulness of good work because of the hand stretched out to the apple in our first parent; which the innocent hand stretched out on the Cross healed. By this too, that the man having a withered hand was in the synagogue, it is intimated that the more knowing they are, the drier they are, that is, the more barren of the fruit of good work; and this sentence redounds upon their own heads. Hence Bede: “Where there is the gift of greater knowledge, there the transgressor is subject to greater guilt.” This man, as Jerome says, signifies the avaricious, who, unwilling to give, wish to receive; against that of Ecclus. 4.d: “Let not thy hand be stretched out to receive, and shut when thou shouldst give.”

It is to be noted that some have a dry heart: without devotion, without affection, without compassion, without good thought; in whose person David speaks where he says: “I am smitten as grass, and my heart is withered: because I forgot to eat my bread.” Others *(fol. 163vb)* have a dry tongue as to good speech, because they neither pray, nor preach, nor confess, nor exhort others to good, nor praise God in the church, singing with others. Lam. 4.a: “The tongue of the sucking child hath stuck to the roof of his mouth for thirst.” Isa. 41.d: “The needy and the poor seek for waters, and there are none: their tongue hath been dry with thirst.” Others have a withered hand, not the left but the right, because they are mighty to do evil works but will not do good ones; of whom it is said in Zach. 11.d: “His arm shall quite wither away, and his right eye shall be utterly darkened.”

The envious have a dry heart, detractors have a dry tongue, the avaricious have a withered hand; and this either because they give nothing, or because they give little, or because they give with sadness and wrangling. Their gift is without seasoning. Ecclus. 20.b: “The gift of the fool shall do thee no good: for his eyes are sevenfold. He will give a few things, and upbraid much: and the opening of his mouth is a flame.” Ecclus. 18.c: “A gift of one ill taught maketh the eyes dry.” And above, b: “In every gift, give not grief by an evil word.”

Others are wholly dry: both in heart as to good thoughts, and in tongue as to good speech, and in hand as to good works; of whom it is said in Ps. 21: “My strength is dried up like a potsherd.” A potsherd is wholly dry. And elsewhere, Ps. 101: “And my bones are grown dry like fuel for the fire.” And elsewhere, Ps. 128: “Let them be as grass upon the tops of houses: which withereth before it be plucked up”—which before it is plucked up by death has withered: through envy in the heart, through detraction in the tongue, through avarice in the hand—“wherewith the mower filleth not his hand,” that is, Christ on the day of judgement. Such men are like trees withered in root and in trunk and in branches, because they are without sap, without fruit, without leaves. Mark 11.c: “And when they passed by in the morning,” namely Jesus and his disciples, “they saw the fig tree dried up from the roots.”

A tree withers for four reasons. First, because of the stripping of its bark: so a man, because of his own display. Joel 1.b: “A nation is come up upon my land, strong and without number... He hath laid my vineyard waste, and hath barked my fig tree.” And afterwards follows: “The vineyard is confounded, the fig tree languisheth: the pomegranate tree, and the palm tree, and the apple tree, and all the trees of the field are withered.”

Second, because of the failure of water: so a man, because of the lack of teaching. Amos 4.a: “One piece was rained upon: and the piece whereupon I rained not, withered.”

Third, because of the gnawing away of the root: so a man sometimes withers from good because of detraction. This was signified in Jonas 4.c by the green ivy and the gnawing worm. For by the ivy, which is

green in winter, are signified the good, who rejoice in adversity; by the worm are signified detractors, who gnaw the root, that is, pervert the intention, and so make the ivy wither, because they sometimes make the good cease from good. Hence it is said there: “And Jonas was exceeding glad of the ivy. But God prepared a worm, when the morning arose on the following day: and it struck the ivy, and it withered.”

Fourth, because of uprooting, or frequent transplanting: so a man, because of the frequent changing of his state. Job 14.b: “A tree hath hope: if it be cut, it groweth green again.” So many always think that if they changed their state they would be better off; but an old tree after transplanting will scarcely or never grow green again.

From this spiritual dryness the Lord heals by three things which are in the letter. The first is contempt of earthly things and desire of heavenly ones, which is noted where he says *Arise*; for he who rises from the earth raises himself upward. Eph. 5.d: “Rise, thou that sleepest.” The second is ceasing from sins, which is noted at *Stand forth in the midst*. Isa. 1.e: “Cease to do perversely.” Nah. 2.c: “Stand, stand, but there is none that turneth back.” The third is good work, which is noted at *Stretch forth thy hand*. He says, then:

And it came to pass, etc.

Arise: that is, despise earthly things, seek heavenly ones, and rest from sin. *(fol. 164ra)* Hence also the Lord after his resurrection stood in the midst of the disciples and showed them the scars of his wounds.

Luke 6:8–9

And rising he stood forth. Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good, or to do evil. Bede: “God is not the author of evil; but those whom he does not save he is said to destroy.” Hence he expounds what is said:

To save life: that is, to cure the man. By the name of soul, as Bede says, the whole man is signified, as Deut. 10.d: “Jacob went into Egypt with seventy souls.”

Or to destroy: that is, to send him away uncured. Otherwise it is expounded of the soul alone. Hence Bede says: “Being about to cure the body, he asks about the salvation of the soul, because he did those miracles for the salvation of the soul, and the very healing of the hand signified the salvation of the soul.” The sense is: being about to heal the hand, he made mention of the salvation of the soul in order to show that he does not heal bodies except for the salvation of souls, namely so that those who are cured may be converted to the faith, and others too who hear and see the miracles. Or for this reason: because the healing of the withered hand signifies the healing of the soul, dried up from gratuitous goods through an unlawful excuse; which healing was done by the stretching out of Christ’s hands on the Cross. The Lord asks, then: *If it be lawful to save life, or to destroy*: the Gloss: “that is, not to save it from perdition,” supply: by applying grace? For as the failure of the helmsman overturns the ship, so does the withdrawal of grace, that is, its not being applied.

Luke 6:10–11

And looking round about on them all: as if angry, they keeping silence,

He said to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored: to health; because the miracle at once follows God’s command.

And they were filled with madness: that is, with envy, which makes men senseless,

And they talked one with another, what they might do to Jesus: that is, how they might destroy him. Ambrose: “Because they were moved by envy alone, their fault was not that the man stretched out his hand or that Jesus healed, but the great madness of plotting the death of him whose benefits they needed so much.”

Luke 6:10–11 (continued)

And rising he stood forth. Swift and perfect obedience does not seek a delay in doing penance. Ecclus. 5.b: “Delay not to be converted to the Lord, and defer it not from day to day.”

Stretch forth thy hand. Deut. 15.b: “Thou shalt not harden thy heart, nor close thy hand, but shalt open it to the poor.”

And he stretched it forth: and his hand was restored to health. Behold the effect of almsgiving, namely the restoring of health, not only bodily but still more spiritual. Dan. 4.e: “Redeem thou thy sins with alms.” Tob. 4.b: “Alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.” Ecclus. 29.c: “Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.”

Moreover, the hand is stretched out to God on account of pure prayer. Lam. 3.e: “Let us lift up our hearts with our hands to the Lord,” etc. 1 Tim. 2.c: “I will therefore that men pray in every place, lifting up pure hands.” Exod. 17.c: “And when Moses lifted up his hands, Israel overcame.” Again, to the neighbour, even an enemy, to be delivered. Prov. 24.b: “Deliver them that are led to death: and those that are drawn to death forbear not to deliver.” Matt. 5.g: “Do good to them that hate you.” Prov. 25.c: “If thy enemy be hungry, give him to eat,” etc.

Again, the hand ought to be stretched out to poor strangers, not only to neighbours. Deut. 15.b: “Thou shalt not harden thy heart, nor,” etc. Isa. 11.a: “Cast thy bread upon the running waters,” namely upon poor pilgrims. For to give to neighbours only sometimes has vainglory. Below, 14.c: “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours.” 2 John 1.b: “Dearly beloved, thou doest faithfully whatever thou dost for the brethren, and that to strangers.” Many prelates do not know how to stretch out their hand, because they neither know how nor are willing to give benefices except to blood-relations and little nephews, or to their own servants. But of the Lord it is said in Prov. 31.c: “She hath opened her hand to the needy, and stretched out her hands to the poor.”

And they talked one with another, what they might do to Jesus. So many are offended because others do good. Such men are blinded by the light of the sun. Hence Amos 8.c: “The sun shall go down at midday, and I will make the earth dark in the day of light.” Such men are like toads, which die at the scent of vineyards; and like *(fol. 164rb)* Judas, who died spiritually at the scent of the ointment, from which Mary came to life again (John 12.a).

Part 41: Luke 6:12–16

Jesus passes the night in prayer on the mountain; the choosing of the twelve Apostles; the meaning of their names; the form of a canonical election

Luke 6:12

And it came to pass, etc. The third part, where the choosing of the twelve Apostles is treated, by way of recapitulation. For the Apostles were chosen before the aforesaid miracles, and the sermon was made to them on the mountain, as is plain from Matt. 5.a. Luke therefore recapitulates in order to add something. For the others assert that the choosing of the Apostles was made on the brow of the mountain; he adds, as it were of his own, the Lord’s passing the night in prayer. For he prayed in the night that preceded the choosing of the Apostles, not as one unable to grant himself what he prayed for, but he instructs you that an election in the Church is not to be made except with prayer going before. For every action of Christ is an instruction for the Christian. Luke says, then: *And it came to pass in those*, etc. Understand: before these things were done. Or:

In those days: in which, namely, he was preaching and doing miracles.

The Gloss: “who [seeks] God by praying,” etc. Note that the Lord prays on the mountain, intimating by this that he who in praying asks for heavenly things prays on the mountain, but he who asks for temporal things

prays in the lowest places, or the valley. And in accordance with this, note that in the text it is said *in the prayer of God*, because he was praying to God and asking for the things that pertain to God, not those that pertain to the world.

Again, by this, that he chose the disciples on the mountain, he indicates by the very place that those who are chosen in the Church ought to have eminence of life. The Gloss: “The mountain, in which,” etc., signifies the height of justice, that is, eminence of virtues and good works, “lest they remain in the lowest places,” that is, lest they do the lowest things, that is, temporal things, but high things, that is, heavenly ones. Again the Gloss: “The Apostles more pre-eminently,” etc.: “the mountains,” that is, the Apostles, “peace,” that is, the word of peace, that is, the word of the Gospel. So too with Moses: as the crowds remain below, the Apostles alone go up to the brow of the mountain, in which is shown the height of understanding in them and the weakness of capacity in the crowds. Alone: for Josue and Aaron are read to have gone up as far as the bounds of the mountain, which were on its side, but Moses alone went up to the summit.

He went out: from the city, or from the crowd,

Into a mountain to pray, and he passed the whole night in the prayer of God: not of the world. Again, not for himself as one in need, but for me as one merciful. Ambrose: “What must you do for your salvation, when Christ passes the night in prayer for you?”

A form of praying is prescribed for us, which we ought to imitate. First, that we pray for others. Hence James, last chapter, d: “Pray one for another, that you may be saved.” Second, that in the time of prayer we separate ourselves from the crowd. Matt. 26.d: “Sit you here, till I go yonder and pray.” Third, that we pray for eternal things, trampling under foot the world and the flesh; for this the height of the mountain signifies. Again, confidently, without hesitation; this the firmness of the mountain signifies. James 1.a: “If any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering,” etc. Again, a mountain does not collect filth; in which it is noted that the mind of one praying ought to be clean, otherwise he is not heard. Isa. 1.d: “When you multiply prayer, I will not hear: for your hands are full of blood.”

Again, he prayed in the night, because the night is more secret, and therefore more apt for prayer. Ps. 118: “I rose at midnight to give praise to thee,” etc. And elsewhere, Ps. 41: “In the daytime the Lord hath commanded his mercy,” that is, works of mercy, “and a canticle in the night,” that is, prayer. Lam. 2.f: “Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water,” etc. Again, by night the prince of darkness attacks more fiercely, and therefore one must then insist more on prayer. Ps. 100: “In the morning,” namely at the office, “I put to death all the wicked of the land.” Again, one must pray in the night so that hypocrisy may be avoided. Matt. 6.a: “When thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret,” etc. Again, he prayed in the night, because in the night of adversity one must have recourse to the help of prayer. Below, 11.b: “Which of you shall have a friend, and shall go to him at midnight,” namely of adversity? Isa. 21.b: “My soul hath desired thee in the night.” There follows:

Luke 6:13

(fol. 164va) And when day was come, he called unto him his disciples: they do not thrust themselves forward. Heb. 5.a: “Neither doth any man take the honour to himself,” etc.

And he chose twelve of them. This number is consecrated in the Gospel because of the number of the Apostles, as ten is consecrated in the law because of the Decalogue. It is called consecrated because of the significance of the two numbers from which it arises, namely three and four. They were chosen, then, in this number so that by it

Luke 6:13, in the mystical sense

it might be signified that they were to carry the faith of the Holy Trinity through the four regions of the world; or that, marked with the faith of the Trinity, they might illumine the four parts of the world. For these are the twelve hours of the day that illumine the whole world (John 11.b). Again, these are the twelve Patriarchs (Gen. 29 and 30), that is, the beginning of spiritual generation. Again, these are the twelve princes of the tribes (Num. 2), promulgating saving precepts. Again, these are the twelve fountains in Elim (Exod. 15.d), watering the world with saving teaching. Again, these are the twelve precious stones on the priestly vestment (Exod. 28.c), shining with holiness of life. Again, these are the twelve loaves of proposition (Lev. 24.a), nourishing the Church with the bread of God's word. Again, these are the twelve spies of the land of promise (Num. 13.a), showing others the way of life. Again, these are the twelve stones of the altar (Exod. 24.a), preaching the faith of the Lord's Passion. Again, these are the twelve calves which Moses sacrificed to the Lord (Exod. 24.b), sacrificing themselves to the Lord. Again, these are the twelve stones raised up in the Jordan (Josue 4.a), preaching the twelve articles of faith. Again, these are the twelve oxen under the brazen sea (3 Kings 7.d), announcing the grace of baptism. Again, these are the twelve lions on the throne of Solomon (3 Kings 10.c), manfully resisting the adversaries of the faith. Again, these are the twelve gates of the city of prophecy (Ezek. 48.d), opening the kingdom of heaven to us by the power of the keys. Again, these are the twelve foundations of the city above (Apoc. 21.f), sustaining the Church by their prayers and merits and teaching. Again, these are the twelve stars in the crown of the bride (Apoc. 12.a), ordering the Church by uprightness of conduct. These, then, the Lord chose,

Whom also he named apostles: that is, sent ones. Rom. 10.c: "How shall they preach unless they be sent?" 1 Macc. 4.e: "And Judas chose priests without blemish, whose will was set upon the law of God: and they cleansed the holies."

Luke 6:14–16

Simon: supply, he called. Simon, "obedient,"

Whom he surnamed Peter: to distinguish him from Simon the Cananean. Peter, "knowing," because knowledge comes from obedience. Ps. 118: "By thy commandments I have had understanding." The Gloss of Bede: "He surnamed him, not now for the first time, but long before, when, being brought by Andrew, it is said: Thou shalt be called Cephas, which is interpreted Peter (John 1.f)," etc.

Note that this Gloss seems contrary to the text of Mark 3.c. For there it is plainly in the text: "And to Simon he gave the name Peter," at the election, when he chose him as an Apostle with the others. Here it is found in the Gloss that he was not first surnamed Peter then, but when he was brought by Andrew, who said: "We have found the Messias." But because it is better to keep to the text and expound the Gloss than the reverse, let us follow the text, saying that he was first surnamed Peter at the election; and let us expound the Gloss which says "not now for the first time [was he given] the surname," etc.: that is, not now was mention of this surname first made, but when he was brought by Andrew, when it was said to him by the Lord: "Thou shalt be called Cephas," that is, Peter. For then mention was made of this surnaming—not its imposition, but only the foretelling of its imposition. In Mark 3.c he imposed it; in Matt. 16.c he confirmed it. "Since it was needful," as if to say: on account of the mystery, "that he should not be called by this name before." See, the end of the gloss agrees with the truth of the text of Mark. And note that the name was changed so that by the very change the sacrament of the rock, that is, firmness, might be intimated; so that by this it might be understood that from obedient he would become firm. There follows:

And Andrew his brother: namely, he called. Note that the number of the Apostles is set down in pairs; yet no reason for this is assigned by the expositors. Andrew, "manly," or "answering to fodder"; for fortitude is the sister of obedience. Prov. 21.d: "An obedient man shall speak of victory."

James: "supplanter," namely poverty,

And John: “grace,” namely charity,

(fol. 164vb) Philip: “mouth of praise,” that is, affability (Ecclus. 4.a),

And Bartholomew: “suspending the waters,” that is, continence,

Matthew: “taken up,” or “added,” that is, sociability,

And Thomas: “abyss,” that is, humility. The Gloss of Bede: “Matthew places himself below his companion Thomas in order, for the sake of humility, though he is placed before him by the other Evangelists,” namely Mark 3.c and Luke here. Understand “companion” by reason of the pairing. And the sum is that Mark and Luke, considering the excellence of Matthew, because he was an Apostle and an Evangelist, put him before Thomas, and Matthew himself for the sake of humility puts himself after him.

James: “wrestler,” that is, patience,

Of Alpheus: “teaching,” or “fugitive,”

And Simon: “putting away sadness,” namely hope, *who is called Zelotes*,

Jude, the brother of James: through whom is the confession of praise; who is also called Corculus, Lebbeus, Thaddeus,

And Judas Iscariot: through whom is the confession of sin. Iscariot, “memory of death,”

Who was the traitor: an argument that a prelate ought not to repel anyone from a benefice on account of a hidden sin which he knows as God knows it.

Luke 6:12–16, in the moral sense

And when day was come, etc. In this place the form of making an election is given. For all the things that are necessary for celebrating a canonical election are determined here.

The first is that it ought to be circumspect, so that the better and more useful man for the Church may be chosen; which is noted at *In those days he went out into a mountain*, from which one can look about far and wide. Deut. 3.c: “Go up to the top of Phage, and cast thy eyes round about to the west, and to the north, and to the south, and to the east.” But many today in an election, standing not on the mountain of holiness but in the valley of vileness, look only to themselves, or to their kinsmen or members of their household, and nominate them; though it is said in Exod. 25.b that the Cherubim looked at one another, their faces turned toward the propitiatory, that is, toward Christ. In Job 39.a it is said of the wild ass: “He looketh round about the mountains,” that is, men lofty in holiness, “and seeketh for every green thing,” namely so that the better may be chosen from among the good. For this the very name of election says: for to elect is to pick out someone from among others, as Damascene says. Hence in Cant. 5.c it is said to the bride: “What manner of one is thy beloved of the beloved, O thou most beautiful among women? What manner of one is thy beloved, that thou hast so adjured us? My beloved is white and ruddy, chosen out of thousands.” But today often not the better from among the good, but the worse from among the bad is chosen. In this the electors are like the demons, who set up the worst devil as their head. And in Judg. 9.b “all the trees” of the forests “said to the bramble: Come thou and reign over us.” On the contrary, it is said to Moses in Exod. 18.d: “Provide out of all the people able men, such as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens,” that is, archbishops and bishops and archdeacons and deans.

Again, it ought to be free, not forced or bought by entreaty, or threats, or price, or fear; which is noted when it is said *He went out into a mountain*, etc., where there is freedom of air and space, where nothing impedes sight or step. 1 Kings 11.d: “And all the people went to Galgal,” which is interpreted “hill of foreskins,” or “revelation,” “and there they made Saul king before the Lord.”

Again, prayer to God ought to go before; which is noted at *And he passed the whole night in the prayer of God*, not in collusion or in mutual alliance. And prayer ought to precede an election for this reason, that God alone sees the hearts of men and knows who is fit. For it often happens that he who appears outwardly harsh or foolish in face is kind and wise inwardly in heart. Hence it is said in Ecclus. 13.d: “The token of a good heart, and a good countenance thou shalt hardly find, and with labour.” Hence also, when Samuel wished to anoint the first son of Isai because he was tall and handsome, the Lord said: “Look not on his countenance, nor on the height of his stature: because I have rejected him; nor do I judge according to the look of man: for man seeth those things that appear, but the Lord beholdeth the heart” (1 Kings 16.b). And in Ecclus. 11.a it is said: “Praise not a man for his beauty, neither despise a man for his look.” Therefore the Lord is always to be prayed to before an election, that he may show who is fit. Hence in Acts 1.d, when the Apostles wished to put one Apostle in the place of Judas, praying they said: *(fol. 165ra)* “Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen.” But today fraudulent collusion is more often put first than devout prayer, and therefore more men are chosen fraudulently through collusion, by whatever sort of election, than through prayer. Hence the Lord says in Osee 8.a: “They have reigned, but not by me: they have been princes, and I knew not.”

Therefore it ought to be done by day, not by night, because “every one that doth evil hateth the light” (John 3.c); which is noted at *And when day was come*. And not on any day whatever, but on an appointed day; which is noted by this, that he says in the singular, *And when day was come*. During the whole time before, the Church ought to be in the prayer of God, as is said here: *He passed the whole night in the prayer of God*.

Again, on the appointed day the canons ought to come to the election purely for God’s sake; which is noted at *He called unto him his disciples*. But surely today their own ambition calls many, carnal affection many, money many, envy many. Hence that saying can be applied, Matt. 24.c: “Wheresoever the body” of the dead bishop “shall be, there shall the eagles also,” that is, the canons, “be gathered together,” to snatch the dignity for themselves or their own. Isa. 34.c: “And demons and monsters shall meet, and the hairy ones shall cry out one to another... there are the kites gathered together one to another.” Demon is interpreted “knowledge.” And then the smatterers run, who on account of their knowledge are ambitious to be promoted. But knowledge is the least among those three things that make a man fit to be elected, namely life, zeal, knowledge. But alas, today none of these three is mentioned or inquired into, but rather whether he is noble by birth, whether a good eater, whether a vigorous fighter, and the like; who are signified by the “monsters,” the onocentaurs. By the hairy ones are signified the papelards, who feign holiness and wish by this to be promoted. By the kites, which snatch mice and the entrails of animals, are signified the advocates and boys, who also gather there to wrangle, one against another. Hence Isa. 3.a: “And the people shall rush one upon another, and every man against his neighbour: the child shall make a tumult against the ancient, and the base against the honourable. For a man shall take hold of his brother,” etc.

Again, he ought to be chosen from the canons of the church, if there is a fit one there; which is noted at *And he chose twelve of them, whom also he named apostles*. Hence Acts 1.d: “Wherefore of these men who have companied with us... one of these must be made a witness with us of his resurrection.” Osee 2.c: “I will give her vinedressers out of the same place.” Deut. 17.c: “Thou shalt set him whom the Lord thy God shall choose... from among thy brethren.” Again, ants choose an ant as their leader, and bees a bee, and cranes a crane.

Again, he who is chosen ought to be of the Lord’s disciples. Hence it is said: *He called unto him his disciples; and he chose of them*. Five things make a disciple of the Lord. The first, humility; Matt. 11.a: “Learn of me,” etc. The second, charity; John 13.d: “By this shall all men know that you are my disciples, if you have love one for another.” The third, the casting off of carnal affection for one’s parents; below, 14.f: “If any man come to me, and hate not his father, and mother,” etc. The fourth is readiness to expose oneself to death for the brethren; below, 14.f: “And whosoever doth not carry his cross and come after me, cannot be

my disciple.” The fifth is the renunciation of all covetousness; below, 14.g: “Every one of you that doth not renounce all that he possesseth, cannot be my disciple.”

Again, he ought to be an apostle, that is, one sent to minister, not to lord it. Matt. 10.b: “Behold I send you,” etc. 1 Cor. 4.a: “Let a man so account of us,” etc. Matt. 20.d: “The Son of man is not come to be ministered unto, but to minister.” There follows:

Part 42: Luke 6:17–21

Jesus comes down and stands in a plain place; the multitudes from Judea, Tyre and Sidon; virtue went out from him; “Blessed are ye poor”; “Blessed are ye that hunger now”; “Blessed are ye that weep now”

Luke 6:17

And coming down with them from the mountain, etc. Being about to choose the Apostles, he went up into the mountain; being about to teach the crowds, he came down into the plain. In which

Luke 6:17, in the mystical sense

is intimated the weakness of capacity of the crowds, who are not sufficient to understand sublime things. In this, then, the Lord shows that higher things are to be spoken to the more perfect, lighter things to the lesser. Hence 1 Cor. 2.a: “I judged not myself to know anything among you, but Jesus Christ, and him crucified. Howbeit we speak wisdom among the perfect.” Heb. 5.d: “For every one that is a partaker of milk is unskilful in the word of justice: for he is a little child. But strong meat is for the perfect.” Hence it is rarely read that the crowd followed the Lord into the mountain, or that the Lord healed any sick on the mountain; but after healing they are sometimes read to have followed the Lord into the mountain. So we too, when unlawful motions have been extinguished, enlightened by the light of knowledge, can *(fol. 165rb)* attain the summit of the virtues.

Here also the Lord instructs prelates and preachers that sometimes they should go up into the mountain of contemplation, to pray and to be free for themselves and for God; sometimes come down into the plain to preach to the crowds. Hence John 1.g: “You shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.” Gregory: “Preachers first draw in contemplation what they afterwards pour out to others in preaching.”

Again, the disciples, once promoted, came down with the Lord into the plain and stood there with the crowd; so those promoted to dignities ought to come down to the crowds through compassion and humility, and stand with them through conformity of good life. Ecclus. 32.a: “Have they made thee ruler? be not lifted up: be among them as one of them.” Seneca: “Let all things be different within; let the face agree with the people.” Ps. 103: “The mountains ascend, and the plains descend into the place,” etc. Ecclus. 3.c: “The greater thou art, the more humble thyself in all things, and thou shalt find grace before God.” To such a prelate subjects come gladly, and gladly hear him, and gladly confess to him; which is signified by what is added: *And the company of his disciples, and a very great multitude of people,* etc. John 10.a: “And when the good shepherd hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.”

Again, it is to be noted that it is said:

He stood in a plain place: which is a common place. So the prelate ought to stand in a common place, so that he can easily be found by all who need him. Cant. 2.a: “I am the flower of the field.” Deut. 16.d: “Thou shalt appoint judges and magistrates in all thy gates... that they may judge the people with just judgement.” He says, then:

Luke 6:17 (continued)

And coming down from the mountain: which he had gone up to pray and to choose the Apostles,

With them: whom, namely, he had called. And it should be known that the Lord is said to have gone up into a mountain to teach (Matt. 4.a); again, to be transfigured (Matt. 17.a); again, to pray (Matt. 26.d). Again, he is said to have gone up into the desert to overcome the devil (Matt. 4.b). Again, he is said to have mounted an ass to appear humble (Matt. 21.a). Again, he is said to have mounted the Cross to exalt all by drawing them to himself (John 12.e). Again, he is said to have ascended into heaven to prepare a place for us (John 14.a).

He stood in a plain place. Chrysostom: "No one can stand in the valley and speak from the mountain; but either speak from where you stand, or stand where you speak from. And so the people ought first to consider what sort they are, afterwards what sort of priest they have. But now, not seeing itself, it always judges the morals of priests."

And the company of his disciples, and a very great multitude of people: stood, supply, with him, or sat around him, as is usually done at sermons,

From all Judea and Jerusalem, and the sea coast both of Tyre and Sidon: supply, from the parts. Take care not to understand that sea coast which is beside the sea of Galilee, or the lake of Genesareth, and is so called from it; but it is to be understood of the distant sea coast which is beside the Tyrrhenian sea, on which are Tyre and Sidon. The Gloss of Bede: "Not from the nearby sea of Galilee, because this would not be placed as a miracle"—as if it would not be miraculous if they flocked to the Lord from the small sea coast. And note that a miracle is properly said of what happens beyond the course of nature; sometimes, however, anything unaccustomed or unusual is called a miracle, though it does not happen beyond nature, and it is taken in this way here. "But it is named from the great sea, in which Tyre and Sidon too could be comprehended. But because they are cities of the Gentiles, they are deliberately set down by name, so that it may be intimated how great is the power of Christ, which stirs even foreign cities." It is as it were an answer to what could be objected. For it could be said: since Tyre and Sidon are included in the sea coast, why, after he had said *from the sea coast*, does he add *of Tyre and Sidon*? And this is the reason which is subjoined in the Gloss: that those cities are expressed by their names because they are cities of the Gentiles, and by this very fact the power of Christ appears more evidently, which stirs the most distant cities of foreigners. The Lord did not go to these, but they came to the Lord, so that the Jews might be the more confounded.

Luke 6:18–19

(fol. 165va) Who were come to hear him, and to be healed of their diseases. As Rabanus says, some followed the Lord for instruction, as disciples; some for healing, as the sick; some to watch him, as the envious; some for refreshment, as the hungry; some to see new things, as the curious. From Judea and Jerusalem come the disciples, confessing; from Samaria come the Pharisees, envying and watching; from the sea coast come the sick, seeking health; from Tyre the famished, hungering; from Sidon the curious, hunting for new things.

To hear him. Chrysostom: "If you will not do justice, why do you hear the preacher of justice? Why do you call him master, whose disciple you will not be?"

And to be healed. He says well, because health is given from hearing the word of God. Ps. 106: "He sent his word, and healed them." Wisd. 16: "Neither herb, nor mollifying plaster," etc.

Of their diseases: bodily and spiritual,

And they that were troubled with unclean spirits: from the effect, *were cured*.

And all the multitude sought to touch him, for virtue: of healing

Went out from him: as a stream from a fountain, *and healed all*.

Luke 6:19, in the mystical sense

As Bede says, he touches Christ who believes faithfully in him; but heretics throng him. Hence he is read to have said to the crowd thronging him: “Who is it that touched me?” Of such a touch, that is, the touch of unbelief, it was said to Magdalene, John 20.d: “Do not touch me,” etc.; as if the Lord said to her: for you do not yet believe perfectly in me. Again, Exod. 19.b: “The beast that shall touch the mount shall be stoned.” Again Bede: “He is touched by Christ who is strengthened by him. He who so touches and is touched is healed by the power of his spirit.” There follows:

Luke 6:20

And he, lifting up his eyes on his disciples, said: Blessed, etc. He wished to speak to all; yet he lifts up his eyes especially on the disciples, so that they may hear more attentively and understand more deeply. And the lifting up of the eyes signifies, too, that he was about to speak of heavenly things, as the opening of the mouth (Matt. 5.a) signifies that he was about to teach things that were deep, yet openly.

Whether the sermon related here and the one related in Matt. 5.a were the same is a matter of doubt. Some say that there were two: one made to the disciples alone on the top of the mountain, sitting, which Matthew relates; another afterwards in the plain, or the level ground of the mountain, to all, and this he made standing, which Luke relates. Others say that there was only one sermon. For as the crowds rushed in, the Lord went up to the brow of the mountain, where, calling the disciples to himself, he chose twelve of them, whom he named Apostles. Then he came down with them to a certain level place of the same mountain and stood there until the crowds were gathered; when they had been gathered he sat, and the disciples came closer to him, and then he made his sermon to the disciples and the crowds alike, which Matthew and Luke relate in a different order but with the same truth of the matter.

Note also that Matthew, setting down fully the sermon held to the disciples (according to the other opinion), sets down eight beatitudes; Luke, setting down the sermon held to the crowds, sets down only four, to which in the Gloss the four cardinal virtues are elegantly adapted. In these four which Luke sets down are also understood those four which he passes over. He says, then:

Blessed are ye poor: in goods and in spirit. In goods, by complete renunciation, as the Apostles; or at least by complete subjection, as the Patriarchs. In spirit, by the casting off of one’s own will and the laying aside of one’s private judgement. Such are blessed, because what they love falls to them as they wish, that is, voluntary poverty itself, which they possess securely and quietly as much and as long as they will. Hence Seneca says: “Poverty is a good without false accusation.” Again, they are blessed who already have in themselves the robe of the glorified body. For they are impassible both to words and to blows through complete abasement of themselves. This is true poverty, which has nothing—neither heart, nor body, nor goods—at whose loss it should grieve. Gregory: “He who has nothing in the world that he loves, there is nothing in the world that he fears”; and therefore nothing is troublesome to him. Such are truly monks in the Lord’s cloister. Hence, because the kingdom of God is the Lord’s cloister, he rightly says: *Blessed are ye poor, for yours is the kingdom of God*, as the cloister belongs to monks.

(fol. 165vb) Again, they are agile through the promptness of obedience; of which Augustine says: “The truly obedient man does not put off the command,” etc. Again, they are subtle through the renunciation of dignities and honours. Again, they are bright through the laying aside of worldly care, which makes one black. To these, then, and to such it is said: *Blessed are ye poor, for yours is the kingdom of God*. And deservedly, because they despised the kingdom of the world. Again, by the very right of poverty: for every house of God, wherever it is, belongs to the poor, and all its goods. Again, because piety, which is the mother of the poor, possesses the kingdom of God and even God himself; which appears from this, that she sold him for the redemption of captives, stripped him for the clothing of the naked, roasted him on the Cross for the refreshment of the needy. Again, by title of purchase, the price already paid. Matt. 19.d: “And every one that hath left,” etc. Since, then, the kingdom of God belongs to such, he who wishes to have it must buy it from

them. Below, 16.c: “Make unto you friends of the mammon of iniquity.”

Note, as is intimated in the Gloss, that temperance agrees with poverty. For it consists in restraining allurements; because when one renounces oneself and one’s goods, one reins in wicked delights within oneself, which also produces cleanness of heart. Hence in this beatitude is understood that sixth beatitude which Matthew sets down: “Blessed are the clean of heart.” There follows:

Luke 6:21

Blessed are ye that hunger now: that is, for a little while,

For you shall be filled: for ever.

That hunger: literally, that is, you who chastise the wantonness of the flesh by hunger and thirst on the way,

For you shall be filled: with the bread of life and understanding in the homeland. Hence Ps. 16: “I shall be satisfied when thy glory shall appear.” Below, 14.a: “Blessed is he that shall eat bread in the kingdom of God.” Isa. 55.d: “All you that thirst,” etc. John 7.f: “If any man thirst,” etc. Chrysostom: “He does not call all to drink, but the thirsty.”

Again, *Blessed are ye that hunger now* for justice, the Gloss says, that is, for rectitude of life, *for you shall be filled*, that is, your desire shall be fulfilled. Hence Ps. 126: “Blessed is the man that hath filled the desire” with the very things he desires, namely the goods of heaven. We ought to hunger not only for the rectitude of our own life, but also for that of all, and most of all of sinners. For the Lord, when he saw the barren fig tree, at once hungered (Matt. 21.b). So we, when we see a sinner, ought to hunger for his salvation. And blessed is such a stomach, which so hungers, because the Lord gives food to the hungry. Of this hunger all the friends of God died. Of this hunger too Balaam wished to die, who said, Num. 22.b: “Let my soul die the death of the just.” For “precious in the sight of the Lord is the death of his saints.” All preachers have this hunger, as it is written: “They shall suffer hunger like dogs: and shall go round about the city.” Did not that most opulent king have this hunger, who said: “A fainting hath taken hold of me, because of the wicked that forsake thy law”?

The whole hunger of the human heart is for two things: for the intellect hungers for truth, and the affection hungers for goodness; with which each will be filled in the future. Hence Isa. 65.c: “My servants shall eat, and you shall be hungry.” In this beatitude is understood the fifth beatitude which Matt. 5.a sets down, namely: “Blessed are the merciful.” The Gloss: “For those who suffer with others and have mercy, and give their own, not seeking what is another’s.” Behold justice, which befits those who hunger for it, and which also makes a man merciful. Ambrose: “He who hungers suffers with the hungry; suffering with him he gives bountifully; giving bountifully he becomes just; he makes himself equal to his inferiors, shuts out guile, seeks the truth.” In this Gloss it is plain enough how justice and mercy stand to one another. There follows:

Blessed are ye that weep now: over the present misery,

For you shall laugh: at the enlarging of goods. John 16.c: “Your sorrow,” etc. Isa. 60.a: “Then shalt thou see, and abound, and thy heart shall wonder and be enlarged.”

These three gifts are against three vices: poverty against avarice, hunger against lust, mourning against pride. And note the order: the poor hunger, the hungry weep.

Note, then, that the house of mourning is as it were the sheep-pool, in which the victims are washed before they are offered to the Lord. It has five porches, because there are five kinds of tears. The first are for our sojourning in this misery, and these give drink to the thirsting soul. The second are for *(fol. 166ra)* the error of one’s own guilt, and these wash the unclean. The third are for horror of hell; these moisten the dry soul. The fourth are for desire of the homeland; these water the soul already fruitful. The fifth are for the miseries of our neighbours; these show charity. Of the first it is said in Ps. 79: “Thou wilt give us for our drink tears in

measure.” Of the second, Ps. 6: “Every night I will wash my bed: I will water my couch with my tears.” Of the third, Ps. 114: “He hath delivered my soul from death: my eyes from tears.” Of the fourth, Ps. 40: “My tears have been my bread day and night.” Of the fifth, Jer. 9.a: “Who will give water to my head,” etc. Chrysostom: “Blessed are they who mourn their own sins, but more blessed they who mourn others’.” And further on: “As long as the charity of the saints is toward sinners, there is mourning too.”

Of these tears there is a threefold efficacy toward God. The first is inebriation. Isa. 43.d: “With the fat of thy tears thou hast inebriated me.” The second is pricking. The Gloss on Tobias: “Prayer softens God, a tear compels him. The one anoints, the other pricks.” The third is violence. Ps. 38: “Give ear to my tears.” There Augustine: “Tears are violent in prayers.”

Rabanus: “Mourning always stands between two gladnesses, that of the world going before and that of heaven drawing near. Blessed is he for whom temporal sadness runs before eternal gladness.” Again Rabanus: “The lamentation of the saints is made in four ways: when they deplore their own sins; when they lament those falling into hell; when they mourn those living in sins; when they groan for desire of the kingdom.” And nature contains four kinds of tears. For they are moist, to wash away the filth of sins and restore the baptism that was lost. They are salt, to temper the flux of the flesh and the sweetness of pleasures. They are also hot, to prevail against the cold of unbelief. They are also pure, so that, when former errors are cleansed, they may restore one to pure conduct.

