

**Augustine: Tractates (Lectures) on the Gospel of John**  
**Chapter Two (tractata 8-11)**

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**TRACTATUS 8**

Nuptiae factae sunt in Cana Galilaeae (Io 2, 1-4).

Dominus invitatus ad nuptias venit. Quid mirum si in illam domum ad nuptias venit, qui in hunc mundum ad nuptias venit? Verbum enim sponsus, et sponsa caro humana.

1. Miraculum quidem Domini nostri Iesu Christi, quo de aqua vinum fecit, non est mirum eis qui noverunt quia Deus fecit. Ipse enim fecit vinum illo die in nuptiis in sex illis hydriis, quas impleri aqua praecepit 1, qui omni anno facit hoc in vitibus. Sicut enim quod miserunt ministri in hydrias, in vinum conversum est opere Domini; sic et quod nubes fundunt, in vinum convertitur eiusdem opere Domini. Illud autem non miramur, quia omni anno fit: assiduitate amisit admirationem. Nam et considerationem maiorem invenit, quam id quod factum est in hydriis aquae. Quis est enim qui considerat opera Dei, quibus regitur et administratur totus hic mundus, et non obstupescit obruiturque miraculis? Si consideret vim unius grani, cuiuslibet seminis, magna quaedam res est, horror est consideranti. Sed quia homines in aliud intenti perdiderunt considerationem operum Dei, in qua darent laudem quotidie Creatori; tamquam servavit sibi Deus inusitata quaedam quae faceret, ut tamquam dormientes homines, ad se colendum mirabilius excitaret. Mortuus resurrexit, mirati sunt homines: tot quotidie nascuntur, et nemo miratur. Si consideremus prudentius, maioris miraculi est esse qui non erat, quam reviviscere qui erat. Idem tamen Deus Pater Domini nostri Iesu Christi per Verbum suum facit omnia haec, et regit qui creavit. Priora miracula fecit per Verbum suum Deum apud se: posteriora miracula fecit per ipsum Verbum suum, incarnatum, et propter nos hominem factum. Sicut miramur quae facta sunt per hominem. Iesum, miremur quae facta sunt per Deum Iesum. Per Deum Iesum facta sunt coelum et terra, mare, et omnis ornatus coeli, opulentia terrae, fecunditas maris; omnia haec quae oculis adiacent, per Iesum Deum facta sunt. Et videmus haec, et si est in nobis Spiritus ipsius, sic nobis placent ut artifex laudetur: non ut ad opera conversi ab artifice avertamur, et faciem quodammodo ponentes ad ea quae fecit, dorsum ponamus ad eum qui fecit.

1. The miracle indeed of our Lord Jesus Christ, whereby He made the water into wine, is not marvellous to those who know that it was God's doing. For He who made wine on that day at the marriage feast, in those six water-pots, which He commanded to be filled with water, the self-same does this every year in vines. For even as that which the servants put into the water-pots was turned into wine by the doing of the Lord, so in like manner also is what the clouds pour forth changed into wine by the doing of the same Lord. But we do not wonder at the latter, because it happens every year: it has lost its marvellousness by its constant recurrence. And yet it suggests a greater consideration than that which was done in the water-pots. For who is there that considers the works of God, whereby this whole world is governed and regulated, who is not amazed and overwhelmed with miracles? If he considers the vigorous power of a single grain of any seed whatever, it is a mighty thing, it inspires him with awe. But since men, intent on a different matter, have lost the consideration of the works of God, by which they should daily praise Him as the Creator, God has, as it were, reserved to Himself the doing of certain extraordinary actions, that, by striking them with wonder, He might rouse men as from sleep to worship Him. A dead man has risen again; men marvel: so many are born daily, and none marvels. If we reflect more considerately, it is a matter of greater wonder for one to be who was not before, than for one who was to come to life again. Yet the same God, the Father of our Lord Jesus Christ, does by His word all these things; and it is He who created that governs also. The former miracles He did by His Word, God with Himself; the latter miracles He did by the same Word incarnate, and for us made man. As we wonder at the things which were done by the man Jesus, so let us wonder at the things which were done by Jesus God. By Jesus God were made heaven, and earth, and the sea, all the garniture of heaven, the abounding riches of the earth, and the fruitfulness of the sea — all these things which lie within the reach of our eyes were made by Jesus God. And we look at these things, and if His own spirit is in us they in such manner please us, that we praise Him that contrived them; not in such manner that turning ourselves to the works we turn away from the Maker, and, in a manner, turning our face to the things made and our backs to Him that made them.