It is to be noted also that prudence befits those who weep, that is, who grieve, while it considers the unhappiness of this life and the unhappiness of the future one. For prudence is so called as it were providence; and he provides wisely for himself who attends to the miseries of this life. It also makes peace of heart, which is the seventh beatitude, which Matthew sets down, saying: “Blessed are the peacemakers,” etc. So, then, it is plain how that one is understood in this third, which Luke sets down here.

Luke 6:21 (continued)

In the margin, a scheme of mourning and consolation:

Mourning:

- over the evil of present misery, which is inborn in us;

- over the evil of life [that is, of guilt], committed by us;

- over desire of the homeland, lost by us;

- over one’s own sins, which makes a man blessed;

- over the sins of others, which makes him more blessed;

- over the loss of the virtues;

- over the sojourning of this world;

- over the delay of heaven;

- the lower watered ground and the upper watered ground (Josue 15.d).

Consolation:

- in the full remission of sin. Isa. 56.c: “I will bring them into my holy mount, and will make them joyful,” etc.;

- in the true retribution of the reprobate. Isa., last chapter, g: “They shall be a loathsome sight to all flesh”;

- in deliverance from the present misery. Apoc. 21: “God shall wipe away all tears from the eyes” of the saints;

- in the attaining of the heavenly homeland. Matt. 25.b: “Well done, good servant.” Isa., last chapter, d: “Rejoice for joy with her, all you that mourn for her,” etc.

Verses: “Weep, if you would rejoice; serve, if you would rule. Give, if you would be rich; fast, if you would be filled.” There follows:

Part 43: Luke 6:22–24

“Blessed shall you be when men shall hate you”; “Be glad in that day and rejoice”; “So did their fathers to the prophets”; “Woe to you that are rich”

Luke 6:22

Blessed shall you be when men shall hate you, etc.: that is, when men shall have persecuted you in heart, mouth and deed, not for the desert of your sins, but *for the Son of man’s sake*, that is, because you believe in him and preach him, *blessed shall you be*—supply: if you bear it wisely, and with even mind, and gladly. For these are the three fingers of which Isa. 40.c speaks: “Who hath poised with three fingers the bulk of the earth?” Our first parents sold the kingdom of heaven for the enticement of one apple; but these buy it back at the price of hatreds, reproaches, injuries. These eat with Christ on the vigil, and therefore they will eat with him on the feast. On this vigil the bread of straitness is eaten and the water of tribulation is drunk, as is said in Isa. 30.e: “The Lord will give you spare bread, and short water.” But on the feast all fat things and all delights will be eaten. Hence Isa. 25.c: “The Lord of hosts shall make unto all people in this mountain a feast of fat things,” etc. These are companions of the sufferings on the way; therefore they will also be companions of the consolations in the homeland. For it is written in 2 Cor. 1.b: “As you are partakers of the sufferings, so shall you be also of the consolation.” Below, 22.c: *(fol. 166rb)* “You are they who have continued with me in my temptations,” etc. Therefore Ecclus. 6.a says: “If thou possess a friend, possess him in the time of temptation.”

To these has devolved the burden of the heavenly inheritance, that is, the present tribulations; wherefore it is necessary that the inheritance itself devolve upon them. These pay the debt by which the heavenly inheritance was mortgaged; therefore by right it is theirs. Therefore, *Blessed shall you be when*, etc. For Adam sinned in heart, mouth and deed, and therefore mortgaged the heavenly inheritance in a threefold way, that is, with hatreds, reproaches. He sinned in heart by loving his wife too much, and therefore brought upon us the hatred of God, of the Angels and of men. He sinned in mouth by eating the apple and excusing himself badly, and brought upon us the debt of reproaches. He sinned in deed, or with the hand, by taking the apple, and bound us to troubles and injuries. He says, then:

Blessed shall you be when men shall hate you: in heart,

And when they shall separate you: in deed, by driving you, namely, out of the synagogues. Hence when Judas the traitor had withdrawn from their company, Jesus said: “Now is the Son of man glorified.”

And shall reproach you: in mouth, that is, cast the name of the Crucified in your teeth. For this they reproached the faithful with in the primitive Church, that they adored a crucified man. Or *shall reproach you*, as they did Christ himself and John the Baptist. Matt. 11.c: “For John came neither eating nor drinking; and they say: He hath a devil. The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker.” John 15.c: “The servant is not greater than his master. If they have persecuted me, they will also persecute you.”

And cast out your name: the Christian name, namely. For often the Christian name came so far to failure that no one dared to confess it. Bede: “As far as the Jews and Gentiles were concerned, the Christian name was often erased from memory and cast out by all.” Or *cast out your name*, that is, you Christians, from their company or college. John 9.e: “For the Jews had already agreed among themselves that if any man should

confess him to be Christ, he should be put out of the synagogue." Isa., last chapter, b: "Hear the word of the Lord, you that tremble at his word: your brethren that hate you, and cast you out for my name's sake, have said," etc.

As evil. 1 Cor. 4: "We are made as the refuse of this world." *Shall cast out*, I say,

For the Son of man's sake: that is, for love of him, for his price, in his stead. Bede: "Whose name you make your surname, because Christians are named from Christ." Again, *for the Son of man's sake*: for no other cause.

Note also that in this beatitude which is set down here is understood the second beatitude which Matthew sets down, namely: "Blessed are the meek." For fortitude befits this beatitude which is set down here, and it also produces meekness. For he is meek who is moved by no troubles; he is strong who conquers anger and the other motions of the mind. Prov. 16.d: "The patient man is better than the valiant." It is more praiseworthy to conquer oneself, that is, to repress one's own motions of mind, than to conquer another, etc.

Luke 6:22 (continued)

In the margin: if the poor, the hungry, the weeping, the patient are blessed, then wretched are:

- those who love riches. Prov. 13.a: "One is as it were rich, when he hath nothing: and another is as it were poor," etc. Ecclus. 31.a: "He that loveth gold, shall not be justified." Job 37.d: "Gold cometh out of the north." Jer. 1.c: "From the north shall an evil break forth." Therefore whence gold, thence evil, etc.;

- revellers. Prov. 23.c: "Be not in the feasts of great drinkers, nor," etc.;

- those who laugh. James 4.c: "Be afflicted, and mourn." James 5.a: "Weep and howl in your miseries," etc.;

- the impatient. James 5.c: "Behold, we account them blessed who have endured." Prov. 13.b: "He that *(fol. 166va)* is poor, beareth not reprehension."

There follows:

Luke 6:23

Be glad in that day, etc. In three ways the Lord exhorts his disciples to endurance of adversities: first, by showing the reward, where he says *For behold, your reward*; second, by the example of the Prophets, where he says *For according to these things*; third, by the exchange of punishment, when he says *But woe*, etc. He says, then:

Be glad: inwardly, because of the robe of the soul,

In that day: namely of present tribulation, which enlightens like an eyesalve (Apoc. 3.d),

And rejoice: outwardly, because of the robe of the body. This is not given to all, namely to rejoice in tribulation, but to some, and those few; of whom it is said in Acts 5.g: "The Apostles went rejoicing." Phil. 1.d: "Unto you it is given for Christ, not only," etc.

For behold, your reward, etc. Rejoice, then, *for*, because your reward is much and great: great in preciousness, much in number. Ps. 30: "O how great is the multitude of thy sweetness."

In heaven: in a place safe and pleasant and quiet. Isa. 32.d: "And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest." Matt. 6.c: "Lay up to yourselves treasures in heaven."

Again, the reward is great, because for temporal poverty, which is small and momentary, an eternal kingdom will be given; for an hour's hunger, everlasting fullness; for momentary mourning, everlasting gladness; for slight lowliness, perpetual glory. Ps. 126: "When he shall give sleep to his beloved, behold the inheritance of

the Lord are children: the reward, the fruit of the womb." Gen. 15.a: "I am thy reward exceeding great." 2 Cor. 4.d: "For that which is at present momentary and light," etc. Again, the reward is much, because there are twelve joys of Paradise, signified by the twelve fruits of which it is said in Apoc. 22.a. Wisd. 3.a: "Afflicted in few things, in many they shall be well rewarded." Bede: "Amid the hatreds of hearts, amid the reproaches of tongues, amid the hands of persecutors, live with a gladder heart in view of the heavenly reward." Gregory: "The consideration of the reward lessens the force of the scourge." There follows:

For according to these things, etc. Augustine: by the example of the Prophets he tempers the rigour of tribulation; as if to say: it is nothing new if you who are my servants suffer at the hands of the Jews, because my Prophets suffered for the same cause at the hands of their fathers. And if those who had no example were constant in tribulations, you too, who already have an example, ought to be more constant. 2 Tim. 3.c: "All that will live godly in Christ shall suffer persecution." He says, then: *For according to these things*, etc. Connect it thus: Be not troubled if they persecute you; *for*, because, *according to these things did their fathers to the prophets*, who out of fear did not fall away from the truth. There follows:

Luke 6:24

But woe to you that are rich. Luke, setting down a tempered sermon to the crowds, though the disciples were mingled with them, sets as it were by antithesis four threats against the four promises. For as he set down four beatitudes answering to four virtues, so he sets down four woes answering to four vices. The first is against the covetousness of the rich, which is opposed to poverty. The second is against the pleasure of the Epicureans, which is opposed to hunger. The third is against the vanity of those who make merry, which is opposed to mourning. The fourth is against the world's approval, which is opposed to lowliness or contempt.

Matthew sets down eight beatitudes and eight woes, though not in the same place, but afterwards, in chapter 23. Luke sets down only four beatitudes and four woes; but the eight beatitudes are reduced to four, as is plain from what has gone before. They are also reduced otherwise, but with little difference. For poverty contains meekness: for he who is truly poor has nothing over which he can grieve, and therefore he neither provokes nor is provoked, which belongs to meekness. Again, hunger embraces mercy: for he who hungers suffers with the hungry and, suffering with him, gives bountifully, which belongs to mercy, as Ambrose says. Again, mourning contains cleanness of heart: for the tear for one's own and others' sins cleanses the eye of reason. Again, under lowliness and contempt are comprehended peacemaking and patience, which are the last two beatitudes in Matthew. For he who truly despises both himself and the world, and suffers himself also to be despised, has peace and patience.

These four *(fol. 166vb)* beatitudes are also referred to the four cardinal virtues, as Ambrose says. For poverty begets temperance, hunger justice, mourning prudence, contempt fortitude.

But why are not their corresponding woes set down in Matthew immediately after the beatitudes, as in Luke? Answer: because in Matthew he speaks to the perfect, who do not need threatening, because "perfect charity casteth out fear" (1 John 4.d). But in Luke he speaks to the imperfect, for whom the threat of punishment is necessary, because "the fear of the Lord driveth out sin" (Ecclus. 1.c); and "the beginning of wisdom is the fear of the Lord" (in the same, b). He says, then:

Woe: that is, eternal damnation is prepared

To you that are rich: who love temporal or earthly riches, or have them unjustly, or desire to have them, or reckon yourselves rich, swelling and despising others, or hope in riches. James 5.a: "Go to now, ye rich men, weep and howl in your miseries, which shall come upon you." Ecclus. 5.b: "He that loveth riches shall reap no fruit from them." Again, Eccles. 5.c: "And what doth it profit the owner, but that he seeth the riches with his eyes?" Again, Prov. 11.d: "He that trusteth in his riches shall fall." 1 Tim. 6.d: "Nor to trust in the uncertainty of riches."

And he says well *Woe*, which is an interjection, and does not say “eternal damnation to the rich,” though it is the same thing. But an interjection signifies an affection of the mind, a noun a concept. To intimate, then, that the rich already feel in themselves by affection, not only by understanding, what they are going to suffer in hell, he therefore says *woe*. Hence Jer. 2.d: “Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God.”

But because many have riches who have no solace in them nor love for them, namely those who have them as stewards and keep them only so as to dispense them well, he therefore adds:

For you have your consolation: the Gloss: “against the necessary miseries of time.” For temporal miseries are necessary, that is, useful, for restraining the allurements of the flesh.

Your: not divine; that is, which you seek and love for yourselves, and therefore woe to you. For such consolation is the way to perpetual torment, as, on the contrary, temporal tribulation is the way to eternal consolation. Hence below, 16.g, Abraham says to the rich man in hell: “Son, remember,” etc.; “but now he is comforted here, and thou art tormented.” For “in the hand of the Lord there is a cup of strong wine full of mixture. And he hath poured it out from this to that”; and an exchange has been made, because the sadness of the poor man has been turned into joy, and the joy of the rich man into grief. Hence James 4.c says: “Mourn,” ye rich, “and be afflicted... Let your laughter be turned into mourning, and your joy into sorrow.” Woe, then, to you that are rich, because you will lose the use of temporal things which you now love, namely the present consolation.

There are three things that work this consolation: riches, delights and honours. For all the consolation of the world is referred to these three. These are the three comforters of whom Job 16.a says: “You are all troublesome comforters”; who burden the one comforted with a most heavy burden, namely eternal desolation. This is the consolation of a dreamer, which the rich of this world have; of which it is said in Isa. 29.c: “As he that is thirsty dreameth, and drinketh, and after he is awake, is yet faint with thirst, and his soul is empty: so shall be,” etc. Ps. 85: “They have slept their sleep,” etc. And elsewhere, Ps. 72: “As the dream of them that awake, O Lord; so in thy city thou shalt bring their image to nothing.” He says *image* excellently, because as one dreaming does not see things but images of things, and yet believes he sees things, so the rich believe they have true riches, when yet they have only imaginary or fantastic riches.

There is also a threefold woe for the rich in the present: the woe of labour in acquiring, the woe of fear in keeping, the woe of grief in parting with them. And on this account perhaps it is said in Apoc. 8.d: “Woe, woe, woe to the inhabitants of the earth.” And this threefold woe will be made perpetual in hell, because there will be labour without rest, fear without hope, grief without consolation; and therefore he does not say “is” or “will be.”

Luke 6:24, in the mystical sense

As the Gloss says, by the rich are understood the Jews, glorying in the riches of the law; or heretics; or philosophers, who, trusting in their wisdom and the torrent of their eloquence, hold the truth of exposition cheap, and strive to discuss the generation of Christ and the other articles of faith according to philosophical rules. For them there will be woe in the future, when it will be manifest that they erred and gathered for themselves treasures of iniquity which will not profit. *(fol. 167ra)* There follows:

Part 44: Luke 6:25–28

“Woe to you that are filled”; “Woe to you that now laugh”; “Woe to you when men shall bless you”; “Love your enemies”; the degrees of the perfect; “Bless them that curse you”

Luke 6:25

Woe to you that are filled: that is, who give yourselves to surfeiting and drunkenness. Against which it is said below, 21.f: “Take heed to yourselves, lest your hearts be overcharged with surfeiting and drunkenness.”

For you shall hunger: eternally. Isa. 65.c: “My servants shall eat, and you shall be hungry.” Woe to these in the present too, because such fullness takes away the rest of sleep. Ecclus. 5.c: “The fulness of the rich will not suffer him to sleep.” Again, because it takes away health. Job 20.b: “When he shall be filled, he shall be straitened, he shall burn, and every sorrow shall fall upon him.” Again, because it takes away chastity. Jerome: “The belly seething with wine soon foams over into lust.” Jer. 5.b: “I fed them to the full, and they committed adultery.” Again, because it begets eternal hunger. Isa. 65.c: “Behold my servants shall eat, and you shall be hungry,” etc. And this reason the Lord assigns here as the strongest, because the whole loss of man is eternal hunger, that is, the lack of the eternal good.

Again, *Woe to you that are filled* with the fulfilment of your desires and the delight of sins, because such fullness corrupts the palate of the soul and takes away the savour of heavenly foods. Prov. 27.a: “A soul that is full shall tread upon the honeycomb.” Again, *Woe to you that are filled* with the flesh of dragons, that is, by detracting from the faults and vices of others. Job 19.d: “Why do you persecute me as God, and glut yourselves with my flesh?” Prov. 23.c: “Be not in the feasts of great drinkers.” There follows:

Woe to you that now laugh: at the world’s prosperity, *now*, for a little while. Rom. 6.d: “What fruit therefore had you then in those things, of which you are now ashamed?”

For you shall mourn and weep: at the calamity of hell. Prov. 14.b: “Laughter shall be mingled with sorrow.” Eccles. 7.a: “The heart of the wise is where there is mourning,” namely in the present, “and the heart of fools where there is mirth.”

Again, *Woe to you that laugh* with too great facility, because you shall mourn in hell, necessity compelling. Ecclus. 19.d: “The laughter of the teeth, and the gait of the man, shew what he is.” Again, *Woe to you that laugh* with too great dissoluteness, because you shall mourn in hell with the stopping of the mouth, as is said in Ps. 106: “All iniquity shall stop her mouth.” Ecclus. 21.c: “A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself,” that is, rarely; and then modestly, as Job 29.d: “If at any time I laughed on them, they believed not.” Where Gregory says: “A prelate ought so to bear himself toward his subjects that, laughing, he may be feared, and angry, he may be loved; lest too great gladness make him cheap, or immoderate severity make him hateful.”

Again, *Woe to you that laugh*, that is, rejoice in the pleasures of the world and give yourselves to laughter and idle talk, because you shall mourn when the miseries of hell come suddenly. Job 21.b: “They take the timbrel, and the harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment they go down to hell.”

Again, *Woe to you that laugh* at worldly promotion, because you shall mourn at the plunging into hell which will seize you. And the higher the step, the deeper will be the fall. Hence when Lucifer had said, “I will ascend into heaven... I will be like the most High,” it was said to him: “But yet thou shalt be brought down to hell, into the depth of the pit” (Isa. 14.d). Deservedly woe to those who laugh at their own hanging, at the drowning in the sea, at their own mockery. For every purple robe, every sceptre, every crown is a mockery and a laughing-stock, since the Lord Jesus was mocked in these things. Hence Augustine says: “Their laughter is the laughter of madmen; but the wise prefer to be sane and lamenting rather than mad and laughing.” Hence Ecclus. 2.a: “Laughter I counted error: and to mirth I said: Why art thou vainly deceived?”

The Lord is read to have wept three times: over the overthrow of Jerusalem (below, 19.f); at the raising of Lazarus (John 11.e); and on the Cross (Heb. 5). But he is never read to have laughed. In which it is noted that for the just man here is not the time for laughing but for weeping; but in the future there will be the time for laughing. Hence Eccles. 3.a: “A time to weep, and a time to laugh.” First he says “to weep,” afterwards “to

laugh.” Prov., last chapter, d: “She shall laugh in the latter day.” On the contrary, the wicked man will weep on the last day, because he laughed on the first day. That eternal weeping will be twofold, that is, over two things, namely over the lack of every good and the presence of every evil; for these two will be in hell, as Augustine says. Therefore the Lord says: *Woe to you that now laugh: for you shall mourn and weep*. He does not say “now,” by which it is given to understand: for ever. There follows:

Luke 6:26

Woe to you when all men shall bless you: that is, when they shall smile on you with flattering favours, praising you in evil things, as is said in Ps. 9: “For the sinner is praised in the desires of his soul: and the unjust man is blessed.” Or by flattering in good things, which is no less an evil than blame. Hence Seneca: “Praise sparingly, blame more sparingly.” For *(fol. 167rb)* too much praise is as reprehensible as immoderate blame: the one is suspected of flattery, the other of malice. Prov. 27.c: “He that blesseth his neighbour with a loud voice,” that is, extols him with too much praise, either by diminishing his evils or by praising his goods more than is fair, “rising in the night,” that is, anxious about this, as every flatterer is, “shall be like to him that curseth,” that is, to a detractor; because either by diminishing evils he gives confidence, or by praising goods he bends the intention, so that what one had begun for God’s sake one finishes for the sake of human favour. Hence Isa. 3.c: “O my people, they that call thee blessed, the same deceive thee.”

It is read in Matt. 26.g that the Jews veiled the Lord’s face and said: “Hail, Rabbi.” So flatterers blind by praising. Hence they are signified by the Philistines, who blinded Samson (Judg. 16.e). A blind man hears well what is said to him, but does not see what is done to him; so he who is deceived by flattery knows well that what is said to him is false, and yet, as if not seeing, he hears it gladly. Hence Horace says: “False honour delights, and lying infamy terrifies—whom but the faulty and the liar?”

And note that he says: *when all men shall bless you*. For it is not evil to be blessed by the good; but to be blessed by the wicked is to be cursed. Hence Seneca says: “If you are continent, avoid flatteries, and let it be as sad to you to be praised by the base as to be praised for base things.” But what fault is it of mine if men bless me? None, if I do not accept it, that is, if I do not rejoice in it for myself. But if I seek it and rejoice with myself, I sin. Moreover, this blessing of men is an occasion of exaltation and ruin. It is also an emptying and disembowelling of the just, and a snare which few know how to avoid; and he who avoids it is proved wise. Hence Prov. 27.c: “As silver is tried in the fining-pot, and gold in the furnace: so a man is tried by the mouth of him that praiseth.”

For according to these things did their fathers to the prophets: supply, that is, to the false prophets, whom they soothed with adulterous favour, who preached only to catch human favour. The Gloss of Bede: “They blessed the false prophets, who, to catch the favour of the crowd, prophesied out of their own heart” (Ezek. 13.a). Jer. 23.c: “And I have seen folly in the prophets of Samaria,” etc. There follows:

Luke 6:27

But I say to you. The Lord had spoken to the crowds; here he turns his discourse to the Apostles. And this is the fourth part, in which the Lord invites the disciples to the summit of perfection. For it is not enough for the perfect not to hate an enemy, or to love a friend; but they must love the enemy. And this is: *But I say to you*; as if to say: to all I said, Blessed are the poor, blessed the hungry, blessed those who weep, blessed the patient; but to you especially I say, *that hear*, as disciples, out of love and meekness, with both ears, that is, of the body and of the heart, and who do what you hear, or wish to do it; so that there may be weight in the word.

That hear: that is, understand, and wish to do what you understand,

Love your enemies. Here the Lord speaks to the perfect, and not only of this time, but also to the first perfect, whom he was instructing, namely the Apostles, who by the endurance of torments and the shedding of their

own blood were to found the Church. Some things, then, which are said here befit the first perfect; some also the imperfect; some the perfect of this time.

(fol. 167va) Hence there is to be noted here a certain distinction of the perfect. For there are some whom we call contemplatives, who, having put absolutely everything aside, follow naked the naked Christ; and the summit of their perfection is to have life in patience and death in desire. There are perfect of another kind, namely the greater prelates, who are not bound to have death in desire; rather they are bound to desire life for the salvation and progress of their subjects; and the summit of their perfection is to be ready to die, if a point of necessity arises, rather than that the faith of their subjects should be endangered. There are perfect of another kind, the lesser ones, priests and deacons, whose summit of perfection is the vow of continence. There are also perfect married people, whose summit of perfection is to keep for themselves what is necessary and to give away all superfluities.

It is to be noted again that in the law there was retaliation of benefits and retaliation of injuries. The Lord at the very outset excludes the retaliation of injuries; but, lest he seem wholly to dissolve the law, he keeps the retaliation of benefits, and teaches and commands to heap up benefits with increase. He commands also that benefits be returned for injuries, namely that, when provoked by injuries, we return benefits.

And that it may be understood what benefits are to be returned for what injuries, it is to be noted that injury is threefold: injury of heart, injury of mouth, injury of deed. Injury of deed is divided into injury to one's own body and injury to goods. Injury to goods is divided into injury to necessary goods and to superfluous goods.

Injury of heart is hatred. To this injury is owed love of heart and the showing of outward benefit; and this both by the perfect and by the imperfect, because both perfect and imperfect are bound to love the enemy in heart, nor ought one to desist from outward benefit on account of hatred of heart. See, you have it that he says some things here which befit the imperfect too.

Injury of mouth is detraction. To this the perfect man owes two things, namely prayer and action: for he ought to wish good to detractors and pray that they may desist from evil.

To injury to one's own body he owes patience without vengeance, as regards the first perfect, to whom this befits: "To him that striketh thee on the right cheek, offer also the other." The perfect of this time are not bound to offer the other, but to be ready; because neither is Christ read to have offered the other to the one who struck him. For these perfect of this time, vengeance for injuries to one's own body is also lawful; otherwise the Church would by no means permit this to the Templars and Hospitallers, who are religious men.

Over injury to superfluous goods no perfect man can bring any claim. Over injury to necessary goods, one must keep to the word of the Apostle, who says: "All things are lawful to me, but all things are not expedient." Since, then, no one today is more perfect than the Apostle, or equally perfect, it is lawful for all generally to reclaim their goods, but for some it is not expedient. So distinguish thus: for the lesser perfect, priests, married people, it is lawful to reclaim their goods, even before a judge, and it is expedient; yet not with strife or contention. For prelates it is lawful to reclaim their goods even before a judge, but it is not expedient; for they ought rather to be free for the instruction of their subjects, or for contemplation. For contemplatives it is lawful to reclaim their goods, but not before a judge, nor is it expedient for them. So the Chanter distinguishes, and well.

Luke 6:27 (continued)

Love your enemies: actively, that is, those who are hostile to you, not those to whom you are hostile. For as a friend is said both of one who loves and of one who is loved, so an enemy both of one who hates and of one who is hated. But properly a friend is one who loves and an enemy one who hates; and so it is taken here.

Enemies are to be loved, because they compel us to go to God; as Gregory says: “The evils which press upon us here compel us to go to God.” Again, because they make us go out from sin, and sometimes from the world. Exod. 12.e: “And the Egyptians pressed the people to go forth out of the land speedily.” Again, because they serve as a smith’s tools serve the smith’s vessels; for by their help they are formed. Hence Augustine: “What the file is to iron, the furnace to gold, the flail to grain, that tribulation is to the just man.” Again, as the server serves those at dinner; for he who inflicts injury or insult serves up the dishes of patience, or meekness. So Esau served Jacob. Gen. 25.c: “The elder shall serve the younger.” So fools serve the wise. Hence Prov. 11.d: “He that is a fool shall serve the wise.” Blessed Bernard: “What shall I say but that he serves me who shaves my head, or wipes my shoes, or waters my ground?” He shaves my head who takes away temporal things; he wipes my shoes who inflicts blows; he waters my ground who heaps on insults.

But because it is not enough to love in heart unless love be proved by the showing of work, therefore there follows:

Do good to them that hate you: by ministering the food of the mind, that is, teaching, or good instruction; by ministering also the necessities of the body. 1 John 3.d: “My little children, let us not love in word, nor in tongue, but in deed, and in truth.” For such love changes an enemy into a brother. Prov. 25.c: “If thy enemy be hungry, give him to eat: if he thirst, give him water to drink: for,” etc. What if you do good to an enemy? You have done more good to yourself than to him. By giving and receiving all enmity is quelled. Jerome on the Epistle to the Romans, 12: “Do not deny what God denies to no one, however blasphemous and impious he be, who maketh his sun to rise upon the good and bad, and raineth upon the grateful and the ungrateful. Let us give to all without distinction, not asking to whom, but why we give. For whoever dies in any necessity, he who can help, if he does not, kills him.”

The Lord has taught what is owed to injury of heart; next the Lord shows what is owed to injury of mouth, saying:

Luke 6:28

Bless: that is, wish good things, and give thanks,

Them that curse you: as David did Semei (2 Kings 16.b). Rom. 12.c: “Bless them that persecute you: bless, and curse not.” *(fol. 167vb)* 1 Cor. 4: “We are reviled, and we bless; we are persecuted, and we suffer it; we are blasphemed, and we entreat.” And this is what follows here:

And pray for them that calumniate you: that they may be converted and reconciled, that they may become brothers. Gregory: “He makes his prayers avail much who pours them out for his enemies.”

It could be objected: why is it not lawful to call down curses on enemies, when it was lawful for the prophets? For Elias is read to have called down a curse on the captain of fifty (3 Kings 1.b), saying: “If I be a man of God,” etc. Bede therefore resolves it in the Gloss, saying that they were not imprecations, since the Prophets are read to have prayed for their enemies, but predictions of things to come.

But because it belongs to the perfect not only to pray for their enemies, but to be ready for second and third and fourth and fifth injuries, he therefore adds:

Part 45: Luke 6:29–34

“Offer also the other cheek”; on going to law; “Give to every one that asketh thee”; the golden rule; “If you love them that love you, what thanks are to you?”; lending

Luke 6:29

And to him that striketh thee on the one cheek, etc., which is expounded in three ways. First thus: *to him that striketh thee on the one cheek*, that is, on any part of the body whatever; but the cheek is set down, which is the noblest part.

Offer also the other: that is, be ready to endure being struck on another. Hence Augustine: “Not only do not strike back, but if he wishes to strike the other, bear it patiently.” Expounded thus, this befits even the perfect of our time.

Second, by the cheek is understood the authority of Sacred Scripture; hence Samson is read to have slain the Philistines with the jawbone of an ass (Judg. 15.c). And according to this the sense is: *to him that striketh thee on the one cheek*, that is, who in disputing or answering has struck down one authority, set another before him.

Third, by the cheek, which is open to all and is the nobler part of the body, is understood open injury in a worthy matter. Hence the sense is: if someone reproaches you that you are a beghard or a papelard, or a fool because you gave up your prebends, or something of the kind, it is a blow on the cheek; and you, *offer him the other*, that is, be ready to suffer another injury for a like cause; so that if he reproaches you with being a papelard, you are ready to suffer again if he calls you a hypocrite or a madman. He who is such has peace with all. Hence Bede: “What is so wonderful as to offer the cheek to the one who strikes? Rather, every onslaught of the indignant is broken, anger is calmed, and through patience he who does the injury is provoked to penance.” And Rabanus: “Perfect peace is to wish for no vengeance.”

To this peace one ascends by six steps, which are touched on in the text here, but more fully in Matt. 5. The first is, in avenging oneself, not to return more. The second, to return less. The third, to return nothing. The fourth, to bear it with an even mind. The fifth, to return good for evil. The sixth, to be ready to endure every further injury and to give thanks for all. These are the six steps by which one ascends to the throne of Solomon (3 Kings 10.c).

Again, *to him that striketh thee on the cheek*, that is, who has done you injury in your presence, *offer also the other*, that is, be ready to endure another injury in your absence. So the Lord, Isa. 50.c: “I have not turned away my face from them that rebuked me,” etc. Lam. 3.d: “He shall give his cheek to him that striketh him, he shall be filled with reproaches.” Mich. 5.a: “With a rod they shall strike the cheek of the judge of Israel.” This exposition is taken from that place: “You suffer if a man strike you on the face” (2 Cor. 11.d). There the Gloss: “He is struck on the face to whom injury is done in his presence.”

Chrysostom: “He who strikes back fulfils the command of the law, not of Christ. But you say: He is worthy to be struck back. Yes; but you are not worthy to strike back, because you are the disciple of him who, when he was reviled, did not revile; when he suffered, he threatened not. If you tear out another’s eye, have you recovered your own? No; but with the member you have lost patience too. The devil procures wounds of bodies for the sake of wounds of souls. If you do not strike back, you seem indeed to have been conquered by a man, but you have conquered the devil.” There follows:

And him that taketh away, etc. Above, the Lord admonished the disciples to the patient bearing of hatreds, insults, blows; here he arms them for the patient bearing of injuries in goods, teaching them not only not to resist the one who does injury, but not to ask back what has been taken. It is lawful for the imperfect to reclaim their goods before a judge without contention and scandal; but for the perfect it is not lawful before a judge, though they can simply reclaim them, or denounce it to a superior. Hence on that text of 1 Cor. 6, “Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded?”, Augustine says: “From this it is plain that it is a sin to have a lawsuit against anyone.” The same: “For the perfect it is lawful to reclaim their goods simply, that is, without strife, without a lawsuit; but it is not fitting to bring a suit over it before a judge. But for the weak it is lawful to bring *(fol. 168ra)* a suit before a judge and to have a lawsuit against a

brother, but not contentiously or fraudulently.” Hence the verses: “It is expedient for the weak, it is lawful, without guile and without strife; for prelates it is lawful, not expedient for the anchorite. Not lawful, that through him things be sought at law.”

He gives, then, a counsel to all that they should not reclaim their goods at law, but a precept to the perfect, that is, to those who have professed perfection. For a lawsuit can never, or rarely, be ended without sin. Hence Chrysostom: “First, it is an unworthy thing that a faithful man should stand at law before the face of a secular judge. He who ought to have venerated you because of the dignity of the faith judges you because of the necessity of the world, and [judges] through the dignity of Christ for the business of the world. Every lawsuit is an irritation of the heart. Once you have entered into a lawsuit, you no longer think how the truth of the case may appear, but how you may come out the victor by any means. This God commands to those who love God more than the world. For he who esteems the gain of the soul great thinks the loss of a thing slight. It is hard to let a thing go, but it is harder to come out of a lawsuit without sin.”

But if this is a precept for religious, then they sin mortally by reclaiming their goods. They say to this that they do not reclaim their own goods but the goods of the poor. But if it is not lawful to reclaim one’s own, how is it lawful to reclaim another’s? Again, they say that they can reclaim their goods before an ecclesiastical judge, but not before a secular one. But who is a secular judge? Is it he who judges secular things? They say that this is not a precept except for those who have bound themselves to it by vow. But to what purpose is a precept added to a vow? They say that it was a precept then, but as the malice of the world grew, it was permitted to reclaim one’s goods. But who could dispense against the precept of Christ? They say that if it were not lawful to reclaim one’s goods, every religious house would lose all its goods. It is better to lose goods than obedience and truth. They say: so every religious life would perish. On the contrary, otherwise it is not kept.

Lawsuits are to be fled: first, for the sake of honour. Prov. 20.a: “It is an honour for a man to separate himself from quarrels.” Second, for the preserving of peace. 1 Cor. 6.b: “Already indeed there is plainly a fault among you, that you have lawsuits.” There the Gloss: “To go to law is a sin, since there ought to be peace.” Third, for the avoiding of wranglings. Gen. 13.b: “Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen.” Prov. 17.b: “An evil man always seeketh quarrels.” Fourth, for the avoiding of scandal. Matt. 18.a: “Woe to the world because of scandals.” There the Gloss: “As far as you can without sin, you ought to avoid your neighbour’s scandal.” Fifth, because of the malignity of advocates, of whom Sidonius says: “These are they who, when engaged, delay cases; when passed over, hinder them; when admonished, are disdainful; when asked, forget; when enriched, scorn.” Sixth, because to go to law is the work of demons and makes men like demons, as Augustine says. He says, then:

And him that taketh away from thee thy cloak, forbid not to take thy coat also: by resisting, or by your own authority; as neither did the Lord forbid it in his Passion. By the garment of the body is meant every temporal thing, for whose taking away one ought not to fight or go to law, but to endure. Matt. 5.f: “And if a man will contend with thee in judgement, and take away thy coat, let go thy cloak also unto him.” But the garment of the soul is the virtues; of which Eccles. 9.b: “At all times let thy garments be white.” For the taking away of a garment of this kind one must fight even unto death. Ecclus. 4.d: “Even unto death fight for justice, and God will overthrow thy enemies for thee.” But because charity is not only patient in enduring losses but kind in sharing its goods, he therefore adds:

Luke 6:30

Give to every one that asketh thee: hand, tongue, heart. Hand, by giving; below, 11.f: “Give alms,” etc. By forgiving; below, in the same, f: “Forgive,” etc. By lending; Deut. 23.d: “Thou shalt lend to thy brother that which he wanteth, without usury.” Tongue, by praying (James, last chapter, d). By teaching; Jerome: “This is not understood only of alms, because even the rich cannot always give, but of the money that never fails, that

is, wisdom, which you retain the more the more you give it to those who ask for God's sake." By correcting; Ecclus. 19.c: "Reprove a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more." Heart, by loving (Lev. 19.c). By suffering with; Job 30.d: "I wept heretofore for him that was afflicted, and my soul had compassion on the poor." There Gregory: "He who bestows his goods gives *(fol. 168rb)* what is outside himself; but he who bestows weeping is seen to give something of himself." By rejoicing with; Rom. 12.d: "Rejoice with them that rejoice." Prov. 4.a: "My son, give me thy heart."

And of him that taketh away thy goods: that is, what are said to be yours, as house, land, money and the like,

Ask them not again: with strife or scandal. But if you consider truly, nothing is yours but sin. The natural goods and the gratuitous and the temporal which you have are God's, who entrusted them to you. 1 Cor. 4.b: "What hast thou that thou hast not received?" 1 Tim. 6.b: "For we brought nothing," etc. If anything, then, is yours, it is sin. Hence religious call nothing "mine" except sin. Osee 13.c: "Destruction is thy own, O Israel." *Of him*, then, *that taketh away thy goods*, that is, the confessor, or the preacher, or Christ, who takes them away by admonishing, asking, teaching, forgiving, *ask them not again* by sinning again. Ecclus. 5.b: "Add not sin upon sin."

Note that there is persecution from the heart, namely hatred, to which is opposed *Love*. Again, persecution from the mouth, namely insult, to which is opposed *Bless*. Again, there is persecution in the body, to which is opposed *Ask them not again*. There follows:

Luke 6:31

And as you would, etc. The Lord, having excluded the retaliation of injuries, as has been said, lest he seem wholly to dissolve the law, keeps the retaliation of benefits, and with increase. For he commands not simply that benefits be returned, but that they be heaped up. Hence he does not say "as men do to you," but *as you would that men should do to you*; as if to say: return benefits with increase; for each would wish better to be done to him than is done. He says, then:

And as you would: with a reasonable or deliberate will, so that every objection may cease,

That men should do to you: to whom a return can be made. For we wish many things to be done to us by God and by the Angels which we cannot do to them. Therefore he says well, *as you would that men should do to you*, not God or the Angels; to whom, however, a return is made by the affection of charity alone.

Do you also to them in like manner: in place and time. Luke embraces two precepts of the natural law in saying *as you would*, etc. One affirmative, Matt. 7.b: "All things therefore whatsoever you would," etc. The other negative, Tob. 4.c: "See thou never do to another what thou wouldst hate to have done to thee by another." This double rule God gave in Paradise to his monks, that is, to the Angels and to men, and he wills that it be kept by all; nor is anyone absolved from these rules. Hence all men are regulars, nor will anyone enter Paradise except he who has kept this rule, that is, who has not acted against it. I say this because of little children, who cannot yet keep it, but are said to keep it because they do not act against it. Seneca: "Expect from another what you have done to another." There follows:

Luke 6:32–33

And if you love them that, that is, because, *love you, what thanks are to you?* None, because this is natural. Hence Bede: "To love one who loves is of nature; but to love one who does not love, by kindness, so as to compel him to love, belongs to the perfection of Christ." And this the Lord teaches here when he says: *Love your enemies, do good, lend*. This Solomon also teaches, Prov. 25.c: "If thy enemy be hungry," etc. And yet it is good to love those who love. Prov. 8.b: "I love them that love me." But surely the Lord loves more than he is loved. 1 John 4.b: "In this is charity: not as though we had loved God, but because he hath first loved us." I say that there is no thanks *if you love them that love you*.

For sinners also: publicans, heathens, *love those that love them*: nature leading.

And if you do good to them who, that is, because they, *do good to you, what thanks are to you? for sinners also do this*. Chrysostom: “Let us, then, speak of God. If God hears and helps only the just and his friends, what praise of goodness does he deserve? Do not wicked men also,” etc.

Luke 6:34

And if you lend, etc. This the Lord says of lending. For there are two kinds of benefit: either when we kindly give what we give, or when we lend to one who will make a return. He says, then:

And if you lend to them of whom you hope to receive: that is, for this alone, that you hope to receive, not giving for God’s sake,

What thanks are to you? for sinners also lend to sinners, for to receive as much. Deut. 15.b: “Thou shalt not harden thy heart, nor close thy hand, but shalt open it to the poor, and shalt lend him that which *(fol. 168va)* thou perceivest he hath need of.” And further: “Neither shalt thou do any thing craftily in relieving his necessities.” And further: “I command thee to open thy hand to the needy.” Deut. 23.d: “Thou shalt lend to thy brother without usury that which he wanteth: that the Lord thy God may bless thee in all thy works.”

But, etc. After he has refuted love and benefit and the lending of sinners as fruitless—those who love and do good with nature alone, or covetousness, leading—he now shows how this ought to be done fruitfully by the faithful, saying:

Part 46: Luke 6:35–38a

“Lend, hoping for nothing thereby”; why usury is forbidden; “Be ye merciful, as your Father also is merciful”; “Judge not”; “Forgive, and you shall be forgiven”; “Give, and it shall be given to you”

Luke 6:35

But love your enemies. Ecclus. 10.a: “Remember not any injury done thee by thy neighbour, and do thou nothing by deeds of injury.” Rom. 12.d: “To no man rendering evil for evil,” etc. Prov. 25.c: “If thy enemy be hungry,” etc. Lev. 19.d: “Seek not revenge, nor be mindful of the injury of thy citizens.” Chrysostom: “Hatred is a spirit of darkness, and wherever it settles, it soils the beauty of holiness.” And further on: “If you consider how the devil fulfils his will through his ministry, you will not only not be angry, but you will even pity him.” Again Chrysostom: “God does not wish to be the friend of the faithful as long as they are enemies.” Chrysostom: “If the teacher is mindful of an injury, the whole state of the Church is undone.” Again Chrysostom: “He commanded all things to all in general, but especially to priests. For there are some commands which are imposed especially on priests.”

And do good: expound as above.

And lend: nothing temporal,

Hoping for nothing thereby: beyond the principal, from man; but from God, for whose sake it is done, if the loan is a good one, a reward ought to be hoped for. Ecclus. 29.a: “Lend to thy neighbour in the time of his need.” Prov. 19.c: “He that hath mercy on the poor, lendeth to the Lord.” Again, Prov. 33.a: “The borrower is servant to him that lendeth.” Therefore he who has mercy on the poor makes God his servant.

Usury is forbidden: first, because it empties out charity, whose part it is to share all things. Cor. 13.b: “Charity seeketh not her own.” Second, because it makes Christ a liar and his Apostle a liar. Each said that the grain does not bear fruit unless it first dies: Christ, John 12.d; the Apostle, 1 Cor. 15.e. But usury multiplies the grain and the penny without any death intervening. Third, because against nature it changes species, making gold out of silver, wheat out of oats. Fourth, because it sells time, which is in the power of

God alone. For if it was said to the disciples, “It is not for you to know the times, which the Father hath put in his own power” (Acts 1.a), much more strongly is it said to usurers: It is not for you to sell the times which the Father hath put in his own power. Fifth, because usury keeps no feast, since usury is always at work, on feast days as on working days, by night as by day. Hence Gen. 8.d: “Cold and heat, summer and winter, night and day, shall not cease.”

One sins in the matter of lending in three ways. First, when it is not done to one in need. Neh. 5.a: “Now there was a great cry of the people, and of their wives against their brethren the Jews. And there were some that said: Our sons and our daughters are very many: let us take up corn for the price of them, and let us eat and live. And others said: Let us borrow money,” etc. And it follows there that this greatly displeased Nehemias. Second, when it is demanded back from one in need, when he cannot repay without hardship. Isa. 58.a: “You exact of all your debtors.” There the Gloss: “He who demands back from one who has nothing does violence to God.” Neh. 5.b: “I and my brethren, and my servants have lent money and corn to many: let us all agree not to ask it again, let us forgive the debt that is owing to us.” Exod. 22.d: “If thou take of thy neighbour a garment in pledge, thou shalt give it him again before the sun go down,” etc. Third, when a cheap or useless thing is lent in place of a good one. Amos 8.a: “Hear this, you that crush the poor, and make the needy of the land to fail, saying: When will the month be over, and we shall sell our wares: and the sabbath, and we shall open the corn: that we may lessen the measure, and increase the sicle, and may convey in deceitful balances, that we may possess the needy for money, and the poor for a pair of shoes, and may sell the refuse of the corn?”

And your reward shall be great in heaven. The Gloss of Bede: “For whether a man returns what you lent, God too will return it, at whose command you did it; or whether he”—supply, the man—“does not return it, your inheritance will be for ever.” Ecclus. 12.a: “Do good to the just, *(fol. 168vb)* and thou shalt find great recompense: and if not of him, assuredly of the Lord.” Eccles. 11.a: “Cast thy bread upon the running waters: for after a long time thou shalt find it again.”

And you shall be the sons of the Highest: by adoption. 1 Thess. 5.a: “For all you are the children of light,” etc. Again, sons by imitation. Eph. 5.a: “Be ye therefore followers of God, as most dear children.” Again, by adoption to the eternal inheritance. Rom. 8.c: “We are the sons of God. And if sons, heirs also; heirs indeed of God, and joint heirs with Christ.” That mercy makes one a son of God, Ecclus. 4.b: “Be merciful to the fatherless as a father... and thou shalt be as the obedient son of the most High.”

For he is kind: because he waits patiently for sinners to repent, so that they may become his sons, and receives them mercifully to pardon when they return. Hence Rom. 2.a: “Or despisest thou the riches of his goodness, and patience, and longsuffering? Knowest thou not, that the benignity of God leadeth thee to penance?” Again:

Kind: that is, generous. Which is plain from five things. First, because he gives to all who are willing to receive. Matt. 5.g: “Who maketh his sun to rise upon the good and bad.” Hence there follows here:

To the unthankful and to the evil: and he rains upon them. Chrysostom: “He grants carnal benefits to the worthy and the unworthy, not spiritual grace.” An argument: loaves, not churches. Chrysostom: “He is truly merciful who has mercy on his enemies.” So God rains upon the ungrateful. Rom. 5.b: “When we were enemies, we were reconciled to God by the death of his Son.” Acts 17.f: “He giveth to all life, and breath.” Second, he is known to be kind from this, that he gives to all abundantly. James 1.a: “Who giveth to all men abundantly, and upbraideth not.” Matt. 25.b: “He gave to every one according to his proper ability.” Third, because he asks others to ask, since he wishes to give. Matt. 7.a: “Ask, and you shall receive.” Ps.: “Open thy mouth wide, and I will fill it.” Fourth, because he gives more than is asked. 3 Kings 3.b: to Solomon, who asked for wisdom alone, he gave riches too. And above, 1.a: to Zachary, who asked for peace for the people, he gave a son too. Zach. 10.a: “Ask ye of the Lord rain in the latter season, and the Lord will make snows,

and will give them showers of rain." Fifth, because he gives freely, without hope of repayment. Job 35.b: "If thou do justly, what shalt thou give him, or what shall he receive of thy hand?" There follows:

Luke 6:36

Be ye therefore merciful, as your Father also, etc. He does not say, Be powerful like the Father, or knowing like the Son—for this would be heard gladly—but merciful, like the Holy Spirit. Matt. 9.b: "I will have mercy and not sacrifice." Mercy releases sins. Prov. 16.a: "By mercy and truth iniquity is redeemed." Again, mercy prepares a place for each in heaven, as it were a portress. Ecclus. 16.b: "All mercy shall make a place for every man according to the merit of his works." Ambrose: "The things a man cannot take with him are not his. Mercy alone is the companion of the dead."

He says, then: *Be ye therefore merciful, as your Father also is merciful*: who is merciful in waiting. Wisd. 11.d: "Overlooking the sins of men," etc. Isa. 5.d: "I looked that it should bring forth," etc. Again, in receiving: below, 15.a: "And when he was yet a great way off, his father saw him... and running to him fell upon his neck." Again, in forgiving: below, 7.f: "And whereas they had not wherewith to pay, he forgave them both." Again, in calling back: Isa. 30.e: "And thy ears shall hear the word of one admonishing thee behind thy back." Again, in giving: Ps.: "The merciful and gracious Lord... hath given food to them that fear him." Again, in punishing and rewarding, because he punishes short of desert and rewards beyond it. Isa. 61.b: "To proclaim the acceptable year of the Lord, and the day of vengeance of our God."

Be ye therefore merciful, you too, in waiting for your debtors. Matt. 18.d: "Thou wicked servant... shouldst not thou then have had compassion also on thy fellow servant," that is, waited? Again, in forgiving. Matt. 6.b: "Forgive, and you shall be forgiven"; and the same is added here. Again, be merciful by visiting the sick, not only in body but also in faith. Rom. 14.a: "Him that is weak in faith, take unto you," into your care, but with the medicine-boxes of Sacred Scripture. Again, be merciful by quenching the hunger of lust and the thirst of avarice. Prov. 25.c: "If thy enemy be hungry," etc. Again, by redeeming from the slavery of anger. Eph. 4.f: "Let not the sun go down upon your anger." Job 37.c: "Let not therefore anger overcome thee." Again, by clothing the naked against the cold of sadness. Job 31.b: "If I have despised him that was perishing for want of clothing, and the poor man that had no covering: if his sides have not *(fol. 169ra)* blessed me, and if he were not warmed with the fleece of my sheep." Again, by gathering into the lodging of the heart, against the scattering of envy. Isa. 58.c: "Bring the needy and the harbourless into thy house." Again, by burying the dead, against the pomp of pride. Isa. 32.a: "And a man shall be as when one hideth himself from the wind, and hideth himself from a storm." These are the seven parts of mercy, against the seven general vices. Verse: "I visit, give drink, feed, redeem, clothe, take in, bury."

Again, be merciful to yourselves by ceasing from sins. Ecclus. 30.d: "Have pity on thy own soul, pleasing God." Prov. 11.c: "A merciful man doth good to his own soul." Ecclus. 14.a: "He that is evil to himself," etc. I do not believe a preacher who has mercy on me, who does not have mercy on himself. But because mercy can be as much in judging as in the bountifulness of benefits, there is therefore added:

Luke 6:37

Judge not. Bede: even some open things without mercy. James c: "Judgement without mercy," etc.

And you shall not be judged: by God. The Gloss of Bede: "There are some things middling and uncertain, with what mind they are done, because they can be done both well and ill. Nor do we know what sort of man he will be in the future who now appears wicked; to despair of his correction and to rebuke him as an outcast is rash." According to this Gloss the sense is: *Judge not*, that is, do not pronounce a definitive sentence on uncertain things; do not rashly define doubtful things. For of open evils, which cannot be done with a good mind, we are permitted to judge, and yet this with mercy, as Bede intimates in the interlinear Gloss. Chrysostom: "He who does not judge his neighbour for the sin which he committed against him, him God

too does not judge for the sin which he committed against God." And further on: "But we forgive when asked, and God forgives before he is asked. The earth was commanded to serve, and not to judge; and you are earth." Gen. 3.d: "Dust thou art, and into dust thou shalt return." The detractor is unmerciful, who judges and bites the unwary, even the dead, like the hyena that violates the tomb.

Note, then, that not every judgement is forbidden here, but a certain kind. For there is the judgement of discretion; 1 Cor. 11.g: "If we would judge ourselves," etc. Again, there is the judgement of comparison; Matt. 12.d: "The queen of the south shall rise in judgement with this generation, and shall condemn it." Again, there is the judgement of approval; Matt. 19.d: "You also shall sit on seats," etc. Again, there is the judgement of certainty and definition, which belongs to prelates; Ps. 57: "Judge right things, ye sons of men." These judgements are allowed.

Again, there is the judgement of suspicion, and this is twofold. One, which comes from inborn frailty, without consent of reason; and this is a human temptation, of which it is said in 1 Cor. 10.c: "Let no temptation take hold on you, but such as is human." The other is with consent, of which Rom. 14.a: "Who art thou that judgest another man's servant?"

Again, there is the judgement of rashness, and this is manifold. One kind is usurping, as when he who is not a judge judges. On this see the Gloss on Matt. 7: "Judgement is rash when those to whom it does not pertain judge." Another is pernicious; of which Jerome on Matt. 7: "Many, overtaken by greater faults, prefer to blame lighter ones in a brother rather than amend them." Another is superstitious, which can be called countercharging, as when a miser judges another miser by condemning him; of which Rom. 2.a: "Wherein thou judgest another, thou condemnest thyself." There the Gloss: "Because you do not keep yourself from the things for which you rebuke others." Another is headlong, as when, without observing the order of law, the defining sentence is rushed; as David, who adjudged the possession of Miphiboseth to Siba (2 Kings 19.e). All these are evil and to be avoided.

Condemn not: that is, do not judge worthy of damnation. And it is an exposition of what precedes. For human judgement is often deceived in these things; for he who today is wicked can suddenly be visited by God. Ecclus. 11.c: "It is easy in the eyes of God on a sudden to make the poor man rich." Again, Ecclus. 18.d: "From the morning until the evening the time shall be changed, and all these are speedy in the eyes of God."

And you shall not be condemned: by God. He too condemns another who kills him by example; and this is the malice of bad examples. And as he sins who condemns good things or good men, so does he who *(fol. 169rb)* justifies evil things or evil men. Prov. 17.c: "He that justifieth the wicked, and he that condemneth the just, both are abominable before God." Isa. 5.e: "Woe to you that call evil good, and good evil."

Forgive, and you shall be forgiven. Forgive the injuries done to you, and your sin shall be forgiven you by God, to whom you have often done injuries. Ecclus. 28.a: "Man to man reserveth anger, and doth he seek remedy of God? He hath no mercy on a man like himself, and doth he entreat for his own sins?... Forgive thy neighbour if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest." Again, release the imprisoned free, and the sin for which you are imprisoned shall be released to you. Isa. 58.b: "Let them that are broken go free, and break asunder every burden." Again, give up superfluous prebends, and your sin shall be forgiven you. Again, forgive the debts owed to you, and what you owe to God shall be forgiven you by him. Matt. 6.b: "Forgive us our debts," etc.

Luke 6:38

Give: temporal things to the poor,

And it shall be given to you: eternal life by God, through the prayer of the poor, whose it is; below, 16.c: "Make unto you friends," etc. This is a good exchange. Sometimes too, together with eternal life, temporal abundance will be given, when it is expedient. Prov. 3.b: "Honour the Lord with the first of all thy fruits; and

thy barns shall be filled with abundance.” Again, 11.d: “He that inebriateth, shall be inebriated also himself.” Matt. 10.b: “Freely have you received, freely give.” These are two inseparable companions. Hence in abbeys where “Give” has been cast out, “it shall be given to you” would not remain. Augustine: “Christ says to you: Give to me; I have given to you. You have had me as a giver; have me as a debtor; have me also as a borrower.” For “he that hath mercy on the poor, lendeth to the Lord” (Prov. 19.c). There follows:

Part 47: Luke 6:38b–43

“Good measure, pressed down, shaken together and running over”; “Can the blind lead the blind?”; “The disciple is not above his master”; the mote and the beam; “There is no good tree that bringeth forth evil fruit”

Luke 6:38

Good measure, etc. This can be connected to several of the things said above, or to those set down just before. In the first way thus: as if to say, love your enemies, and judge not, and forgive your debtors, because they

Shall give: that is, will be the cause why the Lord will give *into your bosom good measure*, etc. Chrysostom: “Measure running over is given to him who does not judge at all; shaken together to him who judges indeed, but does not condemn; good to him who condemns, but forgives. For as the measure running over is greater than the shaken, and the shaken than the good, so he is greater who does not judge at all.” To what is set down just before it is connected thus: so I said, *Give* to the poor, namely,

Good measure: that is, lawful and large. For there are small measures in a city which, because of their smallness, are unlawful. Again *good*, because of a good and useful thing. Ps. 102: “Who satisfieth thy desire with good things.”

And pressed down: that is, full. Every word has weight. For a measure could be lawful and half full; on this account he sets down both, *good* and *pressed down*, that is, well filled. For a measure is pressed down when the grain in the bushel is pressed down with the hands. And what is more:

And shaken together: that is, trodden, or shaken. This is usually done when the bushel is shaken this way and that.

And running over: that is, not levelled off, but heaped. And by these words the fullness of the reward is expressed.

Shall they give: the poor, namely, to whom you gave alms. Bede: that is, they will be the cause that God gives, because they were the occasion of meriting. *Shall they give*, I say,

Into your bosom: into the bosom not of the tunic but of the soul. The bosom of the soul is the intellect, which will be filled with the glory of open vision, and the affection, which will be filled with the gladness of perfect delight.

Seven things are noted here about the reward. The first is the discretion of the one who rewards, which is noted by *measure*. The second is his faithfulness, noted by *good*. The third is his truth, noted by *pressed down*. The fourth, charity, noted by *shaken together*. The fifth, bounty, noted by *running over*. The sixth, liberality, noted by *shall they give*. The seventh, the usefulness of the reward, noted by *your bosom*. Again, by the bosom it is noted that that reward is now hidden. Isa. 64.b: “The eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee,” etc. Again, security is noted: for a thing held in the bosom is safe. Isa. 32.d: “And my people shall sit,” etc. Again, just retribution: for he who hides alms in the bosom of the poor, it is just that God hide his alms in that man’s bosom. Ecclus. 29.c: “Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.”

For with the same measure. This, as Bede says, can be taken generally of all things that are done with mind, hand, tongue, because God renders according to the works of each (Rom. 2.a).

(fol. 169va) That you shall mete withal: in good and in evil,

It shall be measured to you again. For the quantity of the reward will answer to the quantity of the merit, in kind, that is, great reward to great merit and small to small. Isa. 3.b: “Say to the just man that it is well,” etc. Isa. 27.b: “In measure against measure.” Apoc. 28.b: “As much as she hath glorified herself,” etc. There follows:

Luke 6:39

And he spoke also, etc. Here the Lord speaks against the Scribes and Pharisees, as is plain from Matt. 15.b, where the disciples said to the Lord: “Dost thou know that the Pharisees, when they heard this word, were scandalized?” And the Lord said: “Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.” Against them he said this above: *Judge not*, etc. For they were hypocrites, judging all others and wishing to be leaders of others, though they were blind. Just as now too many wish to be leaders and prelates of others who do not see themselves, because they are blind and ignorant. Against them Chrysostom says: “If to have a blind leader is dangerous for a blind man, much more is it to wish to be a leader to another.”

Note, then, that the Lord had just said, *Judge not*, etc., and *Condemn not*, etc.; then he added, *Forgive, and you shall be forgiven*; and afterwards he added, *Give, and it shall be given to you*. To prove these things he brings in two similitudes. The first similitude, of the blind man’s leading, pertains to the two last, namely the forgiving of injuries and the giving of benefits. The second looks to what the Lord had said: *Judge not*, etc. And though these two similitudes pertain generally to all, yet they especially befit prelates, who are the teachers and leaders of the flocks, who ought to give guidance to blind subjects. Hence the forgiving of injuries and the giving of benefits befit them especially; otherwise they cannot lead blind subjects by word and example; rather, they are blind with them. For if a subject injures a prelate, or denies benefits to one who asks, he is blind; but if the prelate does not forgive him the injuries, or also denies benefits to one who asks, he is now blind with him and is an occasion of error to him. For subjects look to the life of prelates and easily conform themselves to them in their errors, because the error of a wise man is easily drawn into an example. He says, then:

And he spoke also, etc.: Bede: [a similitude] by which he invites to the giving of alms and to the forgiving of injury. And understand this generally of all, but especially of prelates, as will be plain.

Can the blind, etc. The Gloss of Bede: “If anger has blinded you against a violent man or violence, if you are avaricious toward one who asks, can you, your mind being vitiated, cure his vice? Not only he who did you the injury, but you too, who do not know how to bear it, will be guilty.” And the sense is: if one of your subjects has exasperated you by violence, and anger has so blinded the eye of your mind that you do not forgive him the injuries; again, if you have denied benefits to one who asks; can you, since you are blind, give light? But as he is, so you too will be guilty, that is, blind; hence you will not be able to give guidance either. But if his wickedness finds you calm, that is, gentle in bearing injuries, he will be enlightened to penance by your example, and you will have a crown from it. Again:

Can the blind, etc. The Gloss: “Can a fool teach a fool?”; as if to say: no. From this very fact, that this word “teach” is placed in the Gloss, it is plain that the similitude especially befits teachers.

Do they not both fall into the ditch?: that is, into perdition; as if to say: yes. Isa. 24.c: “Fear, and the pit, and the snare are upon thee, O thou inhabitant of the earth.” Now indeed there are many blind leaders of the blind who are set in prelacies. Num. 24.a: “The man hath said, whose eye is stopped up.” In 2 Kings 5.a it is read that the Jebusites set the blind and the lame on the walls of Jerusalem in contempt of David. So many, for the

defence of the Church, make prelates blind in knowledge and lame in virtue, who neither know nor are able. Hence Isa. 56.d: “His watchmen are all blind, they are all ignorant: dumb dogs not able to bark.” But what *(fol. 169vb)* did the Jebusites say to David (2 Kings 5.a)? “Thou shalt not come in hither unless thou take away the blind and the lame.” And this is true, because Christ will not fully possess the Church until he has taken away the blind and the lame from upon her walls. How, then, or what sort of watchman will a blind man be, and what sort of leader a lame man? Gregory: “While the shepherd walks over the precipices of vices, it is necessary that the flock be led over the cliff.” There follows:

Luke 6:40

The disciple is not above his master. As if a blind prelate gives guidance to a blind subject, both fall, because a blind prelate is an occasion of ruin to a blind subject. *For* the disciple *is not*, that is, is not accustomed to be,

Above his master: that is, his prelate. For it seems to the subject that it is enough for him if he imitates his prelate.

But every one shall be perfect, etc.: that is, the prelate. And so this can be read, and thus it will belong to the preceding similitude, although this is not found [there]; yet from the Gloss one reads it on its own in this way:

The disciple is not: namely the Apostle, or any other man.

And the sense is, as if to say: if Christ patiently bore injuries and forgives them, let not the Apostles or others disdain to bear them patiently and forgive them. Chrysostom: “Disciple and servant are not said according to the nature of men.”

But every one shall be perfect, etc. Matt. 23.a: “One is your master.” John 15.c: “The servant is not greater than his master.” Matt. 5.g: “Be you therefore perfect, as also your heavenly Father is perfect.”

Luke 6:41–42

And why seest thou, etc. The fifth part; and this similitude looks to what was first proposed, namely: *Judge not*, etc. He says, then:

And why seest thou the mote: that is, something lighter,

In thy brother’s eye: as if to say: why do you have an eye open to judge others’ crimes and closed to judging your own greater ones? Hence there follows:

But the beam: that is, a graver crime,

That is in thy own eye: that is, in your intention, *thou considerest not*. Isa. 23.a: “Be thou ashamed, O Sidon,” etc.

So this is expounded according to what was first expounded: *Judge not*, etc., that is, do not pronounce a definitive sentence on uncertain things, or do not rashly define doubtful things. But more properly this is expounded here of the rash rebuking of subjects. For there are some who rebuke subjects too severely and exasperate them, but do not chasten them. These are not kindly correctors, but bitter rebukers; and this from hatred, or envy, or pretence. But though this befits in general prelates who are of this kind, namely who rebuke their subjects too severely, yet it especially befits hypocrites, who are accustomed to rebuke others harshly, lest they themselves seem notable for anything. These are they who do not see the beam in their own eye, but see the mote in another’s; that is, they do not consider grave things in themselves, and for light things they exasperate others. And this is not surprising, because they have a blinded eye, while those whom they rebuke have a troubled one. For a beam, or staff, that is, grave sin, blinds the eye; a mote, that is, light sin, troubles the eye but does not blind it. Against these, then, the Lord inveighs, saying:

And why seest thou the mote, etc.; as if to say: you who have a blinded eye, how do you see the mote of him who has only a troubled one? Chrysostom: “A layman, even if he has committed a great sin, it is a mote compared with the sin of priests.” Rom. 2.d: “Thou therefore that teachest another, teachest not thyself.” Prov. 28.a: “A poor man that oppresseth the poor, is like a violent shower which causeth a famine.” Chrysostom: “If you rebuked in truth, in order to save, you would first save yourself. Can you be more benevolent to another than to yourself?” Ecclus. 14.a: “He that is evil to himself, to whom will he be good?”

Again Chrysostom: “How do you see such small things in others’ eyes and pass over such great ones in your own? If you love yourself more than your neighbour, why do you take care of him and not first of yourself? But if you despise yourself, it is manifest that it is not care when you judge another; as a dropsical man reproves one whose finger swells, unmindful of his own belly. If it is evil not to see one’s own sins, it is a double and triple evil to judge others. The Lord does not forbid correcting and rebuking, but judging others while despising one’s own: this sin is graver than a beam.”

Again Hilary: “Scarcely is anyone found free of this vice, because each, favouring his own vices, easily rebukes those of others; and, bearing others’ faults more heavily than *(fol. 170ra)* his own, he assumes the authority of rebuking without the example of his own amendment.”

Or how canst thou say, etc. Bede: “You cannot amend the lesser thing in your brother, such as anger, until you have driven the greater, such as hatred or envy, from your heart.” Hatred and envy are darkness, which make the eye blinded. Gregory: “He is a wicked and unskilled physician who seeks to heal others and does not know his own wound.” Chrysostom: “Every priest, if he wishes to teach the people, let him first teach himself.” And therefore there follows:

Hypocrite, etc. Here the Lord teaches the order of cleansing others: first cleanse yourself, afterwards cleanse others; otherwise you do not cleanse, but defile. John 8.a: “He that is without sin among you, let him first cast a stone at her.” 2 Kings 7.a, according to another translation: “Thou shalt not build me a house, because thou art a man of blood.” There the Gloss: “Hands that hold mud cannot wipe away filth.” Ecclus. 34.a: “What can be made clean by the unclean?”; as if to say: nothing. Therefore it is said in 1 Macc. 4.e: “And Judas chose priests without blemish, whose will was set upon the law of the Lord: and they cleansed the holies.” He says, then: *Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother’s eye*. Bede: “He is not first a teacher fit to heal others who has not yet healed himself.” Above, 4.d: “Physician, heal thyself.” Yet he can rebuke by virtue of his office, but not fittingly, as far as he himself is concerned by merit. There follows:

Luke 6:43

For there is no good tree, etc. Because the Scribes and Pharisees, as hypocrites, outwardly showed holiness to men, but inwardly were full of guile and avarice and iniquity, the Lord therefore compares them to a tree, which is known not by its leaves but by its fruits, what sort it is. For commonly both a good tree and a bad one have leaves; so good words and well-composed ones, and also certain outward works, such as fasting, prayer, habit, lowliness and the like, both good and bad men have; hence they cannot be distinguished by these.

But Augustine teaches that hypocrites, who seem good outwardly but are inwardly bad, are known chiefly by three things. The first is the oppression of the good, whom they oppress either by persecuting them in deeds or by detracting from them in words; for all hypocrites are detractors. The second is the easy rebuking of others, which they do so that they may seem to have zeal. The third, impatience in adversities. As above: for all are moved and offended at insults spoken to them, because they seek glory; therefore they grieve at insult. Jerome: “Do not seek glory, and you will not grieve when you are without glory. He who does not desire praise does not feel insults either. Do not think yourself good because you are proclaimed good.” Seneca: “If you are he whom many take you to be, let them look upon good things within.”

Note also that on Matthew it is found that the good or bad tree is the man himself; but here it is found that it is the will. But it is not contrary: for this is attributed to the will by way of cause, because it is the cause why a man's work is called good or bad, or the man himself is called a good or bad tree. He says, then:

For there is no good tree: that is, will,

That bringeth forth, etc.: that is, evil works. The tree, then, is called the will; nonetheless the man himself can also be called so. Hence in Greek he is called *anthropos*, that is, an inverted tree, because he has his roots above, that is, the hairs on his head, that is, his thoughts in heaven, or in God. Jer. 17.b: "Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture." The roots are the thoughts and affections, which are not seen; the waters are the streams of grace and teaching; the moisture, devotion; the leaves are words; the bark, the outward habit; the flowers, fame and reputation; the fruits are works; the ground of planting, the Church.

Nor an evil tree that bringeth forth good fruit: supply, *is*. In Matthew: "An evil tree cannot bring forth good fruit"; understand: remaining evil. As Augustine shows by a likeness from snow, saying that it cannot be warmed, namely while remaining snow; for once it is warmed it is already water.

Luke 6:44

For every tree, etc. This, as is said in the Gloss, is to be understood of manifest things. For what was said before, *There is no good tree*, etc., is understood both of hidden and of manifest things; but this, *For every tree*, etc., *(fol. 170rb)* is understood only of manifest things. For evil trees are known from manifest fruits, not hidden ones. Nor are they known only from their fruits, but also from the bark, from the leaves, from the flower, and most of all from the fruit. So too a man is known from the bark, that is, from outward bearing and habit. Ecclus. 19.d: "A man is known by his look, and a wise man, when thou meetest him, is known by his countenance. The attire of the body, and the laughter of the teeth, and the gait of the man, shew what he is." Bernard: "Men are accustomed to say: Does God care about clothes, and not rather about morals? Or perhaps this form of clothing is an indication of deformity of morals, or of vices." Augustine in the book *On Holy Virginity*: "Let not your face give you away, nor wandering eyes, nor an unbridled tongue, nor wanton laughter, nor shining garments, nor a swelling or loose gait." 4 Kings 1.b: "What manner of man is he who came up to meet you, and spoke these words? But they said: A hairy man with a girdle of leather about his loins. And he said: It is Elias the Thesbite." See how the king knew him by his bark.

Again, he is known by the leaves, that is, by his words. Matt. 26.g: "Thou also art a Galilean... for even thy speech doth discover thee." Judg. 12.b: "Art thou an Ephraite? If he said: I am not: they asked him: Say then, Seboleth, which is interpreted, an ear of corn. But he answered, Cheboleth," etc. John 3.d: "He that is of the earth, of the earth he speaketh."

Again, he is known by the flower, that is, by fame and reputation, which indeed are not to be despised. Augustine: "He is cruel who neglects his reputation." 2 Cor. 2.d: "For we are the good odour of Christ unto God, in them that are saved, and in them that perish." Rom. 12.d: "Providing good things," etc. Therefore the bride says, Cant. 2.a: "Stay me up with flowers."

Again, he is known by the fruit, that is, by work. Apoc. 14.c: "Their works follow them," as witnesses. Bede: "Fasts and prayers and the like are common to the dissemblers as to the good; but the sheep ought not to lay aside their skins if sometimes wolves cover themselves with them"; as if to say: wolves, namely hypocrites, are clothed in sheepskins, clothed on the surface with the appearance of good works; but the sheep ought not on this account to lay aside theirs, that is, to cease from fasts and prayers and the other good works. For if a sheep should say, "I will no longer be clothed with my fleece, because on some day or other I saw a wolf clothed with a sheep's fleece," it would be foolish. Chrysostom: "Why did he not give a teaching by which

they might be known? Because he wished us to be always in the contest.” There follows:

Part 48: Luke 6:44–49

figs not gathered of thorns; “A good man out of the good treasure of his heart”; “Why call you me Lord, Lord?”; the house built upon a rock; the house built upon the earth without a foundation

Luke 6:44

For men do not, etc.: literally.

Luke 6:44, in the mystical sense

By thorns are understood heretics, or hypocrites; because as no one gathers an abundance of fruit from thorns, so no one receives the truth of doctrine from heretics.

Luke 6:44, in the moral sense

Thorns are temporal riches, which prick and tear the one who possesses them, and hinder the way so that one cannot pass freely, and choke the seed of the word of God so that what is sown does not spring up. Matt. 13.a: “And others fell among thorns: and the thorns grew up, and choked them.” Job 30.e: “They counted it delightful to be under the briers.” Jer. 4.a: “Break up anew,” etc. Prov. 24.d: “I passed by the field of the slothful man,” etc. But by the fig, which is sweet, is understood the work of mercy, which is sweet and pleasant to the poor. Mich. 7.a: “My soul desired the first ripe figs.” Figs, then, are gathered from thorns when the work of mercy springs from riches. Riches are given for this, that they be spent for the uses of the poor, and so figs be gathered from thorns. By the bramble, which pricks, is understood the tribulation and anguish of this life; but by the grape spiritual gladness is signified.

Here, then, the Lord chiefly rebukes two kinds of men who abuse their gifts, that is, the rich and the poor: the rich for impiety, because they do not gather figs from thorns, that is, do not succour the poor from their riches; the poor for impatience, because they do not gather grapes from the bramble, that is, do not acquire spiritual gladness from their tribulations and anguish. Zacheus gathered figs from thorns when he gave half of his goods to the poor and restored if he had defrauded anyone *(fol. 170va)* (below, 19.b). And they gathered grapes from the bramble of whom it is said in Acts 5.g: “And the Apostles went rejoicing,” etc. James 1.a: “Count it all joy,” etc. On the contrary, some gather thorns from figs, that is, hypocrites, who from the works of mercy which they do amass riches and prebends for themselves; of whom it is said in Matt. 6.a: “Amen I say to you, they have received their reward.” There follows:

Luke 6:45

A good man, etc. He had said above that a good tree does not make bad fruit and a bad tree good fruit, but a good tree makes good fruits and a bad one bad. He says the same here, but by another similitude, calling “treasure” what he called “root” before, and what is “brought forth” the same as “fruit.” The root and the treasure is the intention, or the will; the fruit, or what is brought forth, is the work, or the word. He says, then: *A good man,* etc. Connect it thus: so I said, that they do not gather figs from thorns, etc.; but *a good man out of the good treasure of his heart,* by the intention of his thought, *bringeth forth that which is good,* the good yield of work; *and an evil man,* etc.

For out of the abundance, etc. For in the treasure of the heart, if instead of gold there is copper, copper is brought forth. Chrysostom: “Wickedness overflowing within pours out words outside through the mouth.” And further on: “If there is so much in the stream, how much do you think there is in the spring?” And further on, the example of one who vomits and of the hypocrite. Prov. 15.a: “The mouth of fools bubbleth out folly.” On the contrary the just man says: “My heart hath uttered a good word.” Bede: “By the speech of the

mouth the Lord signifies all things that are brought forth from the heart in act or thought. For ‘word’ is also usually put for ‘deed’.” Hence: “There was nothing that he shewed them not” (4 Kings 20.c; Isa. 39.b, another translation). Again, *out of the abundance of the heart the mouth speaketh*: the Interlinear: “to God, even if not to men.” The sense is: because he truly understands from what intention the words proceed, though others cannot always understand it as it is.

Note that good treasure is threefold. The first is the treasure of money, of which Ecclus. 28.b: “Place thy treasure in the commandments of the most High, and it shall bring thee more profit than gold.” The second is the treasure of knowledge, of which Ecclus. 20.b and 41.c: “Wisdom that is hid, and treasure that is not seen: what profit is there in them both?” The third is the treasure of grace, of which Prov. 21.c: “There is a treasure to be desired, and oil in the dwelling of the just.” But many lose these treasures through their own folly: either through careless display, as Ezechias, Isa. 39.c: “What did these men see in thy house?” etc.; Gregory: “To be plundered,” etc. Others lose them through foolish hiding. Ecclus. 29.b: “Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.” An example. Others lose them through the stealing of thieves, or the gnawing of the moth, or the consuming of rust. Thieves I call flatterers; the moth, vainglory; rust, envy. Matt. 6.c: “Lay not up to yourselves treasures,” etc. Of this threefold treasure, then, it can be said: *A good man out of the good treasure*, etc. From the first is brought forth the good of mercy, that is, alms; from the second, the good of teaching; from the third, good work. Hence Matt. 1.b: “And opening their treasures, they offered him gifts; gold, frankincense, and myrrh.”

Likewise evil treasure is threefold. The first is the treasure of money ill acquired or ill retained. James 5.a: “Your gold and silver is cankered.” Jer. 50.f: “A sword upon her treasures.” The second is the treasure of guilt. Rom. 2.a: “Thou treasurest up to thyself wrath against the day of wrath” of the Lord, that is, sin. The third is the treasure of error. Ps. 32: “Laying up the depths in storehouses.” The evil man, then, from the first treasure brings forth foolish expenses; from the second, evil work; from the third, false doctrines, etc.

In good treasure there is: firmness; preciousness; secrecy; beauty; care; confidence.

Luke 6:46

And why call you me, etc.; as if to say: you have leaves without fruit, that is, words without work, like willows, which have leaves like olives but lack fruit; of which it is said in Job 40.c: *(fol. 170vb)* “The willows of the brook shall compass him about.” They are also like ostriches, which have the feathers of a hawk, as is said in Job 39.b: “The wing of the ostrich is like the feathers of the heron, and of the hawk.” Such are all hypocrites, who abound in words but are empty of works; of whom it is said in Matt. 7.d: “Beware of false prophets,” etc.

And note that some call the Lord once, namely those who have him only in their mouth; of whom Isa. 29.d: “This people... with their lips,” etc. Some call twice, namely those who believe in heart and confess with the mouth but contradict by work; of whom it is said in Tit. 1: “They profess that they know God: but in their works they deny him.” Others call three times, that is, in heart, mouth and work; of whom it is said in 1 Cor. 12.a: “No man can say, The Lord Jesus”—the Gloss: “in heart, mouth, work”—“but by the Holy Ghost.” But others call neither in heart, nor in mouth, nor in work, namely those who only think and speak vain things and always work evil; of whom Isa. 59.a: “There is none that calleth upon justice, neither is there any one that judgeth truly: but they trust in a mere nothing, and speak vanities: they have conceived labour, and brought forth iniquity.” There follows:

Luke 6:47–48

Every one that cometh, etc. This is the third similitude belonging to the same thing. The first was of the tree, the second of the treasure, the third is of the building. And this is the end of his sermon and its commendation, by which he invites us to fulfil it, showing the reward of one who fulfils it and the

punishment of one who despises it. Similar is Apoc., last chapter, a: “Blessed is he that keepeth the words of the prophecy of this book... If any man shall add to these things, God shall add unto him the plagues written,” etc.

In this parable the Lord likens the good hearers of this sermon to himself, but the bad ones to the devil. And note, as can be had from the Gloss, that the architect is threefold, namely general, partial, singular, wise as well as foolish. The general architect of the Church is Christ, who is the founder of the whole general Church. The partial architect is any prelate, who is the founder of his own church specially. The singular architect is any man to whom the building of his own soul belongs; for he ought to found it in the virtues. Again, the devil is the general architect of the church of the wicked, and a wicked prelate is a partial architect; every wicked man is a singular architect. He says, then:

Every one that cometh, etc.: by faith,

And heareth my words: with devotion, and understands,

And doth them: in work, *I will shew you to whom he is like*. For it is not enough to hear. Rom. 2.b: “For not the hearers of the law are just before God,” etc. James 1.d: “Be ye doers of the word,” etc. Below, 21: “Blessed are they who hear.” Chrysostom: “Knowledge which is from words alone proceeds from the mouth, and that which is from the Holy Spirit is brought forth from the heart. And therefore spiritual knowledge is not only spoken but also felt; and therefore, if it terrifies others, he himself fears more.” There follows:

He is like to a man: that is, Christ,

Building a house: that is, the Church. Prov. 9.a: “Wisdom hath built herself a house, she hath hewn her out seven pillars,” the whole body of teachers and prelates. Chrysostom: “He who builds himself in charity and mercy builds upon the rock, Christ; because every good is Christ.”

Who digged: the earth, by casting out, that is, the love of earthly things from the hearts of those whom he places in the building,

Deep: of humility. Or *deep*, that is, into heaven. Or *digged deep*, that is, lays the foundation of the Church in the depth so that it may be immovable. For *altum* is sometimes put for the highest, sometimes for the deep.

And laid the foundation: of faith,

Upon a rock: that is, Christ. 1 Cor. 10.b: “And the rock was Christ.” Apoc. 21.f: “The first foundation was jasper.” According as it is read of the partial architect, then “foundation” is put for “founding” in this way:

And laid the foundation: that is, the foundation of his church,

Upon a rock: that is, Christ. There follows, according to the first exposition:

(fol. 171ra) And when a flood came: that is, when persecution arose,

The stream beat vehemently upon that house: that is, the abundance of assaults,

And it could not shake it. For it can rush upon it, but not overthrow it. Rom. 8.g: “Who then shall separate us from the love of Christ? Shall tribulation? or distress?” etc.

For it was founded, etc. The Gloss: “What falls, then, is not built on Christ”; understand: falls and is built finally. Note, as Bede says, that the Lord here calls a flood the waves of persecutions, which elsewhere (Matt. 16.c) he calls the gates of hell, because they are sometimes the cause of rushing into hell, namely for the murmurers, who do not bear them patiently but succumb. According to another Gloss, the flood is understood as the strict examination of the future judgement, when both Churches will be consummated, namely the militant and the triumphant; or the Church of the good and of the wicked, when every proud man, that is, every reprobate, will be led, or cast, into the exterior darkness.

Luke 6:47–48 (continued)

The whole is read otherwise:

He is like to a man: that is, a just man,

Building: out of the living stones of good works,

A house: that is, his conscience. Agg. 1.b: “Go up to the mountain, bring timber, and build the house: and it shall be acceptable to me.”

Who digged deep: of humility, as far as the casting off of his own will. For this is the deepest digging, namely the casting off of the will; of which one says below, 16.a: “To dig I am not able,” etc.

And laid, etc.: of right intention,

Upon a rock: that is, Christ. 1 Cor. 3.c: “For other foundation no man can lay, but that which is laid; which is Christ Jesus.” Isa. 28.d: “I will lay a stone in the foundations of Sion, a corner stone,” that is, Christ. Prov. 30.d: “The rabbit, a weak people,” etc.

And when a flood came: of temptations or vices; of which Osee 4.a: “Cursing, and lying, and killing, and theft, and adultery have overflowed.”

The stream beat vehemently: of temptations; of which Apoc. 12.d: “And the serpent cast out of his mouth after the woman, water as it were a river,” etc.

And it could not shake it: from its place, that is, from Christ; of which Eccles. 10.a: “If the spirit of him that hath power,” etc. But why could it not be moved?

For it was founded, etc.: that is, upon Christ, to whom it is to be attributed that it does not fall. Prov. 10.d: “The just is as an everlasting foundation.” Hence Paul, Rom. 8.g: “Who then shall separate us,” etc.; as if to say: nothing. Ecclus. 26.d: “As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman,” that is, of a faithful soul. Chrysostom: “No thing can overthrow the Christian who builds himself upon Christ.” There follows:

Luke 6:49

But he that heareth, etc. The Lord compared the good hearer of the word to a good architect, that is, to himself; now he compares the bad hearer to a bad architect, that is, the devil, whom he calls a man, as also in Matt. 13.d: “An enemy hath done this.” He says, then: *But he that heareth*: outwardly, *and doth not*,

Is like to a man: that is, the devil,

Building his house: that is, the church of the wicked,

Upon the earth: that is, the love of earthly things. Chrysostom: “Earth bears fruit; sand is barren.”

Without a foundation: that is, the faith of Christ. Or otherwise, according to the Gloss:

His house: that is, the world, seated in wickedness. Do not understand the sensible world as seated in wickedness, that is, in the power of the wicked one, but the world, namely the lovers of the world; of whom it is said elsewhere: “The world knew him not” (John 1). And note two things: that the devil builds upon the earth and without a foundation, because he draws men into the love of earthly things and makes them rush into sins, which lack a foundation, because they have no natural substance. Yet sin is always in a good nature, because evil cannot be except in a good thing, an Angel or a man. Or *without a foundation*, that is, without a bottom, so that it may be understood especially of the sin of despair. And it is drawn, as it were by likeness, from the opinion of the Academics, who taught that the truth lies hidden in a well that has no bottom, because the more deeply the truth is investigated, the more secretly it lies hidden; nor can anyone

reach the bottom of truth, because in seeking the truth no one can find an end. By likeness, then, he who falls into the sin of despair is said to fall into a well without a bottom, because he sets himself no limit in sinning. There follows:

Upon which: house, namely the church of the wicked, or the world,

The stream beat vehemently: the concupiscence *(fol. 171rb)* of the flesh, the concupiscence of the eyes, the pride of life. Chrysostom: “The streams are the professors of secular learning, out of whose belly flow streams of dead water.”

And immediately it fell. Understand *fell* as present, because every one falls in the present who does not place his hope in God alone. Or understand *fell* as a past put for a future, so that it may be understood of the fall or ruin in the time of the future judgement.

And the ruin of that house was great, etc.: because eternal. This is likewise expounded of the wicked partial architect.

But he that, etc.: namely, to the sinner. Gen. 6.a: “My spirit shall not remain in man,” etc.

Building his house: that is, his conscience. Gregory: “What each one is, hidden within himself, an insult inflicted proves.”

Upon the earth: that is, with love of earthly things,

Upon which the stream beat vehemently: of temptations,

And immediately it fell. Prov. 10.d: “As a tempest that passeth, so the wicked shall be no more: but the just is as an everlasting foundation.”

And the ruin, etc. Job 22.c: “Wicked men, who were taken away before their time, and a flood hath overthrown their foundation, who said to God: Depart from us.” Chrysostom: “If a Christian has committed fornication or adultery, it is a ruin, but he can rise again, as David did; but if he has transgressed in anything of the faith, then his ruin is great, because he falls from the foundation.” It can also be understood of eternal ruin; of which Matt. 25.d: “Depart from me, you cursed, into everlasting fire.”

Note: there is the house of the demon, and the house of man, and the house of God. The house of the demon is the congregation of sinners, or the heart of any sinner; of which below, 11.d: “I will return into my house whence I came out.” The house of man is his own conscience; Wisd. 8.c: “When I go into my house, I shall repose myself with her.” The house of God is fivefold. The material temple: John 2.c: “Make not the house of my Father a house of traffic”; and Matt. 21.b and Mark 11.c: “My house shall be called the house of prayer.” Again, the house of hospitality: Matt. 26.a: “When Jesus was in Bethania, in the house of Simon the leper.” Again, the faithful soul: Ps. 25: “I have loved, O Lord, the beauty of thy house”; 1 Cor. 3.d: “For the temple of God is holy, which you are.” Again, the Church militant: Ps. 92: “Holiness becometh thy house, O Lord.” Again, the Church triumphant: John 14.a: “In my Father’s house there are many mansions.” The first house is of all; the second, of the poor; the third, of God; the fourth, of the just; the fifth, of the blessed.

Of the fourth house, that is, the Church militant, Christ is the founder and the foundation. The founder, indeed: hence Matt. 16: “Thou art Peter,” etc. The foundation: hence 1 Cor. 3.c: “Other foundation,” etc. The walls are the two peoples: Gentiles and Jews, actives and contemplatives. Eph. 2.c: “That he might make the two in himself.” The four corners, the four Evangelists. The columns, the prelates; Cant. 5.d: “His legs as pillars of marble, that are set upon bases of silver.” The door, Christ; John 10.b: “I am the door”; and further on: “He that entereth not by the door,” etc. The doorkeepers, who carry the keys, are the priests; Matt. 16.c: “To thee will I give the keys of the kingdom of heaven.” The windows, through which light enters the house, are the teachers; which Solomon made slanting in the temple, that is, narrower outside and wider inside (3 Kings 6.a). But now, in place of light, darkness enters the house through the windows; Jer. 9.f: “Death is

come up through our windows into our houses.” The curtains are the ten precepts, with which the Church is adorned within; Exod. 26.a: “Ten curtains of fine twisted linen, and violet,” etc. The table, Sacred Scripture; Exod. 25.c: “Thou shalt make also a table of setim wood,” etc. The bed, religious life, or the cloister; Cant. 3.c: “The bed of Solomon,” etc.; again, Cant. 1.d: “Our bed is flourishing.” The steward, the prelate; below, 12.f: “Who, thinkest thou,” etc. The servants, all the just (Job 1). The Lord, Christ; Ps. 104: “He made him master of his house,” etc.

Luke, Chapter 7

Part 49: Luke 7:1–10

the division of the chapter; Jesus enters Capharnaum; the centurion's servant; "Lord, I am not worthy that thou shouldst enter under my roof"; "Not even in Israel have I found so great faith"

Luke 7

Luke 7:1

And when he had finished, etc. This is divided into five parts. In the first part the centurion's servant is healed. In the second a young man is raised, at *And it came to pass afterwards*. In the third John sends his disciples to Jesus, and the Lord commends John to the crowds, at *And this rumour went forth*. In the fourth the Lord rebukes the Pharisees, who despised his counsel while the publicans came to baptism, at *And all the people*. In the fifth the sinful woman who wets the Lord's feet is praised, and the indignant Pharisee is refuted, at *And one of the Pharisees desired him*. He says, then:

And when he had finished, etc.: that is, the sermon having been completed, quite briefly according to Luke,

In the hearing: or, in the ears, *of the people*, to whom he had come down from the top of the mountain,

(fol. 171va) He entered into Capharnaum. He did not enter at once, because before he entered he healed the leper and did other things which Luke passes over.

Luke 7:1, in the mystical sense

Capharnaum is interpreted "town of consolation," "most beautiful town," "town of fatness." Hence it deservedly signifies the empyrean heaven, where the Father consoles, who is "the Father of mercies, and the God of all comfort" (2 Cor. 1.a); where the Son is, whose beauty sun and moon admire, "on whom the angels desire to look" (1 Pet. 1.c), because he is "beautiful above the sons of men." For he is "the brightness of eternal light, and the unspotted mirror" (Wisd. 7.d); nay, he is "the brightness of the Father's glory, and the figure of his substance" (Heb. 1.a). There too is the Holy Spirit, who is the anointing by which all things are made fat. This Capharnaum the Lord entered on the day of the Ascension, the office of preaching being completed. There follows:

Luke 7:2

And the servant of a certain centurion: who was a Gentile,

Being sick: that is, ill,

Was ready to die: according to nature,

Who was dear to him: that is, bought at a price, or dear. This centurion and certain others felt in their heart the justice of the law, which they had not read in books; showing in themselves that the Scriptures were made against sinners, not for the need of the saints, as Paul says: "The law is not made for the just man" (1 Tim. 1.b). For the mistress of all justice is the very nature of men, and the infallible scripture concerning God is the creation of all things (Wisd. 13.b).

Luke 7:2, in the mystical sense

By the centurion's servant is signified the Gentile people. And rightly the servant is healed after the Lord's sermon, because after the Lord's preaching the Gentile people was called to the faith. The centurion likewise signifies the Gentile people, but as regards the greater; the servant, as regards the lesser and weaker. Hence

rightly the centurion asks for the servant, because the greater ought to ask for the lesser.

Luke 7:2, in the moral sense

Morally, by the centurion is signified the prelate; by the servant, the people entrusted to him, for whose spiritual salvation the prelate ought to be as anxious as the centurion was for the bodily salvation of his servant. It sometimes happens that one falls sick in Capharnaum, which is interpreted “field of fatness” or “most beautiful town,” because temporal abundance and pleasantness of place are for many the cause of spiritual sickness, that is, of sin. Hence Jer. 2.d: “On every high hill, and under every green tree thou didst prostitute thyself as a harlot.” Ezek. 16.f: “This was the iniquity of Sodom... idleness, and abundance.”

Luke 7:3

There follows: *And when he had heard of Jesus*: the centurion, namely,

He sent unto him the ancients of the Jews, desiring him: through them, *that he would come and heal his servant*. Chrysostom: “Every petition of the people ought to be sent to Christ through the priests” (Lev. 17). Matthew says that the centurion came. And it can be understood that he came through messengers, not in his own person; as a king is said to come to besiege a castle, though he does not come in his own person, but because he does so through his ministers. Or, as Bede says in the Gloss, what Matthew says is understood of the approach of faith. “But Luke follows the order in which it was done, so that we might be compelled to understand how Matthew said that he came” (Matt. 8.a). For where we find a discord of the Evangelists on the surface, we are compelled to seek the concord of the spiritual understanding.

The centurion sends friends to the Lord, as Ambrose says, because he did not wish to come in person; lest, if he came to him in his own person, he should seem by his very coming to have merited to obtain from the Lord what he asked, and the Lord for shame could not refuse him, and so he should seem to burden the Lord. And according to this there is the mystery that, as the centurion, who was a Gentile, did not come to the Lord in person, so we who are of the Gentiles have not seen the Lord in the flesh, but have seen him sitting at the right hand of the Father.

Augustine in the book *On the Agreement of the Evangelists*: “It is not contrary that Matthew says that the centurion came to Jesus and asked him to come, and Luke says that he sent the elders of the Jews; since we are accustomed to come to someone through friends. It is also a mystical way of speaking in Matthew, according to which it is written in Ps. 33: Come ye to him and be enlightened. *(fol. 171vb)* So the centurion came. It can be said, however, that he also came in body, but entrusted the word to the Jews, as to Christ’s familiars, as is usually done every day before the powerful.”

Luke 7:4

There follows: *And when they came to Jesus, they besought him*, etc. They allege two reasons why he ought to come, namely love and deeds. Chrysostom: “The Lord did not consent on account of the merits of the priests, but on account of the centurion’s faith; so that we may know that in every cause it is not the merits of the intercessors, but the faith of those who put them forward, that is regarded. What shall we first admire in the centurion: humility or faith, wisdom or goodness? I think that this centurion reckoned no difference between master and servant, because though in the world there is diverse dignity, the nature is the same. Therefore he honoured the image of God in the man more than he despised the work of captivity in the servant. You gave a price for the servant; God planted a spirit in him.

Luke 7:5

“By as much, then, as the spirit of God is greater than the price of man, by so much more is there in the servant to be loved than to be despised. Let servants too hear. For as masters have something to imitate in the

centurion, so servants have something to imitate in the boy. What sort, think you, was the boy who was so loved? It was not possible that he should have gained such love for himself without the price of good morals. Masters, then, owe love to their servants because of their common nature; servants owe fear to their masters because of the divine ordinance. And in servants Christ is loved by masters, and in masters Christ is feared by servants." Ecclus. 6.c: "Let a wise servant be dear to thee." Ecclus. 33.d: "If thou have a faithful servant, let him be to thee as thy own soul."

Luke 7:6

There follows: *And Jesus went with them*. The centurion through the elders of the Jews had asked the Lord to come down to heal his servant, and the Lord at their petition was coming down with them. But at the petition of the ruler he would not come down to heal his son (John 4.g). To intimate humility to us, then, he came down of his own accord to heal the centurion's servant; to remove arrogance and flattery he did not come down at the ruler's petition, lest he should seem to come down for the sake of rank, and so there should seem to be respect of persons with God; again, lest he should seem to honour riches rather than nature.

And when he was now not far from the centurion's house,

The centurion sent his friends to him, saying: Lord, etc. Here it is plain that the centurion had not gone with the elders of the Jews to Jesus in body, but only in faith and desire.

Luke 7:6, in the mystical sense

This centurion signifies, as was said before, the Gentile people. But the situation of the place makes a certain distinction. For by this, that the centurion has the Lord near his house, he signifies not any Gentiles whatever, but those who have God near, not straying from the way of morals but walking rightly. For there are some among the Gentiles who walk rightly by the way of morals and, led by natural reason, do what seems good to them, as the philosophers once did, many of whom kept poverty, many uprightness of morals. Such Gentiles, then, are understood here by the centurion, who by the very fact that they do good things, led by natural reason, draw near to God. But there are others for whom it is not enough to be defiled by idolatry, unless they also flow away through vices; who are signified by those of whom it is said elsewhere: "Some of them came from afar" (Mark 8.a). Isa. 60.a: "Thy sons shall come from afar."

Lord, trouble not thyself: by coming to my house bodily,

For I am not worthy, etc. According to Jerome: because of the idols, which he had not yet cast away, fearing that there was something there that would offend the eyes of the Saviour. Again, because of his former way of life, and because he was not yet imbued with the sacraments. Chrysostom: "Because he made himself unworthy *(fol. 172ra)* of receiving him in his house, he was made worthy of the kingdom." Augustine: "By calling himself unworthy he showed himself worthy, not one into whose walls, but into whose heart Christ should enter."

And note morally that he says *roof*; he does not say "palace," though he was a centurion. Ecclus. 29.d: "The chief thing for man's life is water and bread... and a house to cover shame." Again, he does not say "roofs," but *roof*, in the singular, against the multipliers of houses. Isa. 5.c: "Woe to you that join house to house," etc. Jer. 22.d: "Woe to him that buildeth up his house by injustice," etc., "and painteth it with vermilion"—Jerome: that is, with the blood of Christ.

Luke 7:7

There follows: *For which cause neither did I think myself worthy*, etc. Bede: "Great faith, which believes that for God to say is to do." Ambrose: "Having laid aside military swelling, he puts on reverence; ready for faith, prompt for honouring." Note three things in this Gloss, which answer to three things set down in the text: namely, that the centurion shows reverence to the Lord, where he says *I am not worthy*; expresses in himself

the greatness of faith, where he says *say the word*; shows honour to the Lord, when he says *For I also am a man*, etc. He proves, then, by the argument from the lesser, that the Lord can heal his servant. And the sense is: you are under no one's power, but over all things; I am under the power of another. And as I command my ministers, so you command the Angels, who are your servants; so that as I say to one, Go, and he goes, and to another, Come, and he comes, so you can, through the ministry of the Angels, without the presence of your body, command the fever to depart, and it will depart, and health to come, and it will come. And this is what is said here.

Luke 7:8

For I also, etc.: you, placed under none, *having*, etc.; according to the ancient [copies], *come, and he cometh*, etc. So the Angels do to you. Chrysostom: "In the servant are commended humility, when he says: *I am not worthy*; faith, when he says: *the word*; wisdom, when he says: *For I also am a man*; goodness, because he asks for a servant."

Luke 7:9

There follows: *Which Jesus hearing, marvelled*: that is, showed the bearing of one who marvels. For the affection of wonder does not fall upon God; but he is said to marvel so that by this word we may be instructed that we ought to be moved with a certain devout wonder when we hear the miracles of God preached.

And turning about to the multitude that followed him, etc. Understand: in the Israel of the present time; for he found it in the ancients. Hence he does not prefer the centurion's faith to the faith of the Patriarchs, but to that of the Jews of the day, who were perverse. But did not the blessed Virgin have greater faith? She did indeed. Hence one must say with Augustine that when things of this kind are treated, no [question] concerning her, etc. But what shall be said of the Apostles? It must be said that there is no mention of the Apostles there, because they were with the Lord, and the Lord used the usual manner of speaking: as if someone with three or four enters a house and, if he finds no one in the house, says, "There is no one in here," though he himself and those with him are inside. So the Lord, not regarding those who were with him, said: *I have not found so great faith in Israel*. Or it can be expounded thus:

So great: that is, so ready. Similar is Rom. 1.a: "I rejoice that your faith," that is, the readiness of your faith, "is spoken of." It was ready for this reason, that no man taught him; nor did he find so ready a faith even in the Apostles; yet he excluded them, as was said before.

Luke 7:10

And they who were sent, being returned, etc. Matthew follows this more fully (8.c).

Part 50: Luke 7:11–20

the widow's son at Naim; "Weep not"; "Young man, I say to thee, arise"; "A great prophet is risen up among us"; John sends two disciples: "Art thou he that art to come?"

(fol. 172rb) ### Luke 7:11

And it came to pass afterwards, etc. Note that Luke does not follow the order of the history here, nor does this follow after that. But why the miracle of the dead man raised is placed after the miracle of the sick man healed, the Gloss gives the reason, namely because sickness precedes death.

Luke 7:11, in the moral sense

Naim is interpreted "motion" or "commotion," and signifies the world moved to penance at the coming of Jesus and his disciples. Matt. 2.a: "And king Herod hearing this," namely that Jesus had been born, "was

troubled, and all Jerusalem with him." Ps. 59: "Thou hast moved the earth, and hast troubled it," etc. Or the motion of the Lord's piety, which moved him to become incarnate.

The widow is the Church, who is now on pilgrimage on earth away from her bridegroom; of whom Ps. 131: "Blessing I will bless her widow." Job 29.b: "I comforted the heart of the widow." Again, Job 24.a: "They have taken away the widow's ox for a pledge," that is, the prelate. And further on, d: "To the widow he hath done no good." Bar. 4.c: "Let no man rejoice over me, a widow, and desolate." And further on, d: "Go, my children, go," etc.

The widow's son is the Christian people. This dead man is carried out when the consent brings sin forth into deed. The four bearers of the dead man are four affections, namely joy, sadness, hope and fear; of which Zach. 1.d: "These are the horns which have scattered Juda every man apart, and none of them lifted up his head." These carry the dead man through abuse. Hence blessed Bernard: "They love what is not fitting, they fear what they ought not, they grieve vainly and rejoice more vainly." Or the four bearers are the love of sin, the fear of penance, the hope of amendment, presumption of God's mercy; of which it is said in Isa. 5.e: "Woe to you that draw iniquity with cords of vanity, and sin as the rope of a cart." The bier on which the dead man is carried out is the security of a foolish conscience. Follow the letter according to this. He says, then:

And it came to pass afterwards, that he went into a city that is called Naim: that is, through the world, preaching, curing the sick. Matt. 4.d: "And Jesus went about all Galilee, teaching in their synagogues," etc. On which word Rabanus says: "He goes about, to teach that the teacher should be unencumbered and not a respecter of persons."

Literally, "Naim is a city of Galilee," as Bede says, "at the second milestone from Mount Thabor, near Endor," which is a large village at the fourth milestone from the same mountain.

And there went with him his disciples. Therefore those who lie still and do not go round their parishes, or dioceses, or the consciences of their subjects, are not his disciples. Prov. 6.a: "My son, if thou be surety for thy friend," etc.

And a great multitude. A great multitude would still go with Jesus, if his disciples went with him and did not sleep in the chambers of vices.

Luke 7:12

And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother. He was carried out through consent into deed, the only son of his mother. For though the Church is gathered from many, yet she is one, and she weeps for each sinner as for an only son. The gates too through which the sinner is carried out can be called the senses. Jer. 9.f: "Death is come up through our windows," etc. Ecclus. 28.d: "Hedge in thy ears with thorns, hear not a wicked tongue, and make doors to thy mouth."

And she was a widow: and a great multitude of the city was with her: supply, literally. Bede: "A great crowd with the Lord, a great one with the widow, so that, having seen the miracle, many might become praisers and witnesses of God."

Luke 7:12, in the allegorical sense

Allegorically, the only son of his mother is the first man, the son of the earth. For he alone was formed from the earth, all the others from the flesh of parents. The four by whom he is carried are the four elements, of which man is made;

Luke 7:12, in the mystical sense

by which, mystically, he is carried both according to the soul and according to the body. According to the soul he is carried by earth when he thinks only of earthly things; according to the body, when he is sick and cannot walk. He is carried by water according to the soul when he desires to flow away through lust; according to the body, when he is pressed by too great cold, for water is naturally cold. By air according to the soul, when he is carried away by regard for human favour; for the breeze of favour is nothing but a great puffing of the ears. According to the body, when the sick man becomes so weak that he cannot breathe. He is carried by fire according to the soul when he is inflamed with the heat of covetousness; according to the body, when he has a fever and heat dominates in him. In an adaptation of this kind do not look for any necessity; for it is nothing but a certain elegant adaptation.

Luke 7:13

(fol. 172va) Whom when the Lord had seen, etc.: because she was a widow, and because she had lost the only son she had. Ecclus. 35.c: “He will not despise the prayers of the fatherless; nor the widow, when she poureth out her complaint.”

He said to her: Weep not: because he is soon to be raised. Otherwise it is permitted to weep. Ecclus. 38.b: “Son, shed tears over the dead,” etc. Ecclus. 21.b: “Weep for the dead, for his light hath failed.”

Luke 7:14

And he came near and touched the bier. Bede: the bier is the conscience of the sinner, which Christ touches in three ways, namely by the scourge of adversity, by the word of preaching, by the grace of inspiration. Of the first Job says, 19: “Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.” At this touch the dead man often rises; which is signified in 3 Kings 19.a, where at the touch of the Angel Elias rose; and in Acts 12.a: “Peter was sleeping,” etc.

The signs of this raising are three, which are signified by three words set down here: *he sat up, began to speak, he delivered him to his mother*. By *sat up* is noted contrition, where there is not yet standing; by *began to speak*, confession; by *delivered*, satisfaction. Likewise there are three signs of spiritual death. The first is the lack of motion toward working well. Exod. 15.b: “Let them become unmoveable as a stone.” Jer. 48.b: “Moab hath been fruitful from his youth, and hath rested upon his lees.” The second sign is the lack of feeling. Prov. 23.d: “They have beaten me, but I was not sensible,” etc. The third sign is stiffness. 3 Kings 13.b: Jeroboam’s hand “withered” stiff over the altar. Sloth takes away motion; lust, feeling; avarice produces stiffness.

And they that carried him, etc. The bearers of the sinner, as Bede says, are unclean desires, or the blandishments of flatterers. Prov. 27.c: “As silver is tried in the fining-pot, and gold in the furnace: so a man is tried by the mouth of him that praiseth”; that is, if he is dross, he is burned. The other bearers have been mentioned above.

And he said, etc.: commanding, *arise*. Why did he name him so, saying *young man*? For two reasons. First, so that it may be intimated that those grown old in sins scarcely rise again. Prov. 22.a: “A young man according to his way,” etc. Isa. 65.d: “The child shall die a hundred years old.” Second, so that it may be shown that the sinner becomes young through grace. Rom. 12.a: “Be reformed in the newness of your mind.” Ps. 102: “Thy youth shall be renewed like the eagle’s,” etc.

The Lord raised three dead: the daughter of the ruler of the synagogue (Matt. 9.c); the widow’s son, here; Lazarus (John 11.f). And these three are expressed in these verses: “An evil mind is death within; an evil act, death without; habit, the tomb: the girl, the boy, Lazarus denote these.”

Luke 7:15

And he that was dead sat up, etc. He did not at once stand up, so that the difficulty of rising from sins may be noted.

And began to speak. The Gloss: “Indicating that he restores life to those who had mourned through sin.” And the sense is that by this, that the dead man when raised begins to speak,

Luke 7:15, in the mystical sense

it is signified that spiritual life is restored to those who weep for their sins.

And he delivered, etc. The delivering of the dead son to his mother is the reconciliation of the penitent to the Church.

And there came a fear, etc. The Lord raised the dead son of the widow, who was being carried with a great throng of people. And the more they despaired of his life, the more they magnified God for his raising; and the more famous the miracle, the more glorious. Likewise, the more one despairs of the conversion of a sinner who is converted from error, the more are corrected by the same, and the greater the Lord’s piety is understood to be. He says, then:

Luke 7:16

And there came a fear on them all: of wonder,

And they glorified: that is, proclaimed great,

God, saying, etc. Great in wisdom, power, clemency. Of the first and second, Job 9.a: “He is wise in heart, and mighty in strength.” Of the third, Ps. 144: “Patient and plenteous in mercy.” Again, from small he has become great. Dan. 2.e: “The stone that struck the statue became a great mountain.”

And that, etc.: as a shepherd his flock, as a physician the sick. According to Bede, the visitation is twofold, namely the visitation of the incarnation, by which he visited once, and the daily visitation, by which through the inspiration of the Holy Spirit he has visited the hearts of the faithful. There follows:

Luke 7:17

And this rumour went forth: that is, about this matter,

Throughout all, etc.

Luke 7:17, in the moral sense

The preacher’s word ought to go forth from the work, that is, from teaching and from life; otherwise it will be ineffective. Gregory on Ezekiel: “The word has no sweetness which a reprobate life gnaws within the conscience.” Prov. 25.a: “Take away the rust from silver,” etc. Osee 10.a: “Israel a vine full of leaves, *(fol. 172vb)* the fruit is agreeable to it.” Acts 1.a: “Jesus began to do,” etc.

Luke 7:18

And John’s disciples told him, etc. On this place Ambrose and Augustine think one way, Gregory on Ezekiel and Bede another. For Ambrose and Augustine hold that John did not doubt, nor did he send his disciples because of his own hesitation, but for the assurance of the disciples themselves, who, as if zealous for their master, envied Christ and disparaged him. Hence out of envy they are read to have said to John (John 3.c): “Rabbi, he that was with thee beyond the Jordan,” etc. Yet they did not envy the Lord out of malice, but out of too great love of their master; as Josue was zealous for Moses (Num. 11.f): “Eldad and Medad prophesy in the camp,” etc. John, then, seeing them hesitating about Christ, and not believing that he was the one whom the prophets foretold, sent them to him, so that they might see him doing miracles, and, having seen the attestation of the miracles, might go back to the testimonies of the prophets and so believe him to be the

Messiah promised in the law.

Gregory on Ezekiel says that John did not doubt about Christ's coming, but about his descent to hell; therefore he asks through the disciples, saying: *Art thou he that art to come?* etc.; as if to say: are you, in your own person, to descend to hell, or are you to send another to these sacraments? And because it is unfitting that John should have hesitated in any of the articles of faith—for the descent to hell is an article of faith—the doubt can be understood as a certain horror proceeding from piety; and perhaps it was a sin, but venial. For out of piety he shrank from the Son of God descending to hell. That he doubted, then, whether he would descend, understand thus: that is, he showed that he doubted out of piety. And note that the preceding part in the Gloss contains the opinion of Ambrose and Augustine; the following contains the opinion of Bede and Gregory. Now follow the letter.

And John's disciples told him: John being now imprisoned (Matt. 11.a),

His disciples: envying, or grieving, that Jesus did more than their master. They *told*, I say,

Of all these things, etc.: so that, having learned the truth about Jesus, they might no longer doubt, and might not think that another had been preached by him. Chrysostom: "John was a provident father: dying, he assigns his disciples, as sons, to a faithful guardian. And so the spiritual man easily understands the spiritual man; but the carnal man does not understand the spiritual, but is understood by him, because the spiritual man judgeth all things."

Luke 7:19

Saying: supply, say this:

Art thou he that art to come: that is, who was foretold as to come, that is, whom the prophets foretold would come, or the Messiah promised in the law. Similar is John 1.d: "He is the one that shall come after me," that is, who was foretold to come after me. Again, elsewhere: "Adam is a figure of him who was to come." Or *to come*, that is, to descend to hell. Nor did he doubt this for himself, but for the disciples, as Hilary and other saints say. Hence it was a doubt of piety. And similar is 4 Kings 2.c: for though Eliseus did not doubt that Elias had been taken up, yet to remove the doubt of the sons of the prophets, and at their insistence, he sent men to seek him in the mountains. That Eliseus did not doubt is plain enough there in the text. Yet Gregory seems to hold that John doubted whether Christ would descend to hell in his own person, as was said before. Perhaps he doubted whether he would descend in body and soul, or in soul only; for this he could doubt piously.

Or look we for another? This is plain from what has been said. Chrysostom: he shows that two were to come, Christ and Antichrist. John 5.g: "I am come in the name of my Father, and you receive me not: if another," etc.

Luke 7:19, in the moral sense

John in the bonds of Herod (Matt. 11.a), Peter in prison bound with chains (Acts 12.a), is grace or knowledge bound in the bonds of the flesh or of the world, so that it does not profit others. Rom. 1.b: "Who detain the truth of God in injustice." Or John in bonds is the man himself who has some grace or knowledge, in sins or in the cares of the world, bound by which he cannot go to Jesus; but he sends his two disciples, that is, intellect and affection, because sometimes he thinks of Christ and sometimes desires to be with Christ, unless he is altogether overthrown.

But what does John, imprisoned, say? *Art thou he*, etc. He seems to doubt. In the desert he had fully confessed the truth (John 1.d): "Behold the Lamb of God," etc. In Herod's prison, *(fol. 173ra)* as if doubting, he says: *Art thou*, etc. So Peter, while still with the disciples of Jesus, confessed the truth: "Thou art Christ, the Son of the living God" (Matt. 16.c); but, brought in by John into the high priest's house, he denied the

whole truth (Matt. 26): “Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest.” Now many scholars, while they are in the desert of poverty and in the schools with their companions, openly confess the truth both by word and by example; but when enriched, or promoted to dignities, they change their opinion, and what they formerly knew and asserted they begin to doubt or altogether to deny. Of whom it is said in Rom. 1.c: “Who changed the truth of God into a lie; and worshipped,” etc. So the word of God is bound in them and with them. Against which Paul says, 2 Tim. 2.b: “Wherein I labour even unto bands, as an evildoer. But the word of God is not bound.” Eph. 6.d: “For which I am an ambassador in a chain,” etc. Baruch 2: “See, for the dead that are in hell, whose spirit,” etc. There follows:

Luke 7:20

And when the men were come unto him, etc. Chrysostom: “How was he a great prophet, if he did not know this, which even many lesser ones knew and had foretold?” Isa. 53.c: “He shall be led as a sheep to the slaughter,” etc. Zach. 9.c: “Thou also by the blood of thy testament.” Ps. 2: “Why have the Gentiles raged.” Lam. 3.f: “My life is fallen into the lake.” Chrysostom seems, then, to hold that John did not doubt.

Luke 7:20, in the mystical sense

John the Baptist is baptismal grace, which sends to Jesus, that is, to salvation. John 3.a: “Unless a man be born again,” etc. Mark, last chapter, d: “He that believeth and is baptized, shall be saved.” There follows:

Part 51: Luke 7:21–28

“The blind see, the lame walk”; “Blessed is he that shall not be scandalized in me”; “A reed shaken with the wind?”; “A man clothed in soft garments?”; “More than a prophet”; “Behold I send my angel”; “There is not a greater prophet”

Luke 7:21

And in that same hour he cured many. Jerome: “Let words cease, let works speak.” Note, then, that the Lord, not answering their words with words, but with deeds, answers to their thoughts. For they asked: *Art thou he that art to come?* etc. He does not answer them with a word, but at once, while they look on, he gives light to the blind, raises up the lame; as if to say: believe the works. But to their thought he answers with a word, saying: *Blessed is he that shall not be scandalized in me*; in which he touches them, as if to say: you envy me and disparage me, and so you suffer scandal in me; but blessed is he who does not do this. The letter is plain.

And in that same hour, etc. *Languor*, sickness, is so called as it were *longus angor*, long anguish. This is properly the sin of sloth, or of avarice, because each makes one languish and is not easily healed. Ecclus. 10.b: “A long sickness is troublesome to the physician,” etc. A plague is the sin of anger, or of envy, which first strikes and kills its own subject. Prosper: “It is impossible that iniquity should hurt the just man, at whom it aims, before the unjust heart from which it proceeds.” 1 John 3.c: “Whosoever hateth his brother is a murderer,” etc. Evil spirits are evil thoughts and evil desires, which the demons suggest. But from all these Jesus cures.

And to many that were blind he gave sight: so that they might see themselves. This is the first thing in conversion, that the sinner see himself. Jer. 11.a: “See where thou hast now been prostrated.” Hence Mark 10.g: “What wilt thou that I should do to thee?... Rabboni, that I may see.” Isa. 32.a: “The eyes of them that see shall not be dim.”

Luke 7:22

And answering, he said to them: Go and relate to John what you have heard and seen; as if to say: if you were skilled in the prophets, you would know by these signs that I am the Messiah promised in the law. For Isaiah had prophesied these things (35.b): “God himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free.” Hence there follows:

The blind see, etc.: literally.

To the poor the gospel is preached. Bede: that is, they are enlightened within. Jerome: that is, they are drawn to faith by the Gospel. Or, they are instructed by the Gospel. Or actively, that is, they preach the gospel. Hence Jerome: “And what is no less than these, he records the poor preaching the gospel.” Hence Matt. 4.a: “Blessed are the poor in spirit: *(fol. 173rb)* for theirs is the kingdom of heaven,” that is, Sacred Scripture, which is called the kingdom of heaven because it teaches the way to the kingdom of heaven. Matt. 21.d: “The kingdom of God shall be taken from you,” etc.

Luke 7:22, in the moral sense

What you have seen and heard. The preaching of Christ was seen and heard, because he did and said; and so he does, and preaches by word. And note the order. First he said, *relate what you have seen*, afterwards *what you have heard*, because “Jesus began to do and to teach” (Acts 1.a): to do first and afterwards to teach. So every preacher ought first to do, afterwards to teach. Job 39.c: “Wilt thou give strength to the horse,” namely of working, “or clothe his neck with neighing,” namely of preaching? 1 Macc. 8.a: Eupolemus. There the Gloss: “He who does not have charity ought not to undertake the embassy of preaching.”

Again, note that he says *relate to John*, that is, to the grace of God, to which the preacher ought to attribute whatever good he does or says. 1 Cor. 15.b: “By the grace of God, I am what I am.” Note by what follows what the preaching of Christ does.

The blind: in temporal things,

See: in spiritual things. Cant. 5.a: “The eyes of them that see shall not be dim, and the ears of them that hear shall hearken diligently. And the heart of fools shall understand.”

The lame: to evil,

Walk: to good. He is lame who leans on the earth with one foot only and holds the other suspended from the earth. The two feet are necessity and pleasure. He is a good lame man and walks well who leans on the earth only with the foot of necessity and keeps the foot of pleasure suspended. Hence Ps. 65: “They shall pass through the river on foot: there shall we rejoice in him.” In this way Jacob was made lame, struck by the Angel (Gen. 32.g). But there are many who do the contrary: they fix the foot of pleasure in the earth and altogether suspend the foot of necessity, because they use earthly things for pleasure, not for necessity. These are bad lame men; these do not walk, except perhaps into hell. Of these it is said in Lev. 21.d: “He that hath a blemish shall not offer bread to his God, neither shall he approach to minister to him: if he be blind, if he be lame.” Prov. 26.a: “As a lame man hath fair legs in vain: so a parable is unseemly in the mouth of fools.” There are some who limp on both, because they altogether suspend the foot of pleasure and incline the foot of necessity to the earth only a little. And these are good lame men; these not only walk in the way of the commandments, but run through the way of the counsels. Isa. 33.d: “The lame shall take the prey.” Or thus:

The blind: that is, those who reckon themselves blind, *see*;

The lame: that is, those who reckon themselves lame, they walk;

The lepers: in their own opinion or reckoning, *are made clean*; or rather, are clean, for by the very fact that they reckon themselves unclean they become clean. Basil: “You will be the more precious before God, the more despised you have been before your own eyes.” So the publican was cleansed, because he confessed

that he was a leper; but the Pharisee, who called himself clean, went away a leper (below, 18.c).

The deaf: to detractions and the vanities of the world,

Hear: the law of God, or the poor crying out. Eccles., last chapter, b: “They shall rise up at the voice,” etc.

The dead: to the world, or to sin,

Rise again: by advancing from good to better. Isa. 26.d: “Thy dead men shall live, my slain shall rise again.” 1 Cor. 15.e: “That which thou sowest is not quickened, except it die first.” John 12.d: “Unless the grain of wheat,” etc.

To the poor the gospel is preached. Isa. 61.a: “He hath sent me to preach to the poor.” There follows:

Luke 7:23

And blessed is he whosoever shall not be scandalized in me. Bede: here he strikes at the messengers. The sense is plain from what has been said. Or *in me*, dying on the cross. For the cross was a scandal to unbelievers; as if he said covertly: I indeed shall suffer on the cross, and many will be scandalized in my passion; but blessed is he who shall not suffer scandal at the cross, or my passion. Or *in me*, that is, in my members who suffer. On the contrary, unhappy is he who shall have been scandalized in him or in his own; below, 9.c: “For he that shall be ashamed of me,” etc. There follows:

Luke 7:24

And when the messengers of John were departed, etc. The crowds had heard John saying, “Behold the Lamb of God”; now they heard him asking through his disciples, *Art thou he that art to come?* Because, then, they could be disturbed by this and think John contrary to himself, he speaks to the crowds about John. Jerome: “Because the crowd standing round did not know the mystery of the question, and thought that John doubted about Christ, so that they might understand that John had doubted not for himself but for his disciples, *(fol. 173va)* he says this in praise of John.” And certainly, as John wished his disciples to be assured about their master, so the master wished to assure the crowd about his disciple, that is, John. Chrysostom: “Now the disciples of John have been assured; now the crowd must be saved. For the disciples suspected nothing evil of their master, but the crowd did.”

But why does the Lord not rebuke the crowd and the disciples of John, he who rebukes the Jews (Matt. 9.a), “Why do you think evil in your hearts?” Because they erred not from malice but from ignorance. He says, then: *And when the messengers of John were departed, he began to speak of John*. Chrysostom: “Flatterers praise to the face, or before members of the household; but a wise man, when he is praised to his face, is scourged in his heart.”

To the multitudes. Chrysostom: “He healed the crowds, whose hidden things of heart he saw; by which he is proved to be God.”

What went you out into the desert to see? Bede raises the question in the Gloss how the crowds had gone out into the desert to see John, when he was in prison. But the Gloss does not say how they went out. Chrysostom: “They had not then gone out into the desert, because John was not then in the desert but in prison.” It can be understood, then, as “formerly,” literally. Hence the sense is: what did you go out formerly to see, etc. Bede, however, says that the whole is to be understood mystically.

Luke 7:24, in the mystical sense

A reed shaken with the wind? The sense is, as if to say: whom do you think John to be, whom you went out formerly into the desert to see when he was preaching? Do you think him light and unstable like a reed? Jerome: “Did you go out into the desert for this, to see a man like a reed?” Chrysostom: “Perhaps among

those men it seemed the sign of a most fickle man, that at one time he preached as one knowing, at another asked as one not knowing; therefore he says that he is not a reed."

Note: the Lord removes many things from John, but chiefly fickleness, singularity, hypocrisy, which are designated by the reed, and flattery, which is signified by the softness of garments. These same things ought to be removed from the cloistered man. For by the desert the cloister is signified, for three reasons. The first is, because the desert is midway between Egypt and the land of promise; so the cloister is midway between the world and heaven, and through it is rightly the way from the world to heaven. Cant. 3.b: "Who is she that goeth up by the desert, as a pillar of smoke," which goes straight up to heaven. And Ps. 135: "Who led his people through the desert." The second, because there water is brought out of the rock, that is, the tear out of the hardness of the heart, or out of the remembrance of Christ. Num. 20.b: "Speak to the rock before them, and it shall yield waters." Ps.: "He struck the rock, and the waters gushed out," etc. The third, because there manna is given, that is, the sweetness of spiritual consolation. Exod. 16.a: "Behold I will rain bread from heaven for you: let the people go forth," etc. John in the desert is the cloistered man in the cloister.

What went you out then to see: in the desert, that is, in the cloister?

A reed: that is, a man fickle, fragile, a hypocrite? As if to say: no. Because such a man ought not to dwell in the cloister, though many suspect cloistered men to be such; against whom Ecclus. 36.b says: "Let them perish that oppress thy people." The Lord too, indignant at such men, says:

What went you out into the desert to see? A reed shaken with the wind? A reed shines outwardly, within it is empty; so is the hypocrite, but not so the cloistered man. Ps. 44: "All the glory of the king's daughter is within." Cant. 4.a: "Thy cheeks are as a piece of a pomegranate, besides that which lieth hid within." Again, a reed yields to every wind; not so the cloistered man. Jer. 1.d: "I have made thee an iron pillar." Again, a reed is fragile; the cloistered man is strong. Isa. 40.g: "They that hope in the Lord shall renew their strength." Note the properties of the reed: "Long, muddy, light, fragile, hollow, smooth, sounding; it yields to the winds, nourishes worms, slender, near to heaven." The bed of the devil is of reed. Job 40.c, according to another text: "Beside the reed, in the papyrus, he rests." There follows:

Luke 7:25

But what went you out to see? A man clothed in soft garments?: that is, a flatterer.

(fol. 173vb) Behold they that are in costly apparel and live delicately, are in the houses of kings. Gregory: "Note: a rigid life and preaching ought to avoid the palaces of the soft, which flatterers clothed in soft garments frequent." Note, then, that flatterers are always accustomed to be in the houses of kings, or of the rich, so that by flattering them they may hunt something. These are they of whom it is said in Ezek. 13.c: "Woe to them that sew cushions under every elbow; and make pillows for the heads of persons of every age to catch souls"; that is, woe to them who soothe men with flattering favours. For flatterers are literally accustomed to do this, namely to put pillows under the heads of the rich when they sleep, so as to please them. Bede: "John was not clothed in soft garments, he who did not foster the life of sinners with blandishments, but sharply rebuked it" (Matt. 3.b): "Ye brood of vipers," etc. Eccles. 12.d: "The words of the wise are as goads." John was not a flatterer for the sake of dishes, because he ate locusts, that is, he destroyed flatterers.

In costly apparel. Jerome: "Let no one think that in luxury," etc. Gregory: "Let no one think that there is no sin in the pursuit of costly garments." Hence 1 Pet. 3.a: "Not... the wearing of fine apparel." Soph. 1.b: "I will visit upon all that are clothed with strange apparel."

In the houses of kings. Peter in the court of the governor, made soft, bent himself at the voice of a maidservant. Exod. 10.d: the south wind, that is, prosperity, brings the locusts, which devoured all their green things. Osee 12.a: "He carried oil into Egypt." Blessed Bernard to Pope Eugenius: "The Apostles were strong

in war, not soft in silk; if you are a son of the prophets, do you likewise." There follows:

Luke 7:26

But what went you out to see? A prophet? Yea, I say to you, and more than a prophet. Bede: "The office of a prophet is to foretell things to come, not also to point them out. He is a greater prophet in whom is the end of the prophets." Matt. 11.b: "The law and the prophets were until John." Chrysostom: "John was nearer to Christ than the other prophets in justice as in time. For many stars go before the rising of the sun, but none of them received the name of Lucifer, the morning star, which comes forth with the light itself"—supply: except John. Job 38.d: "Canst thou bring forth the day star in its time?"

So too a religious ought to be a prophet and more than a prophet: a prophet by saying good and true things, but more than a prophet by doing greater things. He who does less than he says is less than a prophet; but he who does more than he says is more than a prophet. Such was John, and such ought every cloistered man to be. Lam. 3.d: "He shall sit solitary, and hold his peace," etc.

Luke 7:27

This is he of whom it is written. When the disciples of John had gone away, the Lord turned his discourse to the crowds, commending John; and in commending him he called him a prophet and more than a prophet, because him whom the prophets foretold would come, he pointed out present with his finger. For his commendation he adds something else, namely that he was called an Angel by the prophet (Mal. 3.a). And the person of John is greatly commendable in this, that he is called an Angel, not however by property of nature but by dignity of office; as priests are called Angels (1 Cor. 11.b): "And because of the angels," that is, the priests. Again, Mal. 2.b: "The lips of the priest," etc.

The connection: truly John is more than a prophet, because *this is he of whom it is written* (Mal. 3.a):

Behold I send. They are the words of the Father to the Son,

My angel: messenger,

Before thy face: that is, manifestation. Chrysostom: "It belongs to a prophet to prophesy about God. Does it belong to a prophet that God should prophesy about him? John calls Christ a lamb, Christ calls John an angel." Again Chrysostom: "I think, but I do not dare to say, that John is more glorious because he was a man and for the merit of virtue was called an angel, than if he had been an angel in name and nature. For an angel, by the very fact that he is an angel, is not so much a reward of virtue as a property of nature." Gregory: "Every priest too is reckoned under the name of angel (Mal. 2.b): The lips of the priest shall keep knowledge, etc. And moreover every one of the faithful, if he calls his neighbour back from depravity and exhorts him to good, namely announces to the erring man the eternal kingdom or punishment, assuredly is an angel of the Lord when he does these things." Be, then, an angel of God, so that you may see the face of the Father who is in heaven (Matt. 18.b).

Who shall prepare thy way before thee: by preaching penance, by accustoming to baptism.

Luke 7:28

For I say to you: so that I may comprehend the sum of his virtues,

(fol. 174ra) Amongst those that are born of women, there is not a greater prophet, etc. He is not preferred to the Patriarchs and Prophets, but made equal, as Bede says. Again, note that it is not said "greater" simply, but *prophet* is added; in the Gospel of Matthew it is said simply. Again, that none of the saints of that time, or of earlier times, was greater than John, we have expressly; but whether anyone of those after him, who followed him, was greater than he, we do not have discussed either by the Evangelist or by any of the Evangelists. And note that *mulier*, woman, is taken here according to the Latin idiom, from "breaking," as it were from

softness, so that there may be no objection concerning the Son of the Virgin.

John is commended: for constancy, because he is not a reed, as here, and because he rebuked Herod (Matt. 6.c); for austere life, because he ate locusts (Matt. 3.a, e); for rough clothing, because he was clothed with camel's hair (Matt. 3.a); for the desert, because he could have been the son of the high priest in the house of Herod or Pilate (Mark 1.a); for the gift of prophecy, as here; for nearness to Christ the King, for the more noble are usually the nearer, as above, 1; for his authority and grace, as above, 1.b.

Yet he that is the lesser, etc. This is expounded in three ways in the Gloss. Ambrose first thus: *Yet he that is the lesser*, etc., that is, every saint who is already with God is greater than he who is still in the world. But how is this said, since as yet no one was with God, for no one ascended into heaven before Christ? Solution: it can be determined thus: everyone who is already with God in hope. But was not John too with God in hope? He was indeed, but yet not so certainly as those who had already departed and were in the bosom of Abraham; of whom this is better understood, who because of their certainty and lack of punishment are said to be in the kingdom of heaven. Or he speaks with respect to his own time. Ambrose, the second exposition in the Gloss: "Or I, whom the opinion of many makes lesser, am set over him in the Church of the saints; I, who am lesser in the reckoning of men," etc. The third exposition: "Or the last angel of heaven is better than any man." And then the sense is that the least of the Angels was greater than John. There follows:

Part 52: Luke 7:29–35

the publicans justify God; the Pharisees despise his counsel; the children sitting in the market place; "We have piped to you, and you have not danced"; John and the Son of man; "Wisdom is justified by all her children"

Luke 7:29

And all the people, etc. Having praised John, he passes on to rebuke the Scribes and Pharisees, who, even while the publicans believed, received neither the preaching of John nor that of Christ. He says, then: *And all the people*, etc. This can be read as spoken continuously by the Lord, or as inserted by the Evangelist. If it is read as said by the Lord, so that the Lord still dwells on the commendation of John, it will be said thus:

All the people: supply, [hearing] John, that is, his preaching, formerly, before he was imprisoned, *justified*, etc. If it is read as inserted by the Evangelist, "the Lord" will be supplied; as if the Evangelist says:

All the people: hearing the Lord so commending him,

And the publicans, etc.: that is, they said he was just, or rather showed it in deed by confessing their sins and receiving baptism. For God cannot be justified in himself, but he is justified in the sinner when he repents. Hence Bede: "He who confesses his sin to God justifies God, hoping from him pardon of sins." Hence Jos. 7.c: "My son, give glory to the Lord... and confess" thy sins.

Being baptized, etc.: in which no grace was given inwardly, but only the body was outwardly dipped in water. Hence Matt. 3.c: "I indeed baptize you in water unto penance." Why, then, or for what purpose were they baptized? I answer: on account of the devotion of those receiving it, and for accustoming them to the baptism of Christ. For as the preaching of John was the way to the preaching of Christ, so the baptism of John was the way to the baptism of Christ. And it is called the baptism of John because whatever was done there, he did; not so in the baptism of the Apostles.

Luke 7:30

But the Pharisees (fol. 174rb) , etc.: that is, sent to themselves, or against themselves; because in this they acted against themselves, that they did not receive the counsel of God, which he sent first through the prophets, afterwards through Christ, then through the Apostles, by which he decreed to save the world

through the death of his Son. Of which Rom. 11.d: “O the depth,” etc. And Augustine in the book of the *Confessions*: “Nor was I sated in those days with the wonderful sweetness of considering the depth of thy counsel concerning the salvation of the human race.” But the ungrateful Pharisees spurned this counsel. Hence through Ps. 61 the Lord says: “They have thought to cast away my counsel.” Prov. 1.c: “I called, and you refused,” etc. *Being not baptized by him*. There follows:

Luke 7:31

Whereunto then, etc.; as if to say: the publicans and sinners received John’s admonitions, the Pharisees and Scribes despised them: *Whereunto then are they like?* And note that the Pharisees are not compared here to the children, because the children are taken here in a good sense; for by the children are understood here the prophets, or any good teachers. He does not, then, compare the men of a perverse generation to holy men, because so he would not be rebuking or blaming them. The comparison, then, is not between person and person, but the whole affair is compared to the whole affair, as a certain Gloss says on Matthew; because, as in that one are contained those who rebuke and those rebuked, so in this. The Pharisees, then, are to be rebuked, who heard so many admonitions and did nothing. John preached to them an austere life both by word and by example, and they did not believe and did nothing; Christ preached to them a softer life both by word and by example, and they despised it. Therefore the Lord infers: *Whereunto then*, etc., you Jews, hearing so many admonitions of salvation and not obeying?

And to what, etc. The repetition of the question intimates that they were very perverse.

Luke 7:32

They are like, etc.; as if the Lord said: the deed of these perverse men is like the deed of children of this kind, playing and inviting others to play who will not play, and lamenting and inviting others to lamentation who will not weep. For literally children often play in the market place or in the square, and invite their companions whom they see standing around to play, who will not play with them; often too children weeping invite their companions to lamentation, who yet will not weep for them; and afterwards they reproach them with this. Or it could be that the children had certain songs of gladness and certain lamentations, singing which they danced according to the manner of the singing; and when some did not do so, the other children said: we sang in this way, and you did not dance in that way.

By the children the Lord signifies here the prophets and Apostles, John and himself, because of purity and humility. Isa. 8.d: “Behold I and my children, whom the Lord hath given me for a sign, and for a wonder in Israel.” Some of these children sang songs of gladness, by promising good things, by inviting to joys, as David: “Rejoice to God our helper,” etc.; and Isa. 26.a: “Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” Others lamented, by provoking to mourning and penance, by threatening sad things or punishments, as John (Matt. 3.b): “Ye brood of vipers, who hath shewed you,” etc. Jer. 9.a: “For the destruction,” etc.; and Lamentations throughout. Moses sang blessings to those who fulfilled the law and lamented curses on transgressors (Deut. 28). Ezek. 2.d: “I saw a book written within and without: and there were written in it lamentations, and canticles, and woe.” These are also as it were children reproaching their fellow-tribesmen, that is, the Jews, because at their exhortations they will neither rejoice nor lament.

And note that there is a twofold way of salvation, namely the way of joy and of grief. One must rejoice for two things, namely for the deliverance of the soul in the present and for the hope of future deliverance. One must also grieve for two things, namely for punishment and for guilt. For a man ought chiefly to grieve for this, that he cannot avoid guilt, at least venial, in the present life. To both ways the prophets often invited the Jews, as has been said, and they did not consent to them. Chrysostom: “When John preaches and you do not hear, how will you receive the poor man, you who do not receive even the Apostle?” He says, then: *They are*

like to children. 1 Cor. 14.d: “Do not become children,” etc.

Sitting in the market place. *Forum* is properly called the place in which laws are pronounced; so called from Phoroneus, who first instituted a place of this kind. Sitting to teach the ignorant, to punish the guilty, to defend the innocent. Matt. 23.a: “On the chair of Moses,” etc.

Luke 7:32, in the mystical sense

In the market place: that is, in the Church, where the causes of souls are decided by judges, that is, by prelates. Deut. 17.b: “If thou perceive that there be among you a hard and doubtful matter in judgement between blood and blood, cause and cause, leprosy and leprosy... arise, and go up to the place, which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge, that shall be *(fol. 174va)* at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgement.”

The *forum* is also, literally, the place of things for sale, as Augustine says; and the Church likewise. In her the preachers sell the word of preaching for the faith and penance of the hearers. Below, 19.b: “And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come.” Isa. 55.a: “All you that thirst, come to the waters: and you that have no money,” etc. Again, in her the kingdom is bought for poverty, joy for mourning, fullness for hunger, and the like (Matt. 5.a): “Blessed are the poor,” etc. Therefore it is said in Prov., last chapter, b: “She is like the merchant’s ship,” that is, of a trader. Isa. 23.d: “And her merchandise and her hire shall be sanctified to the Lord.” But some are foolish traders, because they give precious wares for a most worthless thing: hypocrites, works of mercy for human favour; ambitious teachers, their labour for some dignity. To whom it is said in Isa. 55.c: “Why do you spend money,” etc. Others are false traders, the heretics, who sell bad wine for good wine. Isa. 1.f: “Thy vintners mix thy wine with water.” John 2.b: “Every man,” etc. Ecclus. 26.d: “A merchant is hardly,” etc. Now continue the letter: they are like, I say, to children sitting in the market place,

And speaking, etc.; as if to say: the prophets and teachers to the Jews: *We have piped to you*, by announcing God’s promised joys of paradise. Joel 2.d: “Blow the trumpet in Sion,” etc. Or:

We have piped to you: that is, we have sung the wedding song, we have foretold to you the marriage by which the soul is joined to God as a bride to the bridegroom. For singing of this kind, done with instruments, is usually done especially at weddings.

And you have not danced: by rejoicing in mind, and by running in deed to the promises. Ps. 80: “But my people heard not my voice: and Israel hearkened not to me.” Hilary: “Because the manner of the dancers is fitted by the service of the body to the manner of the singers, and it is said *we have sung and you have not danced*, this is: we have provoked you by psalm-singing to confession, and you have not obeyed by fitting and conforming yourselves to the teaching.” Isa. 22.d: “And the Lord... in that day shall call to weeping, and to mourning, and to girding with sackcloth: and behold joy and gladness.” Gregory: “Those souls dance which, supported by the little wings of the virtues, leap through heavenly desire to contemplation, though they fall back into themselves because of the frailty of the flesh.”

Literally, in the Old Testament they were accustomed to use certain gestures of the body in the praises of God, as David before the ark (2 Kings 6.c); but those gestures were figurative. 1 Cor. 10.c: “All these things happened to them in figure.” Augustine: “By the word dancing is designated not the whirling of a twisted body after the manners of an actor, but the devotion of an unwearied heart and the religious agility of the members.” 1 Kings 10.a: “When thou shalt depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin at midday, leaping great ditches.”

Luke 7:32, in the moral sense

Many dance easily, and from lightness of heart, at the sound of instruments. Against whom Job 21.b says: “They take the timbrel, and the harp, and rejoice at the sound of the organ,” etc. Isa. 5.c: “The harp, and the lyre,” etc. Chrysostom: “If it is not abominable to sit by actors, go down into the mud and do what you praise.” And further on: “Why do you pay honour to him whom even the laws of the Greeks wish to be infamous? If your servant or your son says a foul word, you are offended; if a buffoon says it to you, you praise and rejoice. If you do not speak it yourself, why do you laugh when you hear it? If, returning home from here, you do not repeat the words of God, but those that are in the theatre...” There follows:

We have mourned to you, say the prophets and teachers: that is, we have invited you, or stirred you, to lamentation, by threatening punishments, by inviting to penance; as Joel 2.c: “Be converted to me,” etc. And others. But the foolish people did not know the Lord. Isa. 1: it would not know. Hence there follows:

And you have not wept: by repenting of your sins to obtain pardon; though the Lord says through Jer. 18.b: “If that nation against which I have spoken, shall repent of their evil, I also will repent of the evil that I have thought to do to them.” Jer. 8.c: “There is none that doth penance for his sin, saying: What have I done?”

For John came. As the Lord showed of the prophets that they stirred their fellow-tribesmen to both ways of salvation, so here he shows it of John and of himself. For John, preaching the laments of penance, stirred them to the way of grief; Christ to the way of joy, who did not fast, but ate with publicans and sinners. *(fol. 174vb)* For gladness usually accompanies feasting. Chrysostom: “*John came*; as if to say: I and John came by opposite ways, and did the same thing; as two hunters surround an animal hard to catch, one standing opposite the other, so that it may fall into the other’s hands.” And further on: “The whole race of men praises fasting.” And further on: “Christ fasted for forty days.” And further on: “Letting John flee by fasts, he himself went the opposite way.” And further on: “If fasting is good, why do you not believe John? But if not, why do you not believe Christ?” And further on: “He who commends the sad man does not praise the cheerful one, and conversely.” “The sad hate the cheerful, and the jesters the sad.” Therefore he says *we have piped*, that is, I showed a relaxed life, etc.; and *we have mourned*, that is, John led a grave and hard life. He says, then:

Luke 7:33

For John the Baptist came: as one of the lamenting children, inviting to penance by the example of his abstinence,

Neither eating bread. Matt. 3.a: “And the same John had his garment of camel’s hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.”

Nor drinking wine: as above, 1.b: “He shall drink no wine nor strong drink.”

And, because you will not be humbled with him, *you say: He hath a devil*. So the Jews said of Christ, who led the opposite life (John 8.f): “Do not we say well that thou art a Samaritan, and hast a devil?” So David was reckoned mad, because he dashed himself against the doors (1 Kings 21.d). So everyone who does penance is reckoned a fool in the world. But this folly is good, because it makes one wise. On account of which the Apostle says, 1 Cor. 3.d: “Let him become a fool, that he may be wise.”

Luke 7:34

The Son of man is come, etc. Bede: “Foreshowing by food and drink the gladness of the world to come, where all the elect will continually eat the bread of life and continually drink the water of saving wisdom.” Hence Isa. 65.c: “Behold my servants,” etc.

And, because you would not rejoice with him, but have slandered him, *you say: Behold a man*, etc. Matt. 9.b: “Why doth your master eat with publicans and sinners?”

A friend of publicans and sinners. And truly, because he had come for their sake. Matt. 9.b: “I am not come to call the just, but sinners.” Whom he came not only to call, but also to eat, that is, to incorporate into himself. Gen. 27.b: “Bring me two kids,” that is, sinners and publicans, “that I may make of them meat for thy father, such as he gladly eateth.”

Luke 7:35

And wisdom is justified, etc.; as if to say: whatever you say of me, etc.; as if to say: you speak of me; yet I, who am “the power of God, and the wisdom of God” (1 Cor. 1.d), am understood by all the just to act justly, because I wait for sinners to repent and receive them to pardon when they return. So it is expounded of uncreated wisdom. Again, created wisdom, that is, the Gospel teaching, is justified by her children, who acquire it for themselves by works of justice, according to that of Ecclus. 1.d: “Son, if thou desire wisdom, keep justice”; and when they have it, they prove that they have it by works.

Part 53: Luke 7:36–38

Jesus at table in the Pharisee’s house; the woman that was a sinner; the alabaster box; she washes his feet with tears and wipes them with her hair; the five services to the feet of Christ

Luke 7:36

And one desired him, etc. The fifth part of the chapter, in which, John having been commended, Magdalene is commended. And note that Luke inserts abruptly what follows here about Mary; for it is not continuous with what precedes, because it is introduced as it were incidentally. And that it was done in Galilee we have expressly; but at what time, or in what city of Galilee, it was done, we do not have discussed. Some say that it was done in Nazareth, but this is not authentic.

But though it does not follow what precedes either in time or in place, it is yet fittingly connected. For the Lord had just said that wisdom is justified by her children. What he had proposed in word, then, he shows by example in one of her daughters, namely Magdalene. For if she is shown to be formerly a sinner and recently justified, in this wisdom is justified, that is, the Son of God; and understand *justified* expounded in two ways, as before. Rightly too, after the commendation of John the Baptist, follows the commendation of the penitent woman, because penitential grace follows baptismal grace: the one is commended in John, the other in Magdalene. And because she had sinned through foolish love, she is therefore commended for holy love; hence it is said: *Many sins are forgiven her, because she hath loved much*.

But since foolish women sin chiefly in three things in attracting foolish young men, namely with the eyes, the hair and kisses: with the eyes, by making unlawful glances and loving lustfully. Hence *(fol. 175ra)* Isa. 3.e: “And walked... making a noise with their eyes.” And Prov. 6.b: “A man that is an apostate, an unprofitable man, walketh with a perverse mouth, he winketh with the eyes.” 2 Pet. 2.c: “Rioting in their feasts,” etc. Again, they sin with the hair, adorning it with pearls and arranging and dyeing it. Against which 1 Pet. 3.a: “In like manner also let wives be subject to their husbands... whose adorning let it not be the outward plaiting of the hair, or the wearing of gold.” 1 Tim. 2.c: “Women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls.” Again, they sin with kisses, kissing shamefully and lustfully. Hence Prov. 7.b: “And behold a woman meeteth him in harlot’s attire, prepared to deceive souls.” And further on: “And catching the young man, she kisseth him, and with an impudent face flattereth.”

Therefore Luke sets down three things in which Magdalene showed service to Christ. For the eyes, which she had offered for wantonness and for seeing what should not be seen, she now gave to good use, that is, to the shedding of tears. With the hair too, which she had often adorned for allurement, she now wiped the Lord’s feet. The mouth also, with which she had often said what should not be said and with which she had often

kissed shamelessly, she now humbles to kissing the Lord's feet. And so she fulfilled that saying of the Apostle, Rom. 6.d: "For as you have yielded," etc. And Wisd. 11.c: "By what things a man sinneth," etc.

He says, then: *And one of the Pharisees desired him*, etc. Note: here the Lord comes when invited. Above, 5.f, he invites himself with Levi, and below, 19.a, with Zacheus. And what is this, but that the Lord sometimes grants grace or consolation unasked, sometimes when asked? He teaches also by this, that he came to the Pharisee's dinner when invited, that we ought not to go to strangers uninvited, but when invited we can sometimes go. To go uncalled is impudence; never to go when called is imprudence. Ecclus. 13.b: "If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more. And be not forward, lest thou be put back; and keep not far from him, lest thou go," that is, pass, "into forgetfulness." By this, however, that he invited himself with Levi and Zacheus, he teaches that one can invite oneself with one's familiars. So the Lord on any day, nay almost at every hour, invites himself to eat with us with great familiarity. Cant. 5.a: "The voice of my beloved knocking: Open to me, my sister, my love, my dove, my undefiled." Apoc. 3.d: "Behold, I stand at the gate, and knock," etc. But few hear his voice. Hence he complains, John 8.f: "Why do you not know my speech?" etc.

Luke 7:36, in the moral sense

And he went into the house of the Pharisee. By this Pharisee are understood cloistered religious. For Pharisee is interpreted "divided," and cloistered religious are divided from others in place and in merit. Moreover, this man was called Simon, which is interpreted "obedient," which well befits cloistered religious, because they come to obedience. With such the Lord gladly sups or dines. Prov. 8.b: "I wisdom dwell in counsel, and am present in learned thoughts." And further on, d: "My delights were to be with the children of men."

But see into the house of which Simon Jesus entered to dine or sup. For there is Simon Magus, Simon of Cyrene, Simon Zelotes, and Simon the Leper. Simon Magus is the ambitious or simoniacal cloistered religious: Jesus does not recline in his house. Simon Zelotes is the envious or angry cloistered religious: nor does Jesus recline in his house. Simon of Cyrene, who carried the Cross under compulsion, is the cloistered religious who carries the Cross of religious life with murmuring: nor does Jesus recline in his house. Simon the Leper is the cloistered religious who enters the cloister for the sake of doing penance and humbly confesses his sins: in this man's house Jesus reclines. Hence Matt. 26.a: "And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman," etc.; that is, a sinful soul having a store of good works with the sweetness of devout prayer. For the alabaster box is the store of works, and the ointment prayer; of which Eccles. 10.a: "Dying flies," etc. There follows:

Luke 7:37

And behold a woman, etc. *Behold* notes wonder. And it is to be noted that this woman was wonderful in sinning, but more wonderful in repenting.

A woman: namely Mary Magdalene; of whom Isa. 23.d: "Take a harp, go about the city, thou harlot that hast been forgotten: sing well, sing many a song, that thou mayst be remembered." *(fol. 175rb)* Note four things in the penitent soul. Isa. 47.a: "Come down, sit in the dust, O virgin daughter of Babylon." And Isa. 21.b: "Babylon my beloved is become a wonder to me"—another reading, "is set for me as a shade," "for a wonder." Four things concur in a miracle: benefit, amazement, the flocking together, the praise of God. Ezek. 37.g: "That land that was untilled," that is, Magdalene, "is become as a garden of pleasure." But see that she is not named here, because she was still in sin, as below, 16.e, the rich man is not named. But when already advanced in the state of grace she is named (John 11.a and 12.a).

That was in the city: where there are many; on account of which she is convicted of having drawn many to sin,

A sinner: understand, public and accustomed to sins. For it is the custom of Sacred Scripture to call those who sin publicly sinners, as by a special term.

When she knew that Jesus, etc.: that is, an alabaster box in which was ointment. Bede: “Alabaster is a kind of marble in which ointments are kept uncorrupted.” Ambrose: “She strives to forestall the favour of the host.” Hence note that those who in ancient times received guests showed them many kindnesses: for they washed their feet and ministered to them their very necessities. Mary, then, hastened to wash his feet, so as to forestall the host in services of this kind. Hence Ecclus. 6.d: “If thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors.”

Chrysostom: “She came after many women: after the Samaritan woman, after the Chanaanite woman, after the woman with the issue of blood, and many others; and not in public, but in a house.” Chrysostom: “She was not sick in body, nor did she come for the sake of the body, as the others did, but for the honour of God and the direction of her soul; nor did she come to him as to a mere man, for then she would not have wiped him with her hair.” Ecclus. 17.d: “Living and in health,” etc. Ecclus. 18.c: “Before sickness,” etc.

Luke 7:38

And standing: ready to serve God, whom by lying down she had often offended,

Behind: out of shame,

At: out of confidence,

His feet. Deut. 33.a: “They that approach to his feet, shall receive of his doctrine.” Below, 10.g: “Sitting also at the Lord’s feet.”

With tears, etc. Bede: “The eyes with which she had desired earthly things, now turning them through penance, she weeps.”

And with the hair, etc.: which she had displayed for the setting off of her face,

And kissed his feet. Blessed Gregory: “With the mouth with which she had spoken proud things.”

And anointed them with the ointment. Gregory: “Which she had used on herself for the scent of her flesh.” She did this twice, as Bede says: first here, second in Bethania (John 12.d; Mark 14.a; Matt. 26.a).

Luke 7:38, in the moral sense

And standing, etc. The feet of the Lord are mercy and justice, by which he comes to sinners. By mercy he forgives sins, by justice he inflicts some punishment; because, as Augustine says, either man punishes or God punishes. Beside these feet the sinful soul stands; but the devil goes before them, because when the Lord enters into the soul, at once the devil flees like a robber. Hence Habac. 3.a: “The devil shall go forth before his feet.” She is also well said to stand *behind*, because the sinful soul is forestalled by grace and protected by it. Hence Ps. 16: “Protect me under the shadow of thy wings,” etc. The wings of the Lord and the feet of the Lord are the same.

Again, by the feet, which are the lowest part of the body, are signified the poor, who are the lowest in the mystical body of Christ, which is the Church; of whom it is said in Nah. 1.d: “Behold upon the mountains the feet of him that bringeth good tidings, and that preacheth peace,” that is, of Christ. He stands *behind at the feet* of the Lord who puts provision for the poor before his own convenience; as is said in Prov. 12.d: “He that neglecteth a loss for the sake of a friend, is just.” He waters these feet who shares in the tribulations of the poor, who reckons their sadness his own, who inclines to them out of the affection of compassion. And it is good to water these feet, because the poor are fertile ground, which, if it is well watered and sown, yields manifold fruit. The seed is alms, which is cast into good ground when it is placed in the hand of the poor man; which to fools, who know nothing of the tilling of the earth, seems to be lost. But it is not so; rather, the

longer it stays in the earth, the more the fruits are multiplied. Eccles. 11.c: “In the morning sow thy seed,” etc. And this bestowing of alms is also signified by the wiping with the hair, which is superfluous to the body.

And note the five services which Mary showed to the feet of Christ: she stood behind at them, watered them with tears, wiped them with her hair, kissed them, anointed them with ointment. These same things the rich ought to render to the poor. They ought to stand at them, that is, be ready for the provision of the poor, as Abraham (Gen. 18.a): “And as he was sitting at the door of his tent... three men appeared,” etc. And Job 31.d: “The stranger did not stay without,” etc. Second, they ought to water them with tears, that is, to suffer with them from the affection of the heart *(fol. 175va)* , as Paul, 2 Cor. 11.g: “Who is weak,” etc. Jer. 9.a: “Who will give water to my head,” etc. Job 30.d: “I wept heretofore for him that was afflicted.”

Third, they ought to wipe them with their hair, that is, to have mercy out of their superfluities; because compassion of the heart is not enough unless the help of work follows, if the means are there. Gregory: “The proof of love is the showing of the work.” But some do not wipe the Lord’s feet with their hair, but are rather hanged by it, like Absalom (2 Kings 14.f), whose hair was cut once a year and sold by the public weight, as is said there. They sell their hair once a year by the public weight who keep their corn, wine and other goods so as to sell them dearer, and do not give them out to the poor; as usurers, and also certain canons, who keep the revenues of their prebends so as to sell them dearer, and see the poor in need and do not give. Such men without doubt are hanged by their own hair on the gallows of hell. Therefore it is commanded in Ezek. 5.a: “Son of man, take thee a sharp knife that shaveth the hair: and thou shalt cause it to pass over thy head, and over thy beard.”

Fourth, they ought to kiss them, that is, to love; for a kiss is a sign of love. And love makes the need of the poor man not burdensome to the giver. 2 Cor. 9.b: “Every one as he hath determined in his heart, not with sadness, or of necessity: for God loveth a cheerful giver.” Fifth, they ought to anoint them with ointment, that is, to refresh others with the odour of good repute; as the Apostle, 2 Cor. 2.d: “We are the good odour of Christ in every place.” The ointment is also a sweet word with the alms. Sir. 18.b: “In every gift, give not grief by an evil word. Shall not the dew assuage the heat?” Sir. 38.a: “Make a fat offering, and give place to the physician.” There follows:

Part 54: Luke 7:39–50

“This man, if he were a prophet”; the two debtors; “Thou hast judged rightly”; “Dost thou see this woman?”; “Many sins are forgiven her, because she hath loved much”; “Thy faith hath made thee safe, go in peace”

Luke 7:39

And the Pharisee seeing it, etc. This Pharisee, proud of a false justice, that is, of a supposed justice, which namely he thought he had, moved by no compassion, forgetful of his own frailty, as Ambrose says, signifies certain true hypocrites, who abhor sinners. Of whom Isa. 65.a: “That dwell in sepulchres, and sleep in the temple of idols: that eat swine’s flesh, and profane broth is in their vessels. That say” to the sinner, namely, “Depart from me, come not near me, because thou art unclean.”

This man was reprehensible in five things. First, for the presumption of false justice. Second, for lack of compassion. Third, for unbelief, because he believed that Christ did not know what sort of woman she was. Fourth, for the accusation of his neighbour. Fifth, for finding fault with his superior, that is, Christ. Luke says, then: *And the Pharisee seeing it,* etc.; but he had not called upon him, which would have been better, because “every one that shall call upon the name of the Lord shall be saved” (Joel 2.g).

Spoke within himself, saying: This man, if he were, etc., as far as *that she is a sinner*; hence he ought not to allow himself to be touched by her.

Luke 7:40

And answering, etc. The Lord, as God aware of secrets, answered the Pharisee's thought. For the Pharisee reckoned that he himself was just, and that she was not worthy to touch the Lord but ought to be cast off by him, and that the Lord was not a true prophet, since he did not know that she was a sinner. The Lord, then, puts before him a pattern by which he is convicted of not being just, because he did not show the hospitality which he owed to the Lord. For he seemed to love the Lord, because he had invited him. Therefore the Lord proves by the example of the two debtors that Magdalene loves him more than he does; and that she is worthy to touch the Lord and should not be cast off by him, because she loved much; and that the Lord is a true prophet, who knew the Pharisee's thoughts. He says, then: *And Jesus answering*: the Pharisee's thought,

Said to him, etc. He wishes to be taught, therefore he calls him master; if he wished to serve, he would have called him Lord; if to honour or to love, he would have called him father. For he is often called by these three names: Master, for the rational power; Lord, for the irascible; Father, for the concupiscible.

Luke 7:41

A certain creditor had two debtors, etc. It does not *(fol. 175vb)* seem to be a moneylender to whom the Lord compares himself, and also one who forgives.

Luke 7:42

And whereas they had not wherewith to pay, etc.: that is, he ought to love from this.

Luke 7:43

Simon answering, etc. Note: *donare* is sometimes put for "to give," sometimes for "to forgive." Here, then, it carries both meanings, so that it may be understood thus: that is, to whom he gave and forgave more. In this sense, then, it is true that he to whom more is given loves more, that is, he to whom more is given and forgiven is bound to love more.

Luke 7:43, in the mystical sense

The two debtors signify two peoples, namely the Jewish and the Gentile. The two debtors are also clerics and laymen, or cloistered religious and seculars. The creditor is Christ; of whom Matt. 25.e: "Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury." Each owes the creditor a coin stamped with the King's image, that is, the soul entrusted to him to keep; of which Matt. 22.b: "Shew me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Caesar's. Then he saith to them: Render," etc. This is the debt common to all. But besides this, one owes five hundred pence and the other fifty. And certainly each number is multiplied by five, that is, five times a hundred and five times ten. And the same thing is signified by each number, namely the office of the five senses. But that one number exceeds the other signifies that one is more bound than the other, because the cleric is more bound than the layman, and the cloistered religious than the secular. And that it is said, *whereas they had not wherewith to pay*, signifies that neither by his own strength can fulfil the office entrusted to him without the grace of God. Hence John 15.a: "Without me you can do nothing." 1 Cor. 15.b: "Yet not I, but the grace of God with me." There follows:

And he said: the Lord, namely,

Thou hast judged rightly. Bede: the Pharisee is convicted by his own sentence; because, like a madman, he carries the rope with which he is bound. 2 Kings 12.b is similar.

Luke 7:44

And turning, etc. Having heard the Pharisee's sentence, that he to whom more is forgiven loves more, the Lord compares the woman's works with the Pharisee's works. And the comparison is as it were by antithesis. And he compares the works of each with one another for this reason, that he may disapprove the one and approve the other; that from the sentence passed by the Pharisee himself he may refute him and show that the woman loves more than he. He says, then: *And turning to the woman*: this is to be understood not so much of the turning of the body as of the regard of mercy, because he looked on her with the eye of mercy.

He said unto Simon: the Interlinear Gloss: he refutes him by judgement, that is, reproof.

Dost thou see this woman? He does not ask about bodily sight; but it is as if he said: you ought to see, that is, consider, the woman's works. And this is what Ambrose says: "Bodily indeed you see," that is, the outward works, "but the mystery you do not see," that is, the devotion which the woman has in the secret of her heart.

I entered, etc.: but not into your mind,

Water for my feet, etc.: which was a small thing and could easily have been done.

But she, etc.: which was a work of wonderful piety.

Luke 7:44, in the moral sense

Water: that is, alms,

For my feet: for the poor. Ecclus. 3.d: "Water quencheth a flaming fire," etc.

But she, etc.: that is, she suffered with them from the affection,

And with her hairs hath wiped them: that is, she came to their help with affection.

Luke 7:45

Thou gavest me no kiss, etc. He notes an ancient custom. For in ancient times those who received guests received them with the kiss of peace, and on the threshold they promised each other mutual security.

But she, etc.: literally; or morally, that is, to love the poor.

Luke 7:46

My head with oil, etc. This perhaps was then shown to guests, and this was not a great thing.

But she with ointment: which she had bought dear.

Luke 7:46, in the mystical sense

Hath anointed my feet: that is, she spoke to them sweetly. Ecclus. 4.d: "Make thyself affable to the congregation of the poor."

Luke 7:47

Wherefore I say to thee, etc. Rom. 5.d: "Where sin abounded," etc.

Because she hath loved much: this is taken as showing, *(fol. 176ra)* or as a sign, not as a cause. In this too the Lord shows that he knew what and of what sort she was within and without, against what the Pharisee had said: *This man, if he were a prophet*, etc. Gregory: "The ardour of charity in her burned away the rust of sins, because sins are combustible and cannot stand before the face of fire." Ambrose: "The goods of the sinful

woman are enumerated, and the evils of the falsely just man," that is, of one having a supposed justice; mystically, that is, the evils of the Jewish and the goods of the Gentile Church.

Luke 7:47, in the mystical sense

Note that he says *are forgiven*. Had she not been contrite before? Therefore her sins had been forgiven her. Why then does he say *are forgiven*? The present can be read for the past: *are forgiven*, that is, are shown to have been forgiven; as the penitent is first contrite, and in the moment of contrition the sin is forgiven him; afterwards he confesses to the priest, and then too it is forgiven him, that is, the forgiveness is shown to have been made.

Note also that the Lord leaves the way of the similitude. For Simon had said that he to whom more is given loves more; if, then, he proceeded according to the order of the similitude, he would speak in this manner: because more sins have been forgiven her, she has loved more. But he says conversely: because she has loved much, many sins are forgiven her. He leaves the way of the similitude, then, so that one may understand that love precedes forgiveness; because perhaps you might think that love followed forgiveness and did not precede it.

Note, then, that there is a love which precedes forgiveness and a love which follows. For there is primary and secondary love. For there are three things in which the first justification consists, namely the infusion of first grace, contrition of heart, forgiveness of sin. In the first justification, when the ungodly is justified, that is, from ungodly becomes godly, he cannot be justified without a foundation. First, then, the foundation is infused into him, that is, faith. But because faith without charity does not justify, faith with charity is infused into him. As soon as grace is infused, so soon is he contrite, so soon is his sin forgiven him. See, then, that these three do not precede one another in time, but in cause: for the infusion of grace is the cause of contrition, contrition is the cause of forgiveness. So you have it that primary love precedes both contrition and forgiveness. There is also another love which follows forgiveness: for after a man has been justified and his sin forgiven, he loves more, and works well according to the grace conferred on him. Hence this secondary love can be understood as the showing of work, which is the proof of the primary love. So, then, that the Lord might note that primary love goes before, he says: because she loved, namely with primary love, her sins are forgiven her.

But to whom, etc.; as if to say: she has loved much and many sins have been forgiven her; but he to whom less, etc. According to your own sentence he could also have concluded: therefore you love less. But in the manner of an elegant writer he left the conclusion unspoken, because it was manifest.

But what of the Blessed Virgin and of others sanctified from the womb, to whom nothing at all seems to have been forgiven? Did the Blessed Virgin, then, love less than Magdalene? Solution: Magdalene loves more from what was forgiven; the Blessed Virgin loves more from what was entrusted. Inasmuch, then, as more was forgiven Magdalene, she loves more and is bound to love more. He, then, to whom less is forgiven and entrusted loves less, that is, is bound to love less. It is also resolved otherwise, namely of the Gentile and the Jewish people. For the Gentile people ought to love more, because more has been forgiven it than the Jewish; for the sin of idolatry has been forgiven it; and in fact the Gentile people has loved more than the Jewish.

Luke 7:48

And he said to her: Thy sins are forgiven thee. He does not say "I forgive," but *are forgiven*, so as to take away from them the occasion of speaking evil or of thinking it.

Luke 7:49

And they began, etc. Bede: "The sick woman being healed, others grow sick over her health"; as if her healing were for them an occasion of sickness. Augustine on John 12, of Judas: "This man dies of the good

odour *(fol. 176rb)* by which others live.”

Who is this, etc. They understood that this was the work of God alone. Isa. 43.d answers: “I am, I am he that blot out thy iniquities for my own sake.” The doubling of the pronoun shows the twofold nature in Christ.

Luke 7:50

And he said, etc. Bede: “Faith made her safe, because she did not doubt that she could receive what she asked; because she had already received hope from him from whom she sought salvation.” But why does he speak here of faith rather than of hope? It can be noted that it is said of both in the Gloss, if you repeat “she did not doubt” in this way: she did not doubt, because she believed; and also she did not doubt, because she hoped, namely “because she had already received hope,” etc.

Go in peace: of heart, so that you may have more rest from vices. Bede: “Lest you slip any further from the way of truth into the way of scandal.” Rom. 5.a: “Being justified therefore by faith, let us have peace with God,” etc.

Luke, Chapter 8

Part 55: Luke 8:1–4

the division of the chapter; Jesus goes through the cities preaching; Mary Magdalene and the seven devils; Joanna, Susanna and the women who ministered; the parable of the sower; the threefold seed of God

Luke 8

Luke 8:1

And it came to pass, etc. The Gloss of Bede connects this not only with what precedes, but, beginning from the fourth chapter, connects it as far as the tenth below. This chapter is divided into six parts. In the first he shows what the Lord did after the healing of Mary. He went about the cities and towns preaching the word of God, and on this circuit the women whom he had healed fed him with the twelve Apostles. In the second he shows the fewness of those who do the word of God, by the parable of the seed, three parts of which perished and only the fourth part bore fruit, at *And when a very great multitude*. In the third he shows that the mystery of faith is to be revealed to the whole world by the Apostles, at *Now no man*, etc. In the fourth is shown the blindness of the Jews, who dwell only on the letter, at *And there came to him*. In the fifth Jesus sleeps, a storm arises, he is awakened, the storm is calmed, the sailors marvel, the Apostles are rebuked, at *And it came to pass*. In the sixth three miracles are set down: first, the deliverance of the demoniac from the legion; second, the healing of the woman with the issue of blood; third, the raising of the girl. This part begins at *And they sailed*. He says, then:

The Gloss of Bede: “In the manner of an eagle in flight,” etc. Note, then, that this Gloss does not follow the order of the Gospel history, but the order of Luke, who does not pursue the straight order. And here the Gloss is as it were a recapitulation of Luke’s whole order. And it is a summary; because, as the eagle first instructs its young and accustoms them to flying, so the Lord first instructs his disciples little by little and in a manner gives them wings, that they may be able to fly, that is, to instruct others, in the nest of faith. Job 29: “I shall die in my nest.” “In the synagogues,” as above in the fourth chapter, c. “He works miracles,” as above in the fourth, f. “He receives the crowds,” as above in the fourth, g. “He instructs,” as above in the fifth, a. “He makes disciples,” as above in the fifth, b. “He chose,” above in the sixth, c. “He bestows benefits,” namely teaching and miracles and healings, as above in the seventh throughout. “And now,” that is, in this place, “he preaches the kingdom of God,” below in the ninth and tenth.

And it came to pass afterwards: after these things, namely,

That he travelled, etc.: giving a pattern to prelates and preachers, that they too may go about preaching and teaching. Hence Chrysostom: “We who are shepherds of one region ought to go round the several kinds of the people’s sufferings. For a careful physician goes round those who are gravely sick”; and so do good prelates. Ps. 59: “They shall suffer hunger like dogs, and shall go round about the city.” Job 1.a: “Job rising up early offered holocausts for every one of them.” Cant. 3.a: “The watchmen who keep the city found me.” Likewise Cant. 5.c: “The keepers that go about the city found me.” Prov. 6.a: “My son, if thou be surety for thy friend,” etc.

The kingdom of God: he says; not the fables of the philosophers or the dreams of fictions. Jerome: “Everything that is not for the edification of morals is turned to the peril of the hearers.” Job 13.a: “Hath God any need of your lie, that you should speak deceitfully for him?” And yet nowadays a dream is heard more gladly than the truth. 2 Tim. 4.a: “For there shall be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves,” etc.

And the twelve: supply “were,”

With him: that is, they were continually with him; the others came and went.

And certain women, etc.: followed him, supply, and ministered necessaries to him. This was lawful in ancient times among the Jews. He teaches also by this that prelates ought to have good companions with them and a well-ordered household, above all when they go about visiting. Hence Ps. 100: “He that worketh pride shall not dwell in the midst of my house.” Blessed Bernard to Pope Eugene: “I do not call you sound when your sides ache.” Ecclus. 10.a: “As the judge of the people is,” etc.

Mary who is called Magdalen. Here he expresses her by her own name, *(fol. 176va)* whose name at first he knowingly would not express, because she was a public sinner, lest her name be defamed, since today it is held in honour in the Church; for she is placed before the virgins in the chanting of the Litany. She is named also after the benefits shown to Christ, and not before, to hint that we ought to tell of the good deeds of others and keep silent about their evil ones. Magdalon is interpreted “tower.” Well, then, is she called Magdalene, as it were “of the tower,” because she clung to the tower, that is, to Christ; of whom Prov. 18.b: “The name of the Lord is a most strong tower,” etc. Cant. 4.b: “Thy neck is as the tower of David.”

Out of whom seven devils were gone forth. Whether this was so according to the letter has not been discussed. The sacred expositors would have all sins understood by the seven devils, because the number seven is the number of universality. Let us say, then, *seven devils*, namely the whole of sins, or the seven deadly sins, which correspond to the seven names of demons found in Sacred Scripture, which are Devil, Behemoth, Leviathan, Asmodeus, Satan, Exterminator, Demon.

Devil (Apoc. 20.a) is interpreted “flowing downward,” and signifies pride, which cast Lucifer down from heaven and Adam from Paradise. Hence below, 14.c: “He that exalteth himself shall be humbled.” Behemoth (Job 40.b) is interpreted “animal,” hence it signifies gluttony, which makes a man like a beast pouring itself out over every food without any discretion. Hence Job 40.b: “He eateth grass like an ox.” Jer. 50.b: “You are spread abroad like calves upon the grass.” Therefore Ps. 31 says: “Do not become like the horse and the mule, who have no understanding.” Leviathan (Job 40.d) is interpreted “their addition,” hence it signifies avarice, which always adds penny to penny and prebend to prebend, house to house, field to field. Isa. 5.d: “Woe to you that join,” etc. Habac. 2.c: “Woe to him that gathereth,” etc. Asmodeus (Tob. 3.b) is interpreted “the making of judgement,” and signifies lust, on account of which the Lord judged the world by the flood. Gen. 6.b: “And when God had seen that the earth was corrupted (for all flesh had corrupted its way), he said to Noe: The end of all flesh is come before me.” Satan (Matt. 16.d) is interpreted “adversary to the creature,” hence it signifies envy, which always sets itself against those who are greater. Job 5.a: “Envy slayeth the little one.” Exterminator (Apoc. 9.b) signifies anger, which puts the soul outside its bounds. Ps. 55: “In thy anger thou shalt break the people in pieces.” Jas. 1.e: “The anger of man worketh not the justice of God.” Demon (Matt. 8.d) is interpreted “sufficient iniquity,” hence it signifies sloth, which is sufficient to punish a man, since it has nothing of delight. Sir. 30.d: “Sadness hath killed many, and there is no profit in it.” There follows:

And Joanna the wife of Chusa, Herod’s steward: also went with the Lord, like Mary.

Luke 8:3, in the mystical sense

Mystically, Mary signifies the Church from the Gentiles cleansed from its filth; so Joanna indicates the same, first defiled by the vice of idolatry, then freed by the grace of Christ; because at first she was an adulteress before the coming of Christ, but by grace she was made the bride of Christ.

And Susanna: followed him,

And many others, etc.: that is, to Christ and the Apostles, necessaries,

Of their substance. Among the Jews it was no scandal if preachers took with them women who ministered to them of their substance. Hence 1 Cor. 9.a: “Have we not power to carry about a woman, a sister, as well as the rest of the apostles? Who serveth as a soldier at any time at his own charges?” Nevertheless, because this could be a scandal among the Gentiles, Paul abstained. Hence 1 Cor. 9.b: “The Lord ordained that they who preach the gospel, should live by the gospel. But I have used none of these things.” 1 Thess. 2.b; 2 Thess. 3.c. But the Lord accepted the ministry of women, giving a pattern to preachers that they may receive the necessaries of life from those to whom they announce the word of God. Hence Matt. 10.b: “The workman is worthy of his meat.”

By these three women is signified the Church gathered from the Gentiles, in which there are three kinds of men to be saved, namely penitents, the married, the continent. Mary Magdalene signifies penitents. For Mary is interpreted “bitter sea,” and Magdalene is interpreted “tower,” because penitents ought to be strong in bearing the bitterness of penance; or rather, because that very bitterness ought to be to them a tower of strength. Cant. 7.b: “Thy nose is as the tower *(fol. 176vb)* of Libanus, that looketh toward Damascus.” Joanna, the wife of Chusa, signifies good married people. For Joanna is interpreted “the Lord merciful,” and it properly belongs to such to be merciful, because with them the Lord is merciful. Susanna signifies the continent. For it is interpreted “lily.” Cant. 7.b: “Thy belly is like a heap of wheat, set about with lilies.”

Luke 8:4

And when a very great multitude, etc. Bede: by the name of a multitude, as a diversity of men, so a diversity of wills is hinted at, because different men followed him for different reasons, as Rabanus says: some for the sake of recovering health, others for the sake of instruction, others to eat of the loaves, others to see new miracles, others to watch him.

And out of the cities, etc. In this second part the Lord by a parable warns his disciples not to be slothful in preaching the word of God, even if their word takes hold in few; because this same thing happened to himself, three parts of whose preaching he declares to have perished. Luke, however, passes more briefly over what, according to another evangelist (Matt. 13.a), the Lord did: he came from the house of Simon to the sea and went up into a boat, and from there spoke to the crowds.

He puts before them, then, the similitude of the sower who went out to scatter seed in the field; and while he scattered, some fell on good ground, some on bad ground. And of what fell on bad ground, some fell by the wayside, some upon a rock, some among thorns. Distinguish, then, a threefold use of bad ground. The seed which fell by the wayside cannot spring up, because it is either trodden down by the feet of passers-by or tasted by the birds. The seed which falls upon a rock springs up easily; for it springs up more quickly than what is cast deep in the earth; but once sprung up, the rocks crush it, and when the moisture of the earth fails, the heat of the sun at once dries it up. What falls among thorns springs up, but the thorns spring up together with it and rise up equally with it, and do not allow it to grow, because they choke it.

The Lord compares himself to the sower, and his word to the seed, and the hearts of the hearers to the ground, one part of which is stony, another thorny, another muddy, the fourth part good. The stony part of the ground signifies the proud and the envious and the wrathful. Pride indeed is a hard rock, envy a hard rock, wrath plainly a hard rock. Of whom Amos 6.d: “Can horses run upon the rocks, or can one plough with buffaloes?” The thorny ground signifies the avaricious and the ambitious and the slothful. Sloth is indeed a bad and strongly rooted thorn; avarice is a pricking thorn; ambition a bad thorn. Of whom it is said in 2 Kings 23.a: “But transgressors shall all of them be plucked up as thorns.” Prov. 24.d: “I passed by the field of the slothful man,” etc. But many reckon these pricking thorns soft flowers, as Job 30.a says: “They counted it delightful to be under the briers.”

The muddy ground signifies the lustful and the gluttonous. Gluttony indeed is cheap and stinking mud; lust is cheaper and more stinking mud. Of which Ps. 17: “I shall bring them to nought, like the dirt of the streets.”

Habac. 3.d: “Thou madest a way,” etc.

In these grounds the seed perished. For what falls on the stony ground withers for lack of moisture. Job 8.b: “Can the rush be green without moisture? or a sedge-bush grow without water?” What falls on the thorny ground is choked by the thorns. Gen. 3.b: “Cursed is the earth in thy work,” etc. And what falls on the muddy ground is trodden down by all. Ecclus. 9.b: “Every woman that is a harlot shall be trodden upon as dung,” etc. Isa. 51.g: “Thou hast laid thy body as the ground, and as a way to them that went over,” like a harlot; and therefore she cannot conceive, because of the excessive frequency of those passing by. This is the cursed ground, which is sown so many times and never bears fruit.

But the fourth part is good, which bears fruit thirtyfold in good married people, sixtyfold in the continent or widows, a hundredfold in virgins, as is said in Matt. 13.a.

Nevertheless, it is to be known that there are three sowers, each of whom goes out to sow his seed: God, the devil, man. The seed of God is threefold: one uncreated, the second inborn or created together with us, the third inspired.

The uncreated seed is the Son of God; of whom Gen. 22.d: “In thy seed shall all the nations be blessed.” This seed God the Father sowed in the best ground, that is, in blessed Mary; of whom Deut. 8.b: “That thou mayst bless the Lord thy God for the excellent land which he hath given thee.” Ps. 84: “The Lord will give goodness,” that is, a kindly Son, “and our earth shall yield her fruit.” This seed was pure, without chaff, while it was in the bosom of the sower, that is, of God the Father; but sown *(fol. 177ra)* in the earth, it was born of the earth, clothed with the chaff of humanity. Hence Paul, Tit. 3.b: “The goodness and kindness of God our Saviour appeared,” that is, humanized goodness, as it were clothed divinity. Hence at the ascension the Angels said in wonder: “Who is this that cometh from Edom, with dyed garments from Bosra?” etc. That seed was afterwards sown in another field, that is, in the sepulchre; otherwise it would not have borne fruit. John 12.d: “Unless the grain of wheat,” etc. It was sown, then, and a great crop sprang up, because many bodies of the saints who had slept arose, and the fruit of the earth was made high, as Isa. 4.a says, because those bodies ascended with him into heaven. Third, it was sown in a great field, that is, in the whole world, by the Apostles. Isa. 27.b: “When they shall rush out from Jacob, Israel shall blossom and bud, and they shall fill the face of the world with seed.”

Again, the inborn or created seed which God sows is threefold, namely power, knowledge, will. This God sows in good ground, that is, in the soul of every man, because he would wish to gather fruit from every man. Power the Father sows; knowledge the Son; will the Holy Spirit. But some of these seeds fall by the wayside and are eaten by the birds of the air; another among thorns, and is choked by the thorns; another on stony ground, and withers, because it has no moisture.

Power, which is sown by the Father, is choked by thorns, as is plain in prelates, to whom power and authority have been given to do many good things and to restrain evils, but they are choked by the cares and anxieties of the world. Hence when it is said to them, “Have you not the power of doing this good, or of restraining this evil?” they answer, “We have, but the cares and anxieties of the world do not permit it.” And are these anxieties thorns? Certainly so, for so the Lord says here and in Matt. 13.c. Jer. 4.a: “Sow not upon thorns.”

The second seed, that is, knowledge, which is sown by the Son, is received with joy; but because it does not have the moisture of grace and devotion, since it falls on stony ground, that is, on a proud and undevout heart, it withers; as is plain in many clerics, who receive knowledge with great joy, but because they do not have the moisture of devotion, nor fix the root of their intention in the earth, that is, in Christ, it therefore withers and becomes fruitless, because knowledge alone puffs up (1 Cor. 8.a).

The third seed, that is, will, which is sown by the Holy Spirit, when it falls by the wayside, that is, about temporal things, which are passing and perishable, is eaten by the birds of the air. The birds of the air are the

honours of the world, which eat up the will of many. Someone wants that prebend, that prelacy, that church: see how many birds devour that single grain which the Holy Spirit had sown. Deut. 32.d: “They shall be consumed with famine, and birds shall devour them with a most bitter bite.” See, power is choked in prelates, knowledge withers in clerics, will is devoured in almost everyone. Where, then, will the Lord have his harvest? Power ought to have risen up into the doing of good and the restraining of evil; knowledge into the knowledge of God and of oneself; will into the love of God and of neighbour. But alas, it is not so. Power is choked, knowledge dried up, will devoured.

The third seed of God is the inspired seed, that is, gifts and virtues. Of which Gen. 26.c: “And Isaac sowed in that land, and he found that same year a hundredfold.” Matt. 13.c: “The kingdom of heaven is likened to a man that sowed good seed in his field.” And not only are gifts and virtues seeds; but as many good things as God has conferred on you, so many seeds has he cast into you. See, then, what fruit you will render him from so many and such great seeds cast into you. If you are good ground, you will render manifold fruit and will be blessed by the Lord; but if you do not bear fruit, or if you bear bad fruit, you are reprobate ground and will be cursed by the Lord. Hence Heb. 6.b: “For the earth that drinketh in the rain which cometh often upon it.” And further on: “Whose end is to be burnt.” So God sows man’s field, and yet gathers back little fruit.

He has sown, moreover, and always sows another great field with manifold seed, that is, the world, whose seeds are all creatures; among which the nobler seed is the multitude of men. Below, 10.a: “The harvest indeed is great, but the labourers are few.” John 4.e: “Lift up your eyes, and see the countries, for they are white already to harvest,” that is, men fit to be gathered into the Lord’s barn. O how many sheaves are gathered from this field, but few are carried back into God’s grange; because the devil carries off the whole into his own grange, which is very great, into which a full cart can enter. “For hell hath enlarged her soul” (Isa. 5.d).

Again, the devil sows, not the wheat of virtues but the cockle of vices and of wicked suggestions; which seed multiplies exceedingly. Hence Matt. 13.d: “Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said: An enemy hath done this.”

Part 56: Luke 8:4–15

the sowing of man in the flesh, in the wind and in the spirit; alms as seed; “The sower went out to sow his seed”; “He that hath ears to hear”; “To you it is given to know the mystery of the kingdom”; “The seed is the word of God”; the wayside, the rock, the thorns and the good ground

Luke 8:4 (continued)

Again, every man sows in his own field: one indeed in the flesh, another in the wind or in the *(fol. 177rb)* air, another in spirit and truth. Thoughts, words, deeds are the seeds. He sows in the flesh, then, who directs his thoughts and words and deeds to the pleasures of the flesh. But what harvest he gathers here the Apostle says, Gal. 6: “What things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption.” They sow in the wind or in the air who for the sake of the favour of human praise make expenditures, or read, or preach, or do other works. Of whom it is said in Hos. 8.b: “They shall sow wind, and reap a whirlwind.” Jer. 12.c: “They have sown wheat, and reaped thorns.” Truly they sow wheat, that is, works of the kind that are good; but because they sow in the wind, they therefore reap eternal prickings and wretched remorse of conscience. Agg. 1.b: “You have sowed much, and brought in little,” namely a little vain praise, which is nothing. Mic. 6.d: “Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not be anointed with oil: and the new wine, but shalt not drink the wine.” He sows in spirit and truth who refers all that he thinks, says and does to the profit of the spirit, not to the pleasure of the flesh or the vanity of the world. Of whom Hosea says, 10.d: “Sow for yourselves in justice, and reap in the mouth of mercy.”

This field yields good fruit. Of which Gen. 27.d: “Behold, the smell of my son is as the smell of a plentiful field, which the Lord hath blessed.” This field was dug, ploughed, manured, watered, and therefore bears good fruit, and much, and true. A long field is ploughed, but a short one is dug. So the back of Christ was cut with the shoots of rods, and his side pierced with a lance, as is said in John 19.f; but his hands and feet, like small fields, were dug with nails. Hence in Ps. 11: “They have dug my hands and my feet.” Isa. 2.c: “Enter thou into the rock, and hide thee in the pit in the earth.” It was manured no less with the stinking spittle of the Jews. Isa. 50.c: “I have not turned away my face from them that rebuked me, and spit upon me.” Again, it was watered with a dew of blood (below, 22.e: “And his sweat became as drops of blood, trickling down upon the ground”), and with a rain of tears, because “with a strong cry and tears” he prayed (Heb. 5.b). On this account he cries through Jer. 2.f: “Am I become a wilderness to Israel, or a lateward springing land?”—as if to say, no. For a wilderness is untilled land and bears no fruit; but Christ renders manifold and good fruit to those who till him, namely the joys of paradise. Gal. 6.b: “He that soweth in the spirit, of the spirit shall reap life everlasting.” Again, he is not a lateward land, because some sowed yesterday and today have reaped eternal life. Gen. 26.c: “And Isaac sowed,” etc. Nay, the thief on the Cross sowed and reaped on the same day. Ecclus. 11.c: “The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.”

Let each one consider, then, in what field he sows his seeds, that is, his thoughts, words and acts. If in the flesh, he will reap corruption; if in the air, he will reap a whirlwind; if in the spirit, he will reap blessing. For the fruits of the spirit are: charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity (Gal. 5.d). If you find these fruits in your spirit, you have sown in a good field and will reap eternal life.

Again, alms is a seed. Hence Gregory: “Your seed is whatever good you have done.” And alms is called a seed for five reasons. First, because it ought to be hidden under the earth; otherwise it would not bear fruit. Ecclus. 29.c: “Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.” Matt. 6.d: “But when thou dost,” etc. Second, because it ought to be committed to earth cleared of thorns and thistles, that is, to the poor, who have no thorns, that is, riches. Jer. 4.a: “Sow not upon thorns.” Ecclus. 12.a: “Give to the good, and receive not a sinner.” Tob. 4.c: “Eat thy bread with the hungry.” Isa. 58.c: “Deal thy bread to the hungry,” etc. Below, 14.c: “When thou makest,” etc. Third, because it ought to be watered with the dew of compassion and cheerfulness. Isa. 58.c: “When thou shalt pour out thy soul to the hungry, then shall thy light rise up in darkness.” Lam. 2.g: “Pour out thy heart like water.” Job 30.d: “My soul had compassion on the poor.” Ecclus. 34.b: “In every gift shew a cheerful,” etc. Fourth, because from it manifold fruit is received in another year, that is, in another life; or because it is sown in winter, that is, in the present life, and gathered in summer, that is, in the future life. Eccles. 11.c: “In the morning sow thy seed, and in the evening let not thy hand cease.” Fifth, because there are three hindrances to alms, as to seed, which are touched on here. The first is the wind of one’s own boasting, or of detraction of another, which is noted in the seed that fell upon the rock. Ecclus. 3.d: “A hard heart shall fare evil at the last.” The second is luxury of life, which is noted in the seed that fell by the wayside. Ecclus. 21.c: “A man of pleasure hath heard it, and it shall displease him.” The third is the love of riches, which is noted in the seed that fell among thorns, which, springing up together, choked it. Prov. 15.c: “The way of the slothful is as a hedge of thorns.” Joel 3.d: “A fountain shall come forth of the house of the Lord, and shall water the torrent of thorns.”

There is, moreover, a threefold seed which belongs properly to doctors and preachers, which they ought to sow *(fol. 177va)* in the field of the Church, which is called Haceldama, that is, the field of blood. The first is the seed of good work. Of which Prov. 11.c: “To him that soweth justice, there is a faithful reward.” Eccles. 11.c: “In the morning sow,” etc. Jas. 3.d: “The fruit of justice is sown in peace.” The second is the seed of prayer. Of which Psalm 125: “Going they went and wept, casting their seeds.” The third is the seed of preaching. Of which Lev. 19.d: “Thou shalt not sow thy field with different seeds”: as heretics, who mix

false things with true, or bad doctors, who sow a good word and a bad example. This threefold seed Christ the man sowed. Isa. 1.c: “Except the Lord had left us seed, we had been as Sodom,” that is, mute. And let us expound it of this.

Luke 8:5

The sower went out: that is, he who has the office of sowing, namely the Son of God, from the bosom of the Father into the world. Hence John 16.f: “I came forth,” etc.

To sow: that is, for sowing,

His seed: not another’s; namely example, prayer and the word, namely of the Gospel. Chrysostom: “At times he will go out to cut down the bad weeds.” Again Chrysostom: “Whence did he go out who is present everywhere? Not by place, but by disposition. And what did he go out to do? To destroy the land full of thorns? To punish the husbandmen? No, but to sow.” And why then do three parts of this seed perish, even when Christ sows? Solution: this is not by the fault of the seed or of the sower, but of the one receiving it, that is, of the soul. And so he warns the disciples not to be slothful, even if many of those receiving the word perish, because this happened to the Lord too, who foresaw all things. Isa. 5.e: “Thirty bushels of seed shall yield three bushels.” See, then, the multitude of preachings and the rarity of the fruit.

Luke 8:5, in the moral sense

The preacher too must go out. Jer. 48.b: “Moab hath rested on his lees.” Gen. 12.a: “Go forth out of thy country.” Mic. 4.a: “The law shall go forth out of Sion, and the word of the Lord out of Jerusalem. And they shall beat their swords,” that is, subtle questions, “into ploughshares,” that is, into plain preaching. The preacher and doctor ought also to sow his seed through understanding and affection and effect. Gen. 1.a: “Let the earth bring forth the green herb, and such as may seed, whose seed may be in itself.” Prov. 5.c: “Drink water out of thy own cistern, and the streams of thy own well: let thy fountains be conveyed abroad,” etc. Chrysostom: “He who sows casts the seeds without discrimination; so also the preacher of Christ does not distinguish rich or poor, wise or foolish, diligent or slothful.” Rom. 1.b: “To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor.” 1 Cor. 9.c: “For whereas I was free as to all, I made myself the servant of all.”

And as he sowed, etc.: that is, upon hearts open to vain thoughts and the suggestions of demons. Job 19.b: “His robbers have come together, and have made their way through me.”

And it was trodden down: by evil thoughts and depraved affections. The Gloss: so that the mind does not even keep in memory what it neglected to practise in work.

And the fowls, etc.: that is, demons, who are called fowls of the air because they are of a heavenly nature, or because they run about through the air. Judg. 6.a: “When Israel had sown,” that is, Christ by himself and his own, “Madian and Amalec, and the rest of the eastern nations came up: and pitching their tents among them, wasted all things as they were in the blade.” Ezek. 39.a: “I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.”

Luke 8:6

And other some, etc.: that is, hearts untamed and proud, penetrated by no ploughshare of faith. Chrysostom: “He does not say ‘he threw,’ but ‘it fell.’”

And as soon as it was sprung up: for an hour,

It withered, etc.: of devotion or grace. Hos. 8.b: “There is no stalk standing in it, the bud shall yield no meal: and if it should yield, strangers shall eat it.”

Luke 8:7

And other some, etc.: that is, into the hearts of the rich, torn and bloodied by anxieties and cares.

And together, etc.: that is, anxieties and cares,

Choked it. Bede: that is, they so occupied the mind that the word could not bear spiritual fruit in it. Chrysostom: “What reason has he to sow among thorns, *(fol. 177vb)* or rocks?” Solution: “In seeds indeed none, but in souls much. The farmer would rightly be blamed, because he cannot make of a rock a non-rock, or of a way a non-way, or of thorns non-thorns. But in rational beings it is possible for a rock to become rich earth,” etc. Chrysostom: “The way is the slothful, the rock the weak, the thorns the wicked.”

Luke 8:8

And other some, etc.: that is, into a humble and hollow heart; because swelling repels what is poured in, hollowness retains it. Or into a meek and teachable heart. Jas. 1.d: “With meekness receive the ingrafted word.”

And being sprung up, yielded, etc.: that is, the perfection of the virtues, which is designated by the number one hundred. Note the manifold heaping up of perfection. For there is a lesser perfection, a greater, and a consummate one, which he has who is perfect in both lives, that is, in the active and the contemplative. Gen. 26.c: “And Isaac sowed in that land, and he found that same year a hundredfold.”

Saying these things, he cried out: that is, he plainly invited them to a spiritual understanding. Contrary to this seems Isa. 42.a: “He shall not cry, nor have respect to person, neither shall his voice be heard abroad.” Solution: he shall not cry with the cry of contention, but he shall cry with the cry of charity and devotion. And he cried out because he was speaking to the deaf. Isa. 42.c: “Hear, ye deaf.” John 7.e: “And on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me, and drink.” It is the same as what he says here:

He that hath, etc. He notes here a threefold hearing which is necessary for hearers: namely the hearing of nature, by which the word is received; the hearing of understanding, by which the sense of the word is discerned; the hearing of obedience, by which the matter of the word is carried out. Of which Job, last chapter, a: “With the hearing of the ear, I have heard thee.” Some have no ears at all for hearing anything about God. Ezek. 22.d: “They will cut off thy nose and thy ears.” Prov. 28.b: “He that turneth away his ears from hearing the law, his prayer shall be an abomination.” Others have ears, but do not have ears to hear, that is, to understand. Isa. 42.d: “Thou that hast ears open, wilt thou not hear?” Others have ears to hear, that is, to understand, but do not hear, that is, do not obey, so as to do what they understand. Isa. 6.c: “Blind the heart of this people, and make their ears heavy.”

Luke 8:9

And his disciples asked him, etc. As Chrysostom says, those who desire to know must ask, above all where something obscure and difficult is put forward by the master. Therefore the disciples, not understanding the parable of the seed, asked the Lord, seeking an explanation; not at once, however, but in the house, alone with him, as Mark says, 4.b. Where, as Bede says, we are instructed morally that, if we wish to attain the understanding of divine things, putting aside the cares of the world, we should enter the house of Sacred Scripture, alone with the Lord alone, meditating and praying. Ecclus. 38.c: “Write wisdom,” etc.

Luke 8:10

To whom he said, etc. The disciples, by asking, teach hearers not to blush or be slow to ask what they do not know. And the Lord, by answering kindly, teaches doctors to answer kindly those who ask. Hence Matt. 10.a: “Freely have you received, freely give.” He says, then:

To you it is given, etc. To you, who gladly hear and give faith. John 15.b: “All things whatsoever I have heard of my Father, I have made known to you.” The Gloss: because you are faithful; but holy things are not to be given to the unbelieving Pharisees (Matt. 7.a).

It is given: as a great gift. A great gift indeed is the understanding of Scripture. Below, 10.d: “Many prophets and kings have desired to see,” etc.

To know the mystery of the kingdom of God: that is, the understanding, or the hidden mysteries, of Sacred Scripture. Of which Matt. 21.d: “The kingdom of God shall be taken from you.”

But to the rest: who are without, as Mark says, 4.b; who care neither to enter nor to know the truth,

In parables. Matt. 7.a: “Give not that which is holy to dogs.” Prov. 18.a: “A fool receiveth not the words of prudence,” etc. Ecclus. 21.c: “A man of pleasure hath heard it, and it shall displease him.”

That seeing: that is, thinking that they see; or seeing outwardly the humanity,

They may not see: inwardly the divinity. Or, seeing outwardly the miracles, they may not see inwardly the power that works them. Again, seeing outwardly the harshness of penance, they may not see inwardly the glory of conscience. Bernard: “Many see our crosses who do not see our anointings.”

And hearing: outwardly the word,

They may not understand: inwardly the spiritual sense. Isa. 6.c: “Hear, ye that hear, and understand not.” Note that the same thing is signified by *hearing* and by *seeing*, and by *may see* and *may understand*. Chrysostom: “Harlots’ songs and stories of worldly business, or of rumours, are the mud, or the filth, of our ears, which close the hearing *(fol. 178ra)* of the word of God.” Nay, more grievously than any filth do usury, lending, or the like stop up the hearing of the mind.

Luke 8:11

Now the parable is this. Note that the Lord expounded this parable to the disciples for this reason: that he might show that he spoke mystically, and might give an example of expounding the Scriptures mystically. The Gloss of Bede: “Note that this is the first,” etc.: so that we may not wish to understand either something else, or more, or less, that is, something contrary or superfluous. Deut. 4.a and 12.d: “You shall not add to the word that I speak to you.” Job 29.d: “To my words they durst add,” etc. Prov. 30.a: “Add not any thing.” Ecclus. 18.a: “It is not to lessen.” Apoc., last chapter, d: “If any man shall add to these things,” etc. Therefore none of the expositors has dared to set his hand to add anything to the Lord’s exposition, because the Lord himself expounded it.

The seed is the word of God. Of which Jer. 31.e: “I will sow the house of Israel and the house of Juda with the seed of men and with the seed of beasts,” that is, with the preaching of the wise and of the unwise; yet peasants sow better than kings.

Luke 8:12

And they by the wayside, etc. Note that here there is a double reading. For in the first two clauses some books have *qui* (“they who”), while other books have *quod* (“that which”), as in the last two. Now read *qui* in this way: *The seed is the word of God*: which is sown in the hearts of men;

And: but those men, namely who are sown,

By the wayside are they that hear: outwardly, with the bodily sense. For “to be sown” is equivocal: for the earth is sown, that is, receives the seed cast, and the seed is sown, that is, is scattered in the field. This is what is said:

And they by the wayside: supply “are sown”; that is, men who receive the seed of the word of God in their hearts like seed that is scattered by the wayside. And note that it says *by the wayside*, not in the way of truth or of penance. Or *by the wayside*, that is, beside the passing of the world, not separated from the world. There follows:

Then: that is, after they have heard,

The devil cometh: through manifold suggestions,

And taketh the word out of their heart, lest believing they should be saved.

Luke 8:13

Now they upon the rock: supply “are sown,” as before,

Are they who when they hear, receive the word with joy: and these have no roots. Job 15.d: “He shall not strike his root in the earth... he shall be taken away by the breath of his own mouth.” Wisd. 4.a: “Bastard slips shall not take deep root.” Bede: “Many, hearing a disputation against avarice or lust, say that despisers of the world and chaste men are blessed; but when desirable sights are presented to their gaze, soon whatever they rightly thought departs from them.” Hence there follows:

Who believe for a while, and in time of temptation they fall away. Ecclus. 18.d: “From the morning until the evening the time shall be changed.”

Luke 8:14

And that which fell among thorns, are they who have heard, etc., as far as *and yield no fruit*. Rom. 6.d: “What fruit,” etc. Construe thus: *The seed is the word of God,* which fell among thorns; and those who receive the seed falling among thorns are those who have heard, and by the cares, etc. You will read the following clause similarly. And in this manner you can read *quod*, if it stands in the first two clauses.

It could be asked: since riches delight their possessors and dissolve them in pleasures, why are they signified by thorns? Bede answers: because they pierce the minds of their possessors with the pricks of cares; they are sought greedily, kept anxiously. The rich man does not gather riches without labour, nor keep them without fear, nor leave them without grief. They choke, moreover, as Gregory and Bede say, because pleasures *(fol. 178rb)* and riches, with their importunate thoughts, strangle the throat of the mind, as it were the passage of the vital breath, so that no good desire can enter into the heart. Note that “suffocate” is said as it were “to harrow under the throat” (*sub faucibus occare*). It is said, moreover, as it were metaphorically; because, as by the choking of the throat the breath is suffocated, that is, is harrowed and narrowed under the throat so that it cannot go out, so the love of riches suffocates and closes the throat of the mind, so that no good desire can enter through it.

Note also the verses on the thorn:

> *A house for serpents, tearing, hateful to husbandmen; bristling, dense, the thorn holds, stiffens, burns, draws blood.*

Jer. 12.c: “There is no peace for all flesh. They have sown wheat, and reaped thorns,” etc. Isa. 32.c: “Upon the land of my people,” etc. Isa. 33.b: “Thorns cut down shall be burnt with fire.” There follows:

Luke 8:15

But that on the good ground: construe as before; in good hearers, namely, who are eager to hear the word of God and store it away in the belly of memory, and so at the fitting time bring forth the fruit of work, being patient amid the prosperity and adversity of this world.

Are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience. Jas. 1.a: “Patience hath a perfect work.” Below, 22.d: “In your patience you shall possess your souls.”

Part 57: Luke 8:16–21

“No man lighting a candle covereth it with a vessel”; “There is not any thing secret that shall not be made manifest”; “Take heed therefore how you hear”; “To him that hath shall be given”; his mother and brethren could not come at him; “My mother and my brethren are they who hear the word of God, and do it”

Luke 8:16

Now no man lighting a candle, etc. The third part of the chapter, in which it is shown that the mystery of faith, which is hidden from many, is to be revealed through the Apostles. Hence it is connected with what was said above in the same chapter: *To you it is given to know the mystery of the kingdom of God*; not indeed that you may hide it, but that you may make it manifest.

Now: that is, because *no man*, etc. He compares the word of preaching to a candle, because, as in a candle there are two things, the light and the earthen vessel, so in the word of preaching there are two things, the spiritual sense and the history. Prov. 6.c: “The commandment is a lamp, and the law a light.” And as the candle lights up the house, so the word of preaching lights up the Church. Ps. 118: “Thy word is a lamp to my feet, and a light to my paths.” By the candlestick he means the Church. Of which Exod. 25.c: “Thou shalt make also a candlestick of beaten work of the finest gold... Thou shalt make also seven lamps, and shalt set them upon the candlestick, to give light over against,” that is, to sinners, who are over against. Zech. 4.a: “I have looked, and behold a candlestick all of gold, and its lamp upon the top of it,” that is, Christ; of whom it is said in Isa. 62.a: “Her saviour be lighted as a lamp.”

By the vessel he means human or worldly fear; by the bed, the pleasure of the flesh; under which the candle ought not to be hidden, because the word of preaching ought not to be hidden either by fear of death or by love of the flesh. Prov. 11.d: “He that hideth up corn, shall be cursed among the people.” Ecclus. 29.b: “Hide not thy money under a stone to be lost.” For in Matt. 25.c the servant who hid his lord’s money in the earth is rebuked. This, then, is what he says:

No man lighting a candle: that is, no one having the knowledge and grace of preaching,

Covereth it with a vessel: that is, with fear, or with greed, or with worldly business. Matt. 10.d: “Fear ye not them that kill the body.” 2 Tim. 2.a: “No man, being a soldier to God, entangleth himself with secular businesses.” Deut. 20.b: “What man is there, that hath planted a vineyard, and hath not as yet made it to be common, whereof all men may eat? Let him go, and return,” etc. “What man is there that is fearful, and faint-hearted? let him go,” etc. Such men indeed, namely the greedy and the fearful, are not fit for fighting.

Or putteth it under a bed: the bed, namely, of sloth, or of contemplation, or of carnal delight. For these three, namely sloth, contemplation, carnal delight, are understood by the name of bed. Of the first it is said in Prov. 26.c: “As the door turneth upon its hinges, so doth the slothful upon his bed.” Of the second it is said in Matt. 24.d: “Two in a bed, one shall be taken, and the other left.” Of the third it is said in Matt. 9.a: “Arise, take up thy bed.” He, then, who leaves off preaching through fear of death or entanglement in worldly business hides the candle under a vessel; but he who leaves it off through sloth, or contemplation, or carnal pleasure, hides it under a bed. And each does wrong, if he has the office, as a prelate, or priest, or doctor, or preacher has.

But setteth it upon a candlestick, that they who come in may see the light, etc.: that is, openly. Matt. 10.c: “That which you hear in the ear, preach ye upon the housetops.”

That they who come in may see the light: of teaching and of life. Life ought to be heard in teaching, and teaching ought to be seen in life. Apoc. 1.c: “And I turned to see the voice.” Hab. 2.a: “Write the vision,” etc.

He properly sets the candle on the candlestick who shows by the height of his life what he teaches with his mouth in the Church. Isa. 40.b: “Get thee up upon a high mountain,” etc. *(fol. 178va)* Matt. 5.b: “So let your light,” that is, teaching, “shine before men, that they may see your good works,” not only hear true things. Teaching without life is a lamp without oil. And someone says: “A tongue that speaks great things, an idle hand, a teaching full of light and a life full of darkness, is a monstrous thing.”

Again, the candle is Christ. 1 Kings 3.a: “Heli could not see the lamp... before it went out,” that is, the Jew could not know Christ before he died. The candlestick is the cross, on which the Lord was set when he was crucified. He puts the candle under a vessel or under a bed who through fear or pleasure desists from preaching the Lord’s Passion. Job 16.d: “O earth, cover not thou my blood.” Again, the candle is the intention. Below, 11.e: “The light of thy body is thy eye.” This he puts under a vessel or under a bed, and not upon the candlestick, who in his work or his preaching bends his intention to temporal advantages or carnal delights, not to Christ. Matt. 6.a: “Amen I say to you, they have received their reward.”

Luke 8:17

For there is not, etc. This is as it were an anthypophora. For they could have objected to him: “Nay, we ought to hide the word of God, because we are reckoned vile and abject, and we do not dare to appear in the sight of the nobles.” The Lord meets this, then, as if to say: you ought not to desist because of the bad opinion they have of you; because, although you now appear vile in the face of men, yet what you are will become known by the working of miracles in the present life, and above all in the kingdom of God, when the Lord will reveal the hidden things of darkness (1 Cor. 4.a). He says, then: *For there is not*, etc.; supply: even now in the present life, and then above all, when the Lord will reveal the hidden things of hearts, that is, when all things will be manifest. Otherwise:

For there is not any thing secret: of our acts, or of others’,

That shall not be made manifest. Soph. 1.c: “I will search Jerusalem with lamps.”

Nor hidden: of intentions and thoughts,

That shall not be known. 1 Cor. 4.a: “The Lord shall come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” Prov. 26.d: “He that covereth hatred deceitfully, his malice shall be laid open in the assembly.” Jer. 20.c: “They shall be greatly confounded, because they have not understood the everlasting reproach, which never shall be effaced.”

And come abroad. Dan. 7.c: “The judgement sat, and the books were opened.”

Luke 8:18

Take heed therefore: since you have received the light of knowledge for enlightening others. *Take heed therefore*, etc.: that is, how diligently and with what intention; as if to say: hear more attentively and diligently; for those who ought to instruct others ought to hear more studiously and labour more.

For he that hath: supply, the desire or love of hearing the word,

To him shall be given: the sense of understanding. Ecclus. 6.c: “With all thy mind come to her,” that is, wisdom, “and she shall be made manifest to thee.” Again, he that has justice of life, to him shall be given the understanding of Scripture. Ps. 96: “Light is risen to the just.” And elsewhere: “By thy commandments I have had understanding.” Again, he that has the will to do good, to him shall be given the means to advance well. Phil. 2.c: “It is God who worketh in us both to will and to advance.” Again, he that has grace, to him shall be given glory. Ps. 85: “The Lord will give grace and glory.”

And whosoever hath not: the love of the word,

Even that which he thinketh, etc.: that is, the sense of understanding, or the understanding, which he thinks he can have from natural talent; because, even if by natural talent or by his own study he understands something, that is, though he has some knowledge, yet he tastes no sweetness of true wisdom, which is so called as it were from savour. Ecclus. 6.c: “The wisdom of doctrine is according to her name, and she is not manifest unto many.” Again, he that does not have the exercise of teaching, understanding is taken from him. Matt. 21.d: “The kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.”

Chrysostom: “How does he proceed? For if it is taken from him, how did he not have it? Or if he did not have it, how is it taken from him? But he proceeds thus: he who has some understanding and does not work justice with it to the glory of God, but on the contrary occupies it about earthly things, having, seems not to have; because as far as God is concerned he has nothing who *(fol. 178vb)* brings nothing to God; as a man whose eyes see iniquity, though seeing, is said to be blind as far as God is concerned.” Isa. 42.c: “Who is blind, but he that is sold under his sin?”

Note what is said in the Gloss: “The man of talent, by neglect, deprives himself of true wisdom”; because, although he has knowledge, yet he does not have wisdom, which is truly called wisdom as it were from savour and delight. For he who neglects to work well does not delight in what he knows either. But why is it that God often grants sharpness and subtlety of talent to the lazy and those negligent in hearing the word of God, and denies it to those who hear studiously? That this may be for these the matter of labour and of a greater crown, for those the occasion of a juster punishment. Hence Bede: “The slothful man often receives talent so that he may be more justly punished for negligence, who scorned to know what he could have attained without labour; and sometimes the studious man is weighed down by slowness of understanding, so that he may find the greater rewards the more studiously he labours.” 1 Cor. 3.b: “Every man shall receive his own reward, according to his own labour.”

Note also that what is said here can be understood as said specially of the Apostles and the Jews; so that what is said, *He that hath, to him shall be given*, is referred specially to the Apostles, and what is said, *And whosoever hath not*, etc., is referred specially to the Pharisees. But it can be understood generally of all. There follows:

Luke 8:19

And there came to him, etc. The fourth part of the chapter, where what he had said in word he shows by a mystical example: namely, that the Jews, clinging to the letter alone, will lose even the sense which they seemed to have. Hence Matt. 21.d: “The kingdom of God shall be taken from you,” etc. And not only the Jews, but all who Judaize; of whom Job 30.a says: “Barren with want and hunger, who gnawed in the wilderness, disfigured with calamity and misery. And they ate grass, and the barks of trees.” And, as Chrysostom says, because the devil saw that Christ was persuading the people that he was the Son of God, he brought in his carnal kinsfolk, so that by the sight of them he might obscure the nature of his divinity. “And when they could not come in to him, one came as it were the devil’s advocate, who with a human mouth spoke devilish words: *Thy mother*, etc. Then Jesus, as if looking at the man, but truly speaking to the devil: *Who is my mother*, etc.,” not spurning or blushing at his carnal generation, but wishing the spiritual generation to be put before the carnal.

Allegorically: the mother of Jesus is the Synagogue; the brethren, the Jews, who come right up to him but do not enter, because, dwelling on the letter, they do not have the spiritual understanding.

Morally, the mother of Jesus is everyone who by word and example begets God in the hearts of his neighbours. And a brother is he who does the will of the Father who is in heaven. And as then the devil through the presence of his carnal kinsfolk wished to obscure the divinity of Christ and hinder his preaching, so now he obscures the dignity or holiness of many prelates through the love of kinsfolk, whom he brings to

them, or whom they newly find. For there are many clerics who have no kinsfolk as long as they are poor; but as soon as they are promoted to some dignity, kinsfolk begin to come from every side. Hence Isa. 66.c marvels: “Shall the earth bring forth in one day? or shall a nation be brought forth at once?” And further on, f: “And they shall bring all your brethren out of all nations for a gift to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches, to my holy mountain,” that is, to the Church, or to the bishop’s house. But what does the Church say about this? Isa. 49.f: “Who hath begotten these? I was barren and brought not forth... and who hath brought up these? I was destitute and alone: and these, where were they?”—before, namely, the promotion of the bishop. But certainly a good prelate does as Christ did: he puts spiritual kinship before carnal, above all in the conferring of benefices; as Ps. 15 says: “I will not gather together their meetings for blood offerings.” Otherwise he incurs that curse, Hab. 2.c: “Woe to him that buildeth a town with blood, and prepareth a city by iniquity.”

Why spiritual kinship ought to be put before carnal, Chrysostom says: “Carnal kinship comes to us without our willing or knowing it; for no one has chosen whose son or kinsman he is.” Job 38.c: “Didst thou know then that thou shouldst be born?” “But spiritual kinship each one acquires for himself”; and so in the spiritual kinship is Mary no less, who by the grace of faith, by believing, was made the mother of Christ. He says, then:

And there came, etc.: that is, his kinsfolk,

And they could not, etc. So the crowd of carnal thoughts or of worldly business hinders going to Jesus. Hence note: the crowd keeps his kinsfolk back from coming to Jesus, as here and Mark 3.d. Again, it hinders the blind man from knowing Jesus (John 5.b). Again, it stands in Zacheus’s way, so that he may not see Jesus *(fol. 179ra)* (below, 19.a). Again, it blocks the way for those carrying the paralytic (Mark 2.a). Again, it delays the raising of the dead girl (Matt. 9.c). Again, it puts off the enlightening of the blind man (Mark 8.c). Again, it wishes to seize Jesus and make him king (John 6.b). Again, it presses and afflicts Christ (below in the same chapter, g).

Luke 8:20

And it was told him. Chrysostom: someone came, that is, the devil’s advocate, to tell him this:

Thy mother and thy brethren stand without, desiring to see thee.

Luke 8:20, in the mystical sense

The mother is the Synagogue,

Brethren: the Jews. Job 30.d: “I was the brother of dragons,” etc.

Stand without: trusting in the letter alone. Or prelates and subjects, there among temporal things, wishing to see Jesus, yet not willing to enter. Prov. 13.a: “The sluggard willeth and willeth not.”

Luke 8:21

Who answering, said to them: My mother, etc. Rom. 2.b: “Not the hearers of the law are just before God, but the doers of the law shall be justified.” John 13.b: “If you know these things, you shall be blessed if you do them.” Below, 11.d: “Blessed are they who hear the word of God, and keep it.”

Part 58: Luke 8:22–29

the boat and the storm; “Master, we perish”; “Where is your faith?”; “Who is this, that he commandeth both the winds and the sea?”; the country of the Gerasens; the man who had a devil; “What have I to do with thee, Jesus, Son of the most high God?”

Luke 8:22

And it came to pass. The fifth part, in which the sea and the winds are restrained and the Apostles are rebuked because they were afraid with the Lord present. But it is not surprising if they were afraid then, who afterwards, having seen many more miracles, abandoned him, as is said in Job 19.b: “My acquaintance like strangers have departed from me”; at the time, namely, of the Passion, of which it is treated here mystically under the figure of the boat. Whether this crossing of the disciples, or voyage, and the Lord’s falling asleep follows immediately after what was said before is not expressly stated by the Evangelist. But the way he brought it in is elegantly said:

And it came to pass on a certain day. In this crossing Christ does works which prove him true God and true man. For by falling asleep the truth of human nature plainly appeared in him; by the calming of the winds and storms the power of the Godhead became known.

Luke 8:22, in the mystical sense

The sea expresses the world, tossing between prosperity and adversity, which is dark as regards prosperity, in which a man provides less for himself, and bitter as regards adversity. The ship, since the little fish are borne among the storms of the sea, signifies the cross, by whose threefold benefit the Church sails out of such a shipwreck to the harbour of eternal beatitude. For by the Passion it is redeemed, by faith in the Passion it is founded, by the standard of the cross it is defended. The disciples going up into the ship with him signify all who follow the footsteps of Christ. Hence Matt. 15.d: “If any man will come after me,” etc. Now the cross of Christ is taken up in three ways: either through compassion for one’s neighbour (hence the Apostle, 2 Cor. 11.g: “Who is weak,” etc.); or through the endurance of martyrdom; or through the mortification of one’s own flesh.

While the disciples, then, are sailing—that is, all the faithful, treading down the waves of the world and making for the harbour of eternal beatitude by the breath of the Holy Spirit or by their own effort, so that the grace of the Holy Spirit is as it were the sail, free will as it were the oar; for by these two the ship is driven—the Lord falls asleep on the Cross, that is, the time of the Lord’s Passion comes. With which agrees what Mark says, 4.d, that this was done at night, mystically signifying the setting of the true Sun, while he was sleeping in the ship. Storms come down upon the sea, because when he died on the cross, persecutions rose up against the disciples and scandals emerged in the Church. The disciples were troubled at his death, fearing that the resurrection would be delayed; and if this happened, faith would be imperilled for ever. For no one would believe that a dead man was God unless he rose again quickly. He makes the storm of water cease, because by rising again he breaks the rage of the Jews who insulted his death. The Lord rebukes the disciples, fearful in the ship, for the littleness of their faith, in a manner foretelling to them what he said in rebuke after the resurrection: “O foolish, and slow of heart to believe,” etc. He says, then:

And it came to pass on a certain day: notable and venerable,

That he: in person, not by a deputy,

Went up into a boat: that is, into the cross, by whose benefit one reaches the shore of the heavenly fatherland; on which Christ suffered together with his own. Hence there follows:

And his disciples. Matt. 16.d: “If any man will come,” etc. Wisd. 14.c: “Men trust their lives even to a little wood, and passing over the sea by ship are saved.” Bede: “He goes up into the ship with Jesus who, imbued with the sign of the Lord’s *(fol. 179rb)* Cross, resolves to leave the world.”

And he said to them: Let us go over to the other side of the lake. And they launched forth: into the sea, or lake, to cross over.

Luke 8:22, in the moral sense

Let us go over to the other side of the lake: that is, let us pass beyond the world by contemplation of mind, like the eagle, which beyond the sea beholds its food; as is said in Job 39.d: “The eagle will... make her nest in high places,” namely, and from there she beholds her food, that is, Christ, “and her eyes behold afar off.” To this spiritual passage the Lord invites us when he says, *Let us go over to the other side of the lake*: that is, let us pass beyond the world in mind, or let us even leave it in body, which would be more perfect. Matt. 4.d: “Come ye after me, and I will make you to be fishers of men.” Ecclus. 43.c: “Let them that sail on the sea,” that is, tread down the world, “tell the dangers thereof.”

By the lake, moreover, is signified the world, because it always stands in evil. Hence 1 John 5.d: “The whole world is seated in wickedness.” By the winds are signified the vain temptations of the world, or of the flesh, or of the heart, or of demons. Of which it is said in Dan. 7.a: “Behold the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea.” Job 1.d: “A violent wind came on a sudden from the side of the desert, and shook the four corners of the house.” Gregory on that place: “In the house of the mind a violent wind shakes the four corners when a strong temptation shakes the four virtues.” There follows:

Luke 8:23

And when they were sailing, he slept. In which fact he is shown to be true man. Mystically, he slept on the cross. Ps. 3: “I have slept and have taken my rest.”

And there came down a storm of wind: namely of temptations, or afflictions, or persecutions,

Upon the lake. So if Christ falls asleep in your heart through torpor or lukewarmness, at once a storm of thoughts comes down; as in a cold drink in which there was some fat, flies gather; but then one must shake the drink, and the flies will flee. Gen. 15.c: “And Abram drove the birds away,” etc.

And they were filled: literally, the boat, with waves. Mystically, that is, the Church with persecutions.

And were in danger: the disciples in the ship. Note the Gloss of Bede: “Rightly is the ship troubled in which the traitor is with the good; and those who had been firm by their own merits are troubled by another’s”; because sometimes the good are troubled on account of the merits of the wicked; as if to say: while the disciples were sailing, the ship rocked almost to sinking. And this is not surprising, since among the disciples was the traitor, that is, Judas, who had already conceived the wickedness of betrayal in his mind. This is plain from the fact that in the Gloss he is called traitor, not because he would be, but because he already was; for God condemns no one, that is, convicts no one as a sinner, before he sins.

Luke 8:24

And they came: with prayers and desires and sighs,

And awaked him, saying: Master, we perish. But he arising, rebuked the wind: that is, the devil,

And the rage of the water: that is, of tribulation. Of which Ps. 68: “Let not the tempest of water drown me.”

And it ceased, and there was a calm. Ecclus. 39.c: “At his word the waters stood as a heap: and at the words of his mouth, as receptacles of waters: for at his commandment favour is shewn.” Jer. 5.e: “Who have set the sand a bound for the sea,” that is, for tribulation, “an everlasting ordinance.” Job 38.a: “Who shut up the sea with doors?” And further on: “I set bars and doors, and I said: Hitherto thou shalt come, and shalt go no further.”

Luke 8:25

And he said to them: Where is your faith? As if to say: if you had faith, you would not fear, but would rather calm the winds and the sea. Below, 17.b: “If you had faith like to a grain of mustard seed,” etc.

Who being afraid, wondered, saying one to another: Who is this, think you, that he commandeth both the winds and the sea? etc. Bede: not the disciples, but the sailors and the others who were in the ship wonder. Hence Matt. chapter eight, d: “But the men wondered, saying: What manner of man is this?” Hence they too are called men.

Who is this, think you, that... the winds: mystically, that is, the demons,

He commandeth, etc. Bede: the motion of the world,

And they obey him: willing or unwilling; literally. From what is said here, *the winds and (fol. 179va) the sea obey him*, certain heretics taught that they are sentient; whose error is refuted in the Gloss of Bede: “For they are insentient, but to God they are sentient, since they bear his majesty and command as if they were living”; and he works with these at his nod as with those. In which fact he is shown to be true God.

Luke 8:26

And they sailed. The sixth part of the chapter, in which three miracles of Christ are set down: first, the deliverance of the demoniac; second, the healing of the woman with the issue of blood; third, the raising of the girl. By these three are designated the principal sins, namely pride, lust, avarice, for the curing of which the Son of God came into the world. Against which he brought with him three virtues: humility against pride, poverty against avarice, virginity and harshness of life against lust. Hence Lam. 3.c: “Remember my poverty, and transgression, the wormwood, and the gall.”

The deliverance of the demoniac is put first, for by the demon is signified pride, which is the first vice. And rightly is pride designated by the demon. For demon is interpreted “sufficient iniquity,” and pride is the beginning and origin of all iniquities. Hence Tob. 4.c: “Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning.” Likewise Ecclus. 10.b: “Pride is the beginning of all sin.” Again, demon is interpreted “all knowledge,” and knowledge, when it is without charity, begets pride. Hence 1 Cor. 8.a: “Knowledge puffeth up; but charity edifieth.” Knowledge also sometimes makes one mad, as a demon does. Acts 26.f: “Paul, thou art beside thyself,” etc.

Moreover, the demon makes a man strip himself; so pride strips the proud man through boasting and display. Jer. 50.c: “First the king of Assyria devoured him: and last this Nabuchodonosor the king of Babylon hath broken his bones.” Isa. 39.a: “And Ezechias was glad of them, and he shewed them,” etc. Again, the demoniac reckons himself wise and reckons all others fools; so does the proud man. Eccles. 10.a: “Yea, and the fool,” that is, the proud man, “when he walketh in the way, whereas he himself is a fool, esteemeth all men fools.” Again, the demoniac despises and mocks everyone; so does the proud man. Prov. 14.a: “He that walketh in the right way, and feareth God, is despised by him that goeth by an infamous way.”

Gerasa is interpreted “casting out the dweller,” or “stranger,” or “drawing near,” and signifies the world, which at the Lord’s coming casts out from itself its dweller, that is, the devil. Hence John 12.e: “Now shall the prince of this world be cast out.” And so the stranger, that is, the sinner, who before was far from God, has been made one who draws near. Hence Eph. 2: “Now therefore you are no more strangers and foreigners,” etc. He says, then:

And they sailed, etc.: the disciples, namely, with Jesus,

To the country of the Gerasens: by which is signified the world, as has been said. Ecclus. 43.c: “Let them that sail on the sea, tell the dangers thereof.” Literally, as Bede says, Gerasa is a city of lower Arabia—not that from which the Magi came—near Mount Galaad, where Jacob was overtaken by Laban (Gen. 31.d), in the tribe of Manasses, not far from the lake of Tiberias. Hence there follows:

Luke 8:27

Which is over against Galilee. And when he was come forth to the land, there met him a certain man. Matt. 8.d says that two met him. To this Ambrose says that one was more distinguished and more famous, for whom that region grieved most, and when he was healed the report went out more widely; and Luke and Mark (5.a) mention him alone, while Matthew mentions both. And in both places the mystery is the same. For as by one the Gentile people is signified, so also by two: by one, indeed, because of their union in error; by two, because they came forth from two sons of Noe, that is, Cham and Japheth. And both the one and the two are healed, because the Christian people, which came from the Gentiles, is both one and two. It is one because of the unity of faith. Acts 4.f: "The multitude of believers." 1 Cor. 9.d: "All run indeed," etc. John 5.a: one went down into the pool and was healed. Two because of the twofold commandment of charity, or because of the active and the contemplative.

Luke 8:27, in the moral sense

By the one demoniac who met Jesus is signified the crafty sinner, who meets his prelate when he wishes to heal him, in four ways: namely by appeal, by the lavishing of gifts, by false excuse, by setting against him similar or greater crimes. For when the prelate wishes to correct a sinful cleric, at once *(fol. 179vb)* he appeals, saying with Paul, Acts 25.c: "I appeal to Caesar." And prelates readily defer to the appeal; for they answer as Festus answered Paul: "Thou hast appealed to Caesar: to Caesar shalt thou go." Again, by gifts the prelate is sometimes met, and the correction is abandoned. Ecclus. 20.d: "Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct." Again, by false excuse. Job 31.d: "If as a man I have hid my sin," etc. By setting against him similar or greater crimes. Ecclus. 32.c: "A sinful man will flee reproof," etc. He says, then:

There met him a certain man who had a devil: an alien mode of having, as a man has a fever,

Now for a long time: in which the long duration of the sin is noted; hence too a greater miracle is shown. Sen.: "The sins of old men are proclaimed," he says.

And he wore no clothes: of the virtues, namely. Of which Eccles. 9.b: "At all times let thy garments be white." Apoc. 16.c: "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Neither did he abide in a house: that is, in reason, or in knowledge. Prov. 27.c: "A roof dropping through... and smoke... and a contentious wife" drive a man out of the house. Prov. 7.b: "Talkative and wandering, not bearing to be quiet, not able to abide still at home on her feet."

But in the sepulchres: so that the devil might teach the heresy that souls become demons.

In the sepulchres, in the moral sense: that is, in the stench of malice, or with sinners. Bar.: "How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted," etc. Psalm 67: "Who bringeth out them that were bound," etc.

Luke 8:28

He, when he saw Jesus, fell down before him: unwillingly, not out of humility,

And crying out: under compulsion, not of his own accord,

With a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? As if to say: there is no concord between me and thee, therefore thou hast not come peaceably. Hilary: "It is not a confession of the will but an extortion of necessity," because he fears his presence. And in this confession of the demon Arius and the Jews are confounded. For Arius says that Christ is a mere creature, and the devil confesses him the Son of God. Again, the Jews say, "By Beelzebub the prince of devils he casteth out devils," and the devil says that he and he have nothing in common. 2 Cor. 6.d: "What concord hath Christ with Belial?" And in this

respect Arius and the Jew are worse than the devil. In this, moreover, it is noted that the proud man, or the sinner who knows a little, does not wish to receive correction from his prelate. Ecclus. 21.b: “He that hateth to be reproved walketh in the trace of a sinner.”

I beseech thee, do not torment me. Perhaps from the presence of Christ he felt torment. Or this was a torment to him: to cease from harming the man and to go out of the man.

Luke 8:29

For he commanded the unclean spirit to go out of the man. But in going out the devil sinned; therefore he commanded him to sin. Solution: it does not follow. Or say that going out is not a sin for him, but is done with sin.

Luke 8:29, in the moral sense

Morally, the unclean spirit which he commanded to go out of the man is the wisdom of the flesh, the wisdom of the world, the wisdom of vanity, which make men unclean; of which it is said in Jas. 3.d: “For this is not wisdom, descending from above: but earthly,” etc. Apoc. 16.a: “And I saw from the mouth of the false prophets three unclean spirits like frogs. For they are,” etc.

For many times it seized him: that is, it had long been in him; therefore it went out with greater difficulty. Bede: “The more quickly his dominion is shunned, the more easily the yoke of the devil is broken.” Ecclus. 5.b: “Delay not to be converted to the Lord, and defer it not from day to day.”

And he was bound with chains, and kept in fetters: literally.

Luke 8:29, in the mystical sense

Mystically, the chains with which the demoniac was bound signify the laws which the people of the Gentiles used. For they had their own laws; and when these were broken, they were swept with unbridled licence into every kind of crime. He says, then:

And he was bound with chains: with precepts,

And kept in fetters: with prohibitions,

And breaking the bonds: of precepts and prohibitions. Jer. 5.g: “But these have altogether broken the yoke more, and have burst the bonds.”

He was driven by the devil into the deserts. Allegorically, Ambrose: “Into places barren of spiritual virtues, as one who has fled from the law, cut off from the prophets, removed from grace.” Into such a place the devil gladly leads. Deut. 32.b: “He found him in a desert land, in a place of horror, and of vast wilderness.”

Part 59: Luke 8:30–39

“What is thy name? But he said: Legion”; the devils beg not to be sent into the abyss; the herd of swine; the herd runs headlong into the lake; the man sitting at his feet, clothed and in his right mind; the Gerasens ask Jesus to depart; “Return to thy house, and tell how great things God hath done to thee”

(fol. 180ra) ### Luke 8:30

And Jesus asked him, etc. One demoniac—the one, namely, of whom Luke treats, because he was of more celebrated fame—was more grievously vexed, and the demon vexing him begged the Lord not to torment him. The Lord, having heard his petition, asks him what his name is. He asks, however, not as one ignorant; but because he knew that there was a multitude of demons in the aforesaid demoniac, he wishes to wring from him the confession of the multitude, so that, when the deliverance of the demoniac from the possession of so great a multitude was heard, the power of the deliverer might appear the greater. Hence he says: *And*

Jesus asked him, saying: What is thy name? But he said: Legion. Legion was not the devil's name, nor did the devil answer the Lord's question; but it is as if he said: in vain dost thou wish to cast me out, because we are many, and if one goes out, the others will remain. In a manner he even reproaches the Lord by his answer, when he says *Legion*; as if to say: we are a legion, that is, we are many, and the name of a multitude is not to be asked.

Because many devils were entered into him. These are the words of the Evangelist; as if to say: the Evangelist says that he therefore says, "We are legion," *because*, etc. Similarly the confessor ought to inquire the kind and name of the sin from the sinner, and not name it first, lest perhaps he should learn what he did not know before. In which certain confessors are rebuked, who say to those confessing, "Have you done this sin or that?" and, inquiring too much, sometimes make new sinners of those whom they ought to have made new men. Deut. 24.b: "When thou shalt demand of thy neighbour any thing that he oweth thee, thou shalt not go into his house to take away a pledge: but thou shalt stand without, and he shall bring out to thee what he hath."

But he said: Legion. Similarly a certain man, who was afterwards made bishop, answered someone who asked him how many prebends he had and in how many churches he was beneficed; he answered: "What do you want? My name is Legion." Many can still answer likewise. Apoc. 13.d: "And he shall make all... to have a character in their right hand, or on their foreheads: and that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name."

Because many. Many demons in one man are many sins in the sinner. Hence above in the same chapter, a, of Magdalene, out of whom seven devils had gone; the Gloss: that is, all the vices with which she had been full. But since many demons were in one single man, why were they not in one single pig? Answer: that they might do more harm, they entered into many pigs; but many into one man, that they might torment him more. Or because one devil could not overcome the man, therefore many came together. Again, many demons in one man are many kinds of knowledge, which make him mad, as King Agrippa said to Paul (Acts 26.f). There follows:

Luke 8:31

And they besought him that he would not command them to go into the abyss. For the demons knew that at the Lord's second coming they would be sent into Gehenna; and they did not know this by conjecture or by divining the future, but from the testimonies of the prophets. Zech. 13.a: "I will take away... the unclean spirit out of the earth." 3 Kings 5.a: "There is no Satan," etc. Nah. 1.d: "Belial shall no more pass through thee again, he is utterly cut off."

Again, it seems that the demons humbled themselves to the Lord by asking him. Against this, Ps. 73: "The pride of them that hate thee ascendeth continually." Likewise Isa. 14.d: "I will ascend into heaven," etc., where the Gloss says that he still claims the same for himself. Therefore he never humbles himself by asking anything of the Lord. Solution: this asking was nothing but the desire to harm and to taunt men, from which arose the fear of losing the power of doing this and of going down into hell; which two things are expressed here by the word "to ask."

Luke 8:32

And there was there a herd of many swine feeding on the mountain. Mark 5 says that the swine were about the mountain. Augustine: of so great a herd, some were on the mountain, others about the mountain; for there were two thousand, as Mark says.

And they besought him that he would suffer them to enter into them. They could not, then, harm the swine unless permitted; much more, neither can they harm men by their own power. Hence in Isa. 50.g the demons say to man: "Bow down, that we may go over." Jerome: "That enemy is not to be feared who cannot conquer

except one who is willing." Bede: unless a man has lived in the manner of a pig, the devil does not receive power over him, except perhaps for testing, as Ambrose says, as is plain in Job. Note also that the Lord does not permit the demons to enter the swine except after a petition has been made; in which it is signified that he condemns *(fol. 180rb)* no one unless he has first deserved it and has provoked the Lord to his condemnation. Hence you have it of our first parents too; and "with hands and feet they called death to themselves" (Wisd. 1.d).

Many say to their prelate what the devil said to the Lord: "If thou cast us out of the demoniac, we will go into the swine"; that is, if you take away from us our mistress, we will be adulterers, or perhaps worse; if you take away our trading, we will be usurers; as if it were necessary for them to be wicked, and there were no middle between two evils. Isa. 24.c: "He that shall flee from the noise of the fear, shall fall into the pit," etc.

And he suffered them to enter into the swine. Chrysostom: why did he do what the demons asked? Answer: not as persuaded by them, but for three reasons. First, to show the dignity of man, because for the sake of two men he willed two thousand swine to perish; this is Jerome's reason. The second is that the owners of the swine deserved to lose the swine, because they loved them too much. Again, that the loss of the swine might become an occasion of salvation to the owners and others; this is Bede's reason. The Lord, then, did harm to the owners of the swine; but before temporal advantages he preferred the advantage of the men, which followed from the hurling of the swine into the sea. For the herdsmen told it to the men of the city, and, having heard of the miracle, many believed.

Luke 8:33

The devils therefore went out of the man, and entered into the swine. Chrysostom: "Men who are swinish are easily captured by the actions of demons."

And the herd ran violently: *perpreceps*, that is, very headlong; so that it is one word; or they can be two words,

Into the lake, and were stifled: that is, drowned. Ambrose says that by the swine are signified men given to filthy deeds, that is, the lustful, in whom the demons chiefly receive power because of the usefulness of the sin to them; and the viler the sin, the more pleasing it is to the devil. Hence it is said of Behemoth in Job 40.c: "He sleepeth under the shadow, in the covert of the reed, in moist places." And rightly are the lustful signified by swine. For swine take no delight and find no rest except in mud, and so the lustful. Hence 2 Pet. 2.d: "For that of the true proverb has happened to them: The dog is returned to his vomit: and, The sow that was washed, to her wallowing in the mire." Prov. 11.g: "A golden ring in a swine's snout, a woman fair and foolish." For as the sow would fix the golden ring in the mud if she had it in her snout, so the lustful man fixes the beauty which God gave him in the mud of lust, and with the gift of God attacks God. Hence Ezek. 16.b: "Thou wast perfect through my beauty, which I had put upon thee... But trusting in thy beauty, thou playedst the harlot because of thy renown."

There are, moreover, three kinds of swine. For there are domestic swine, wild swine, which are called boars, and spiny swine. Domestic swine are public fornicators. Wild swine, which by day lie hidden in the wood and by night come out, are fornicating priests and hypocrites, who by day lie hidden, but by night do what is not fitting. John 3.c: "Every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved." Eph. 5.c: "Have no fellowship with the unfruitful works of darkness... For the things that are done by them in secret, it is a shame even to speak of." Spiny swine are the Sodomites, who from aslant shoot out from themselves the arrows of detraction against the dogs that pursue them, that is, against preachers. Ps. 57: "The wicked are alienated from the womb; they have gone astray from the womb: they have spoken false things." And so, because there are few who are willing to endure detraction, there are few who pursue this vice, which among all displeases God most. Hence Augustine: because on account of this vice the Son of God, as it were blushing at human nature, almost ceased to assume it. Gen. 18.c: "The cry of

Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous. I will go down," etc. Where Gregory says: "How great the enormity of the vice, which compelled him who knows all things to doubt!"

(fol. 180va) According to the laws, false coiners are punished with death. Therefore so also are such men, who falsify the coin of the highest King. For they abandon the natural workmanship of male with female, which is the natural union. Hence Gen. 1.d: "Male and female," etc., "and he blessed them, saying: Increase and multiply." But these, shamefully abusing one another, diminish the human race as far as in them lies; and therefore, on the contrary, they are cursed. It is said in Gen. 49.a: "Ruben... thou art poured out as water, grow thou not." Lev. 18.d: "Thou shalt not lie with mankind as with womankind, because it is an abomination." Lam. 5.c: "They abused the young men indecently," etc. Justinian: "If a man marries a man, let the laws rise up, let the statutes be armed, let them be struck with the avenging sword." Gen. 19.c: "The Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven." This sin is most like Gehenna. For in Gehenna there are three things, namely the odour of stench, the gnawing worm, the burning flame. So also this sin stinks through infamy, gnaws through a seared conscience, burns through evil concupiscence. Hence Ps. 10: "Fire and brimstone and storms of winds shall be the portion of their cup." Rom. 1.d: "God delivered them up to shameful affections. For their women," etc. He says, then:

And violently. Origen: "Virtue is slow, vice headlong."

The herd of swine ran: that is, of the lustful, who like swine gather together to do what is not fitting, as is said in Rom. 2.d,

Headlong: observing no order; therefore they will go, nay will be hurled, into the place where no order but everlasting horror dwells,

Into the lake: that is, into hell. Apoc. 20.d: "And whosoever was not found written in the book of life, was cast into the pool of fire."

And were stifled: by a sudden death, falling headlong.

Luke 8:34

Which when they that fed them saw done, they fled: the herdsmen, namely,

And told it in the city and in the villages. So today many shepherds, that is, prelates, flee from Jesus by a bad life, and yet they announce him by preaching and teaching. Matt. 23.a: "Upon the chair of Moses," etc.

Luke 8:35

And they went out to see what was done. They went out, I say, from the city and from the villages in which the fleeing herdsmen had told it. So also many are converted to penance by the preaching of the wicked, and come to Jesus, that is, to salvation. And therefore such preachers are rightly compared to the bell, which, calling others to the church, never itself enters, but rather is worn away by calling. Hence 1 Cor. 13.a: "If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Luke 8:35, in the mystical sense

And they came to Jesus, and found the man: mystically, that is, the penitent,

Sitting: through humility and consideration of himself,

Out of whom the devils: that is, sins,

Were departed, clothed: with the garments of the virtues,

And in his right mind: through faith. Acts 15.b: “Purifying their hearts by faith.”

At his feet. Deut. 33.a: “They that approach to his feet.” Similarly Magdalene, when healed, sat at his feet (below, 10.g).

And they were afraid: with the fear of wonder.

Luke 8:36

And they also that had seen told them how he had been healed from the legion. Such men can fittingly tell it, because testimony is borne of things seen, not only of things heard. Acts 4.d: “We cannot but speak the things which we have seen and heard.” Alas, nowadays many speak what they have neither heard nor seen. 1 John 1.a: “That which we have heard, which we have seen with our eyes, which we have looked upon,” etc. The Lord too says, John 3.b: “We speak what we know, and we testify what we have seen”; as if to say: others do not do so.

Luke 8:37

And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. Either the fear of reverence, reckoning themselves unworthy of his presence, as Peter above, 5.b: “Depart from me, for I am a sinful man, O Lord”; and as the widow, 3 Kings 17.d: “Art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son?” Or with worldly fear, fearing that, as he had done them harm in the swine, so he would do them harm in other things. Job 21.b: “Who said to God: Depart from us, we desire not the knowledge of thy ways.” Many say this to God, not in himself, but in his members, whom they drive away from them. Matt. 15.d: “As long as you did it to one of these my least,” etc.

(fol. 180vb) And he, going up into the ship: returned. Chrysostom: “He left them shepherds,” namely the teachers of the swine, and those who had been cured.

Returned: supply, into Judaea, yielding to their prayers. But why did the Lord do this, when they were sick, that is, sinners, and so were in need of the physician, as the Lord himself says in Matt. 9.a and above, 5.f: “They that are whole need not the physician: but they that are sick”? But we say that he yielded to them for three reasons. First, because if he had remained, they would not have yielded to him and would have been made worse; and he spared them. Second, that he might preach in more places; and he had mercy on others. Third, to give an example to preachers, that when they make no progress in one place they should pass to other places.

Allegorically, the Lord’s passage from Galilee into the land of the Gerasens signifies the Lord’s first passage from the Jews to the Gentiles. For then the Lord passes from the Jews to the Gentiles, from the land of his birth into a foreign land. But the Lord’s return from the land of the Gerasens into Galilee signifies the return of the faith from the Gentiles to the Jews at the end, after the fullness of the Gentiles has come in. Hence Isa. 20.e: “If thy people be,” etc.

Luke 8:38

Now the man, out of whom the devils were departed, besought him: namely Jesus, *that he might be with him. But Jesus sent him away, saying:*

Luke 8:39

Return to thy house, and tell how great things God hath done to thee. But why did the Lord not wish him to come with him, as likewise in Matt. 8.c he repelled a certain man who wished to follow him? I answer: the man in Matthew he repelled because he wished to follow him for the sake of greed. Hence the Lord said to him: “The foxes have holes, and the birds of the air nests,” that is, guile lies hidden in you, and pride has

made its nest in your heart; “but the Son of man hath not” in you “where to lay his head.” But this man he did not allow to follow him, for a threefold reason. The first, to teach that boasting is to be avoided; because if he took the healed about with him, he would seem to be courting human favour. The second, that this man might give an example of believing to his unbelieving countrymen. The third, because he could do more good by preaching to others than by following Christ. Hence it was said: *Tell how great things God hath done to thee*.

So many at the beginning of their conversion would at once wish to be with the Lord: either by the dissolution of the flesh, with Paul, Phil. 1.d: “Having a desire to be dissolved and to be with Christ”; or by contemplation, with Peter, Matt. 17.a: “It is good for us to be here... let us make three tabernacles.” But the Lord says to him:

Return to thy house: that is, search your conscience and consider your frailty,

And: afterwards, *tell*: by preaching to others,

How great things God hath done to thee: by freeing you from sins, by conferring knowledge. Ps. 50: “Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit. I will teach the unjust thy ways.” There follows:

And he went through the whole city, publishing how great things Jesus had done to him. In which his obedience and faithfulness are plain, because he sought the honour of God and the profit of others.

Part 60: Luke 8:40–43

the multitude receives Jesus; Jairus, ruler of the synagogue, falls at his feet; his only daughter about twelve years old was dying; the multitude thronged him; the woman with an issue of blood twelve years, who had spent all her substance on physicians

Luke 8:40

And it came to pass: when Jesus had returned across the sea to Judaea, *the multitude received him*. This is that at the end of the world the multitude of the Jews, who still await the Messiah, will receive Christ by the confession of faith. Hos. 4.b: “For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar... And after this the children of Israel shall return, and shall seek the Lord their God.” So a great crowd would receive the preacher, if after his own healing he returned to his house and afterwards told, by preaching, the benefits of God.

For they were all waiting for him. Gen. 22.a: “Stay you here *(fol. 181ra)* with the ass.”

Luke 8:41

And behold there came a man. After the Lord’s return into Galilee, Luke adds the raising of the daughter of the ruler of the synagogue, and in the middle the healing of the woman with the issue of blood. And although these perhaps do not follow on one another in time, they are elegantly joined together as regards the mystery. For Luke seeks the connection of the mystery rather than of the history. Because these mysteries, then, are neighbours, Luke elegantly joined them. He says, then: *And behold there came a man whose name was Jairus, and he was a ruler of the synagogue*.

Here Jairus is named, whose daughter was to be healed. Similarly in John 11.f Lazarus who was raised is named; and elsewhere Lazarus the beggar (below, 16.e), but the rich man is not named. Similarly, above in the same chapter, d, the demoniac who was healed is not named. Why is this? Solution: it can be said that by those who are named in Sacred Scripture are signified the causes for which a man is worthy of being named; but by those who are not named are signified the causes for which a man is not to be named. Or it can be said that some are named and some not for this reason, that it may be shown that there is always a spiritual cause

underlying why it is done so. For nothing is done or said without cause, above all in the Gospel. But Jairus is named here because he was the greatest among the doctors of the Jews, and by his conversion was a great example to others.

And he fell down at the feet of Jesus, beseeching him that he would come into his house. Chrysostom: “What if he did not come in?” Chrysostom: “Those who are more grossly disposed need sensible things.”

Luke 8:42

For he had an only daughter, almost twelve years old. Because she was his only one, therefore he loved her the more; hence too he grieved the more over her sickness.

And she was dying: that is, she was labouring to death. Matt. 9.c says: “My daughter is even now dead.” But it is not contrary, because Matthew and the other two speak of different times. Matthew speaks from the time when Jairus came to the Lord; the others of the time when he left his house, when his daughter was still alive but was at the point of death. Hence he wished that, if she had died, he would raise her; if not yet dead, he would heal her.

Luke 8:41–42, in the mystical sense

Jairus signifies the prelate of the Church: both because of the dignity of his office, for he was ruler of the synagogue; and because of the interpretation of his name, for it is interpreted “enlightened” or “enlightening.” And the prelate ought first to be enlightened by God through grace and understanding, and afterwards to enlighten others by teaching and good life. Hence it is said to prelates, Matt. 5.b: “You are the salt of the earth... You are the light of the world.” And in Ps. 75: “Thou enlightenest wonderfully from the everlasting hills.”

His daughter is the people subject to him. Ecclus. 7.c: “Hast thou daughters? have a care of their body.” And a little further on: “Marry thy daughter well, and thou shalt do a great work, and give her to a wise man.” In this authority the prelate is well taught to whom he ought to give his parishes, and that he ought neither to sell nor to keep them, but to give them.

But what did Jairus do? When his daughter was dying he went to Jesus, fell at his feet, prayed for her that he would heal her. So the prelate, for any subject who is sick, or dying, or dead, ought to pray humbly and perseveringly, and without doubt he will obtain it. Hence below, 11.a: “Which of you shall have a friend, and shall go to him at midnight,” etc. And there follows: “Yet if he shall continue knocking... he will rise and give him as many as he needeth.” This friend is Christ, to whom the prelate ought to go when a friend, that is, a subject, comes to him from a journey, that is, when the sin of a subject comes to his knowledge. And he ought to ask for three loaves, that is, threefold grace, namely operating, co-operating and persevering: operating, which justifies; co-operating, which helps; persevering, which brings to completion. Or by the three loaves, pardon, grace and glory. Or by the three loaves, pardon of sins, knowledge of what is to be believed, grace for what is to be done.

So Moses, when his people had sinned, prayed perseveringly for them. Hence Exod. 22.g: “I beseech thee: this people hath sinned a heinous sin, and they have made to themselves gods of gold: either forgive them this trespass, or if thou do not, strike me out of the book that thou hast written.” So Dan. 6.d: “Let thy wrath, I beseech thee, O Lord, be turned away,” etc. So Paul, Rom. 9.a: “I have great sadness, and continual sorrow in my heart. For I wished,” etc. But now the people sin freely and die miserably, and the prelate does not care. Hence Isa. 57.a: “The just perisheth,” etc. Blessed Bernard: “The ass falls,” etc. *(fol. 181rb)* Likewise in Isa. 64.c the people speak against the prelate: “Our iniquities, like the wind, have taken us away. There is none that calleth upon thy name: that riseth up, and taketh hold of thee.” Rightly, then, is it said here:

For they were all waiting for him: that is, for Jesus, that is, for salvation.

And behold: a word of wonder, and pointing out to the eye,

A man: not a boy, not a woman, not an adulterer, not a wonder-worker, but a man. Be a man in age, in marriage, in sex, in virtue. Isa. 4.a: “And in that day seven women shall take hold of one man,” that is, seven virtues, namely poverty, meekness, mourning, justice, mercy, cleanness, peace. Or the whole of distresses, and sorrow for himself and for his own. Isa. 53.a: “We have desired him: despised, and the most abject of men, a man of sorrows, and acquainted with infirmity.” Such a prelate the subjects desire, because such a one knows well how to suffer with them both in affection and in effect. Such was Paul, Cor. 11.f: “In labour and painfulness, in much watchings,” etc.

Whose name was Jairus: that is, enlightened and enlightening. This ought to be the name of the prelate, because he ought to be worthy of being named in life and teaching. Exod. 33.d: “Thou hast found grace before me, and thee I have known by name.” Likewise Exod. 35.d: “The Lord hath called by name Beseleel,” etc.

And he was a ruler of the synagogue: that is, of the Church. And rightly. For such a one ought to be set over the Church, not boys or the unlettered. But alas, in our times the prophecy of Isa. 3.a has been fulfilled: “The Lord... shall take away from Jerusalem, and from Juda the valiant and the strong,” etc. And further on: “And I will give children to be their princes,” etc.

And he fell down at his feet. In this are noted the humility and contemplation of the good prelate, who, falling down through humility, diligently contemplates the feet of Christ, that is, the divinity and the humanity. Deut. 33.a: “They that approach to his feet, shall receive of his doctrine.” And humility and contemplation are well joined, because the virtue of humility opens the eyes to contemplation. Hence Num. 24.c: “The hearer of the words of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Almighty, who falling hath his eyes opened.”

Beseeching him that he would come into his house: that is, the Church, or the people committed to him. In which are noted the charity and solicitude of the prelate, who diligently prays for his people, wishing Jesus for them, that is, eternal salvation.

For he had an only daughter: that is, the one Church, dear as a daughter, not subject as a servant,

Almost twelve years old, and she was dying. In this is noted the patience of the prelate, who does not at once hurl thunderbolts at subjects who sin, but patiently waits for their penance. For the twelfth hour is the last hour of the day; hence that she was dying in her twelfth year signifies sin up to old age. Isa. 46.b: “Even to your old age I am the same, and to your grey hairs I will carry you.”

Luke 8:41–42, in the moral sense

Jairus is the spirit enlightened by grace and enlightening the whole soul. Ps. 4: “The light of thy countenance, O Lord, is signed upon us.” Likewise Ps. 118: “Make thy face to shine,” etc. The Gloss on the letter: the soul is the image and likeness of Christ, but the devil sometimes writes over it with charcoal. His daughter is the flesh. Ecclus. 42.b: “Keep a sure watch over a shameless daughter.” Judg. 11.f: “Alas! my daughter, thou hast deceived me, and thou thyself art deceived: for I have opened my mouth... and I can do no other thing” but, namely, sacrifice you to God; which is done by fasting, watching, praying, labouring with the hands, receiving disciplines and the like. This daughter is sick when she is solicited to sin. Then Jairus, that is, the spirit, ought to pray for her; and if she has died, she is even raised, if he perseveres in praying. And she is well said to be twelve years old, because then the flesh begins to be moved to sin. There follows:

And it happened as he went, that he was thronged by the multitudes. Jesus is thronged by four crowds. For in the Church he is thronged by the crowds of heretics, of tyrants, of false Christians. Again, in chapters, by the crowds of advocates, of bad theologians, of noble canons. Again, in cloisters, by the crowds of quarrelling

brothers, of the disobedient, of murmurers. In the heart he is thronged by the crowds of evil thoughts, of depraved desires, of temporal cares, of blasphemies, of wicked suggestions, which the demons thrust in, envying us the peace of heart which they do not have. There follows:

Luke 8:43

(fol. 181va) And a certain woman having an issue of blood, etc. Note that the Lord, being about to raise the daughter of the ruler of the synagogue, heals the woman with the issue of blood on the way, so as to give Jairus faith concerning the raising of his daughter; just as Gabriel, being about to announce that the Virgin would bear, announced that the barren Elizabeth would conceive and bear, so that the childbearing of the barren woman might be a proof of the childbearing of the virgin.

Of this woman Eusebius says, in the *Ecclesiastical History*, book 7, that after she was healed she made a statue in the image of Christ in her court, which had a garment, and on the garment hems carved, as she had seen Christ to have; and she held it in great reverence. And it happened that the herbs growing under that statue, which before were of no virtue, when they reached the hems of the statue were of such virtue that many sick people were healed by them. Ambrose seems to hold that this woman was Martha, the sister of Mary. Hence he says in the treatise on Solomon: “Christ dried up the copious flow of blood in Martha and cast out demons from Mary.”

Allegorically, the daughter of Jairus is the Jewish people. The woman with the issue of blood is the Gentile world, which, while Jesus was preaching to the Jews, ran to meet him by faith and was healed first. Hence Bede: “While the Son of God, having taken flesh, hastens to heal the girl, that is, the Synagogue, the woman, that is, the Church gathered from the Gentiles, which was perishing by the inward lapse of crimes, by faith snatches first the salvation prepared for others.” And he says well, “prepared for others,” because he came especially to the Jews. Hence Matt. 14.c: “I was not sent but to the sheep that are lost of the house of Israel.” Isa. 9.b: “The Lord sent a word into Jacob, and it hath lighted upon Israel.” The Gloss there: the Lord sent the word, that is, the Son, into Jacob, that is, into the people of the Jews, and it lighted upon Israel, because the Gentiles received him. “And rightly is she said to have suffered for twelve years, as many years as the girl was old; because from the time the Synagogue began to serve God, the Gentile world began to be stained with idolatry.” And a little before: “This woman spent all her substance on beggars, and could not be cured; because the Gentile world spent the strength of natural talent in the schools of the philosophers, who promised to give men precepts for living rightly, and could not free them from sins.” But at the touch of the hem of Jesus she was healed, because by faith in the humanity of Christ she was cleansed from sins.

Luke 8:43, in the moral sense

The woman with the issue of blood is the manifest sinner. The girl dead in the house is the hidden sinner. The blood in the body is the sin in the heart. The flow of blood is the act of sin. Lam. 1.g: “Abroad the sword destroyeth, and at home there is death alike.” Isa. 59.b: “Their feet run to evil, and make haste to shed innocent blood.” Why is it, then, that the woman with the issue of blood is healed in public before the girl dead in the house, unless that often open sinners are more easily cured than hidden ones? Hence Prov. 28.b: “He that hideth his sins, shall not prosper: but he that,” etc. Isa. 47.a: “Thy shame shall be uncovered,” etc. Mic. 4.d: “Thou shalt come even to Babylon, there thou shalt be delivered.” Ps. 82: “Fill their faces with shame,” etc. He says, then:

And a certain woman having an issue of blood: that is, some sinner in manifest sin,

Twelve years: that is, for a long time. See two things, namely the manifestation of sin and the habit of sinning, each of which aggravates sin; and yet, because the sin is manifest, it is cured more quickly. Isa. 1.e: “If your sins be as scarlet, they shall be made as white as snow”; that is, if they are manifest, they will quickly be healed. Or *twelve years*, because such a one sins against the Decalogue of the law of Moses, and

against the law of nature, and against the law of the Gospel. Isa. 24.a: “They have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.”

Who had bestowed on physicians, etc. Bede: by physicians he means either false theologians, or philosophers and doctors of the secular laws, who promise much about the virtues but confer no remedy on souls. On these physicians he spends all his substance who consumes the natural strength of his talent in the study of the philosophers and of the secular laws. To whom it is said in Isa. 55.a: “Why do you spend money for that which is not bread?” etc. Jer. 22.f: “The wind shall feed all thy pastors,” that is, the vanity of the philosophers, or the loquacity of the laws. Hos. 12.a: “Ephraim feedeth on the wind.” These are signified by the younger son, who consumed all his substance with harlots, that is, with the philosophers *(fol. 181vb)* and laws, living riotously, longing to fill his belly with the husks of the swine. Prov. 10.a: “He that trusteth to lies feedeth the winds: and the same runneth after birds that fly away,” that is, flighty and vain reasonings.

And could not be healed by any: because neither philosophers nor laws cure sins, but aggravate them. Hence Mark says, 5.c: “But was rather worse.”

Part 61: Luke 8:44–56

she touched the hem of his garment; “Who is it that touched me?”; “I know that virtue is gone out from me”; “Daughter, thy faith hath made thee whole”; “Thy daughter is dead, trouble him not”; “She is not dead, but sleepeth”; “Maid, arise”; he commanded that something be given her to eat

Luke 8:44

She came behind him: that is, she considered her past life, which she had spent in sins and vanities, and, blushing, sprang back from sin. Jer. 2.e: “See thy ways in the valley, know what thou hast done,” etc.

And touched the hem of his garment. The garment of Christ is his flesh. Isa. 63.a: “Who is this that cometh from Edom,” that is, from the world, “with dyed garments?” The Gloss: that is, with the bodily members dyed with blood on the Cross. The hem, which is the end of the garment, is the Passion of Christ. To touch the hem of Christ’s garment, then, is to believe and imitate the Passion of Christ; and from this touch comes the cure of every sin. Zech. 8.d: “In those days... ten men... shall take hold of the skirt of one that is a Jew, saying: We will go with you: for we have heard that God is with you.” Num. 15.d: “That they make to themselves fringes in the corners of their garments, putting in them ribands.”

Again, the Lord’s garment is perfect charity; the hem of the garment is one of the commandments. To touch the hem of the Lord’s garment, then, is to fulfil one of the commandments, even the least. And Matt. 5.c tells this too: “He that shall do and teach” one of these least commandments, “he shall be called great in the kingdom of heaven.” Hence here too there follows:

And immediately the issue of her blood stopped: that is, the sin ceased. Now there is a twofold flow of blood. One is the menstrual, by which is signified sin from weakness; of which Lev. 15.c: “The woman, who at the return of the month, hath her issue of blood, shall be separated seven days... and shall be unclean until the evening.” The other is continual, by which is signified sin from deliberate malice; of which Lev. 15.d: “The woman that hath an issue of blood... that ceaseth not to run... as long as she is subject to this disease, shall be unclean.” Jer. 2.e: “All that seek her... in her monthly courses they shall find her.” There follows:

Luke 8:45

And Jesus said: Who is it that touched me? The Lord does not ask who touched him as though anything were hidden from him, but so that at his question the woman herself might confess that she had touched him, that the greatness of her faith might appear more plainly.

And all denying: that is, all saying that they had not touched him,

Peter and they that were with him said: Master, the multitudes throng and press thee: as if to say, there are many who have touched you, *and dost thou say, Who touched me?* Note: although Peter does not understand the mystery, yet his words fit the mystery. For the crowds which do not touch but press are the heretics, rightly designated by the name of crowds, because they are troubled by blindness of mind, who press upon the Lord with heresies and scandals while they rend the unity of the Church. Catholics touch and do not press, because the Lord is not burdened by their life as by the life of unbelievers. The heretics, then, who press, touching with an evil touch, do not touch with a good touch; as seeing, that is, those who seem to see, they do not see, and hearing they do not hear, as is said in Isa. 6.c. Hence it is said to Mary, John 20.d: "Do not touch me," with a bodily touch, of which you are even unworthy, because you do not touch me with a spiritual touch, that is, the touch of faith; "for I am not yet ascended to my Father," supply, in your heart.

Luke 8:46

And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me: that is, the effect of virtue, namely the healing. This virtue is rightly said to have gone out from Christ, not from her, because the Lord heals our infirmities out of his mercy alone, not out of our merits. Hence Tit. 3.b: "Not by the works of justice, which we have done," etc. Or thus:

Somebody hath touched me: as if to say, I am not asking about a touch of the body, but about the touch of faith. *For*, etc. Similar is John 11.b: "Lazarus our friend sleepeth; but I go that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep, he shall do well. But Jesus spoke of his death; and they thought that he spoke of the repose of sleep."

For I: truly someone has touched me with the touch of faith. For I, at a certain spiritual touch,

Know that virtue: supply, of the Holy Spirit,

Is gone out from me: that is, a miraculous working done by the Holy *(fol. 182ra)* Spirit; as if to say, at the woman's spiritual touch I know that I have worked healing in the spirit of her soul; because she is now healed inwardly by faith, and bodily from the flow of blood.

Luke 8:47

And the woman seeing, etc.: him. But how did the woman see this? I answer: because Jesus looked at her and said to her, "Be of good heart, daughter, thy faith hath made thee whole," as Matthew says.

She came trembling, and fell down before his feet. Out of modesty and reverence she feared, out of faith she came, out of humility she fell down.

And for what cause, etc.: that is, she disclosed her illness before all. And so four things are noted which are required in the true penitent, namely fear, faith, humility, confession. Fear drives away sin; faith purifies the heart; humility reconciles to God; confession glorifies God. Of the first, Ecclus. 1.c: "The fear of the Lord driveth out sin." Of the second, Acts 15.b: "Purifying their hearts by faith." Of the third, Jas. 4.b: "God giveth grace to the humble." Of the fourth, Josh. 7.c: "My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done."

Before all the people. Chrysostom: why did he not allow her to remain hidden, lest he seem to seek glory? For five reasons. First, he dispels her fear, lest she accuse herself of theft. Second, he commends her faith. Third, he makes her faith known to others; if she had withdrawn secretly, she would have lacked these praises. Fourth, he shows that he knows all things. Fifth, he strengthens the ruler of the synagogue; and therefore he also makes use of delay, as in John 11.

And how, etc. But how did the woman know this so quickly, since an illness of this kind sometimes stops for a time? I answer: because she felt herself strengthened and light, as if she had never been sick; which a

temporary stopping, or even a natural cure, could not have done, but only a miraculous or gratuitous one.

Luke 8:48

But he said to her: Daughter. Bede: through faith.

Thy faith hath made thee whole. Chrysostom: faith made her a daughter.

Go thy way in peace. He said the same above, 7.g, to Magdalene when she was healed. Similar is John 8.b: “Go, and now sin no more.”

Luke 8:49

As he was yet speaking, there cometh one from the house of Jairus: to him who was with the Lord,

The ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not.

Luke 8:49, in the mystical sense

Mystically, this messenger signifies all those who believe that the Jews have been so abandoned by God that they cannot be recovered. Therefore they say that one ought not to pray for them; therefore he says, *Trouble him not*. But “the things that are impossible with men, are possible with God” (Matt. 19.d; below, 18.e). So many think they trouble the Lord by praying often, and pray little or never. But God is not wearied by prayers, but by sins. Isa. 43.d: “But thou hast made me to serve with thy sins, thou hast wearied me with thy iniquities.”

Luke 8:50

And Jesus hearing this word, answered the father of the maid: Fear not: with the fear of distrust; *believe only, and she shall be safe*.

Luke 8:51

And when he was come, etc. These three likewise, and only these, the Lord chose to be present at his transfiguration (Matt. 17.a), and at his prayer (Matt. 26.d), and at the raising of the girl. Why is this? I answer: first, because of the eminence which they had. This is Chrysostom’s reason; hence Jerome too says: “In the three who were called is shown the privilege of their dignity.” Second, that the world might believe three suitable witnesses; again, because of faith in the Trinity. This is Bede’s reason. Third, because by these three are signified all the states of the elect: by Peter clerics, by James laymen, by John religious. Or by Peter are signified beginners, by James those who are advancing, by John the perfect. Or, as others say, by Peter, who had a wife, are signified the married; by James the continent; by John virgins.

And the father, etc. Ambrose: that he summoned few witnesses of the girl’s resurrection signifies that her resurrection, that is, of the girl, or of Christ, was not at once believed by many.

Luke 8:51, in the mystical sense

(fol. 182rb) Mystically, the five persons who were present at the raising of the girl, namely Peter, James, John, and the mother and father of the girl, signify five things which concur in the justification of the sinner. Peter, faith; James, hope; John, charity; the father, the priest; the mother, the Church. Or by Peter is signified knowledge of sin, by James contrition of heart, by John the infusion of grace, by the father satisfaction, by the mother confession.

By the dead girl the sinner is rightly signified, and this for five reasons. The first, because he is separated from God, who is life. Isa. 59.a: “Your iniquities have divided between you and your God.” Hos. 7.d: “Woe to them, for they have departed from me.” The second, because he does not feel the scourges of the Lord. Prov. 23.d: “They have drawn me, and I felt not: they have beaten me, but I was not sensible.” The third, that

he stinks through infamy. Joel 2.e: “And his stench shall go up, and his rottenness shall ascend, because he hath done proudly.” John 11.e: “Lord, by this time he stinketh, for he is now of four days” in the tomb; that is, having four sins, namely of heart, of mouth, of work, of habit. The fourth reason is that he is gnawed by the worms of conscience. 1 Macc. 2.g: “The glory of a sinful man is dung and worms.” Jer. 2.d: “Thy own wickedness shall reprove thee.” Wisd. 17.c: “Wickedness is fearful, it beareth witness of its condemnation.” The fifth reason is that he is buried by contempt or despair. Lam. 3.f: “My life is fallen into the pit, and they have laid a stone over me.” Prov. 18.a: “The wicked man, when he is come into the depth of sins, contemneth.”

Luke 8:52

And all wept and mourned for her. The Lord entered the house of the ruler of the synagogue with few witnesses. And there were very many there weeping and mourning over the dead girl, whom he put out, because they were unworthy to see the miracle, since they mocked rather than believed (Matt. 9.c: “He... saw the minstrels,” etc.). For the Lord found minstrels, according to the custom of the land, singing a mournful song; because the Jews took great pains at the funerals of their relatives and made great expenditures, so that, as Josephus relates, many were impoverished by the costs of funerals. But the Lord shut out the whole crowd, keeping with him only the five aforesaid. Ecclus. 22.a: “Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.”

But he said: Weep not. 1 Thess. 4.d: “That you be not sorrowful, even as others who have no hope.”

The maid is not dead: supply, to me,

But sleepeth: to me; that is, I can raise her from death as easily as from sleep. Bede: “She was dead indeed to men, who cannot raise her, not to God, to whom the soul lives and the flesh, which is to be raised, rests.” *Sleepeth*. Chrysostom: “Death is a calm harbour; for the present life is full of evils.” Ps. 114: “Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee.” God calls it a benefit, and do you mourn? John 11.b: “Lazarus our friend sleepeth,” etc.

Luke 8:53

And they laughed him to scorn. He adds the reason why the Lord shut them out.

Knowing that she was dead.

Luke 8:53, in the moral sense

So the wicked mock the good, and the rich of this world the poor of this world. Job 12.a: “The simplicity of the just man is laughed to scorn. The lamp despised in the thoughts of the rich.” Jer. 20.b: “I am become a laughing-stock all the day, all scoff at me.” And yet, although the Lord was mocked, he did not desist from his good purpose; so the good, when they are mocked by the wicked, ought not to desist from their good purpose, or from what was well begun, because by this their merit is doubled. Augustine in the book of Prosper: “All who will live piously in Christ must suffer reproaches from the impious and those unlike them, and be despised as fools and madmen, who lose present goods and seek invisible and future ones. But this contempt and derision will be turned back upon the impious themselves, when both their abundance has passed into want and their pride into confusion.” Prov. 19.d: “Judgements are prepared for scorners: and striking hammers for the bodies of fools.”

Luke 8:54

(fol. 182va) But he taking her, etc.: that is, the girl,

Cried out, saying: Maid, arise. Why did he cry out, above all since it is written of him in Isa. 42.a: “He shall not cry, nor have respect to person,” etc.? I answer: he cried out for this reason, that he might show that he

raised the dead girl by his own power, not by hidden sorcery. Similarly he cried out in John 11.f, at the raising of Lazarus. The greatness of the miracle is also signified by the cry. But what Isaiah says, *He shall not cry*, is understood of the cry of contention.

Maid, arise. In Mark 5.d it is said: “Talitha cumi, which is, being interpreted: Damsel (I say to thee) arise.” But what is given in the Evangelist’s interpretation, “I say to thee,” is perhaps not from the words of the Lord.

Luke 8:55

And her spirit returned, etc.: so that this might be a sign of a true raising. For many raise the dead by magic arts, putting certain characters under the armpits, that is, writing certain letters; and they make them walk and talk, but they cannot make them eat. He commanded, then, that she be given to eat, as Ambrose says, as a testimony of life, so that it might be believed to be not a phantom but the truth.

Luke 8:54–55, in the mystical sense

But he taking her by the hand. Note that unless the Lord holds the hand of the Synagogue, she cannot rise from death, because the hands of the Jews are full of blood. For they themselves said: “His blood be upon us and upon our children,” that is, the punishment of the blood of Christ overflows upon their children.

Luke 8:54–55, in the moral sense

Rightly does he hold her hand in raising her, because it was on account of the works of his hands that the sinner had died. Hence Ps. 9: “The sinner hath been caught in the works of his own hands.” Isa. 1.d: “Your hands are full of blood,” that is, of sin. But the Lord touches the hand, that is, cleanses the works, and so raises the sinner. Ps. 72: “Thou hast held me by my right hand,” etc. Ps. 143: “Put forth thy hand from on high,” etc. Mark 5.c: “Lord, come, lay thy hand upon her, that she may be safe, and may live.”

And he bid them give her to eat. Note: those returning to Christ rise by faith, walk in good works, are filled with heavenly bread. The first is to rise, that is, to give up sins, to despise earthly things, to desire heavenly things; these three the word “rising” carries. Eph. 5.d: “Rise thou that sleepest, and arise from the dead.” The second is to walk, to toil at good works. Matt. 9.a: “Arise, and walk.” The third is to eat the bread of teaching, the bread of the Eucharist, the bread of glory. The first bread refreshes the understanding. Ecclus. 5.a: “With the bread of life and understanding, she shall feed him.” The second feeds the affection. Ps. 103: “That bread may strengthen man’s heart.” Gen. 3.d: “In the sweat of thy face shalt thou eat bread,” that is, in the devotion of your mind. The third gives life to, nay beatifies, both, that is, the understanding and the affection. Below, 14.d: “Blessed is he that shall eat bread” in the kingdom. These are the three loaves which a friend asks of a friend, that is, the just man of Christ (below, 11.a): “Friend, lend me three loaves.” There follows:

Luke 8:56

And they were astonished: with the astonishment of wonder,

Her parents, etc. For two reasons, that is, for the sake of mystery and of example. For mystery, because secret guilt needs secret penance. Ecclus. 7.d: “Of thy negligence purify thyself with a few.” And public guilt needs public penance. 1 Tim. 5.d: “Them that sin reprove before all,” etc. Again, for the sake of example, that in great deeds he may teach us to flee glory. Ecclus. 9.c: “Envy not the glory,” etc.