2. Et haec quidem videmus, et adiacent oculis: quid illa quae non videmus, sicut sunt Angeli, Virtutes, Potestates, Dominationes, omnisque habitator fabricae huius supercoelestis, non adiacens oculis nostris? Quamquam saepe et Angeli, quando oportuit, demonstraverunt se hominibus. Nonne Deus et per Verbum suum, id est, unicum Filium suum Dominum nostrum Iesum Christum fecit haec omnia? Quid ipsa anima humana, quae non videtur, et per opera quae exhibet in carne, magnam praebet admirationem bene considerantibus, a quo facta est, nisi a Deo? et per quem facta est, nisi per Filium Dei? Nondum dico de anima hominis. Cuiusvis pecoris anima quomodo regit molem suam! sensus omnes exserit, oculos ad videndum, aures ad audiendum, nares ad percipiendum odorem, oris iudicium ad sapes discernendos, membra denique ipsa ad peragenda officia sua. Numquid haec corpus, et non anima, id est, habitatrix corporis agit? Nec tamen videtur oculis, et ex his quae agit, admirationem movet. Accedat iam consideratio tua etiam ad animam humanam, cui tribuit Deus intellectum cognoscendi Creatorem suum, dignoscendi et distinguendi inter bonum et malum, hoc est inter iustum et iniustum: quanta agit per corpus! Attendite universum orbem terrarum ordinatum in ipsa humana republica: quibus administrationibus, quibus ordinibus potestatum, conditionibus civitatum, legibus, moribus, artibus! Hoc totum per animam geritur, et haec vis animae non videtur. Cum subtrahitur corpori, cadaver iacet: cum autem adest corpori, primo condit quodammodo putores. Corruptibilis est enim omnis caro, in putredines defluit, nisi quodam condimento animae teneatur. Sed hoc commune illi est cum pecoris anima: illa magis miranda quae dixi, quae ad mentem et intellectum pertinent; ubi etiam ad imaginem Creatoris sui renovatur, ad cuius imaginem factus est homo 2. Quid erit haec vis animae, cum et corpus hoc induerit incorruptionem, et mortale hoc induerit immortalitatem 3? Si tanta potest per carnem corruptibilem, quid poterit per corpus spiritale post resurrectionem mortuorum? Haec tamen anima, ut dixi, admirabilis naturae atque substantiae, invisibilis res est et intellegibilis: et haec tamen per Iesum Deum facta est, quia ipse est Verbum Dei. Omnia per ipsum facta sunt, et sine ipso factum est nihil 4.

De vino invisibili inebriet nos.

3. Cum ergo tanta videamus facta per Deum Iesum, quid miramur aquam in vinum conversam per hominem Iesum? Neque enim sic factus est homo, ut perderet quod Deus erat: accessit illi homo, non amissus est Deus. Ipse ergo fecit hoc, qui illa omnia. Non itaque miremur quia Deus fecit; sed amemus quia inter nos fecit, et propter nostram reparationem fecit. Aliquid enim et in ipsis factis innuit nobis. Puto quia non

2. And these things indeed we see; they lie before our eyes. But what of those we do not see, as angels, virtues, powers, dominions, and every inhabitant of this fabric which is above the heavens, and beyond the reach of our eyes? Yet angels, too, when necessary, often showed themselves to men. Has not God made all these too by His Word, that is, by His only Son, our Lord Jesus Christ? What of the human soul itself, which is not seen, and yet by its works shown in the flesh excites great admiration in those that duly reflect on them — by whom was it made, unless by God? And through whom was it made, unless through the Son of God? Not to speak as yet of the soul of man: the soul of any brute whatever, see how it regulates the huge body, puts forth the senses, the eyes to see, the ears to hear, the nostrils to smell, the taste to discern flavors — the members, in short, to execute their respective functions! Is it the body, not the soul, namely the inhabitant of the body, that does these things? The soul is not apparent to the eyes, nevertheless it excites admiration by these its actions. Direct now your consideration to the soul of man, on which God has bestowed understanding to know its Creator, to discern and distinguish between good and evil, that is, between right and wrong: see how many things it does through the body! Observe this whole world arranged in the same human commonwealth, with what administrations, with what orderly degrees of authority, with what conditions of citizenship, with what laws, manners, arts! The whole of this is brought about by the soul, and yet this power of the soul is not visible. When withdrawn from the body, the latter is a mere carcass: first, it in a manner preserves it from rottenness. For all flesh is corruptible, and falls off into putridity unless preserved by the soul as by a kind of seasoning. But the human soul has this quality in common with the soul of the brute; those qualities rather are to be admired which I have stated, such as belong to the mind and intellect, wherein also it is renewed after the image of its Creator, after whose image man was formed. Colossians 3:10 What will this power of the soul be when this body shall have put on incorruption, and this mortal shall have put on immortality? 1 Corinthians 15:54 If such is its power, acting through corruptible flesh, what shall be its power through a spiritual body, after the resurrection of the dead? Yet this soul, as I have said, of admirable nature and substance, is a thing invisible, intellectual; this soul also was made by God Jesus, for He is the Word of God. All things were made by Him, and without Him was nothing made.

3. When we see, therefore, such deeds wrought by Jesus God, why should we wonder at water being turned into wine by the man Jesus? For He was not made man in such manner that He lost His being God. Man was added to Him, God not lost to Him. This miracle was wrought by the same who made all those things. Let us not therefore wonder that God did it, but love Him because He did it in our midst, and

sine causa venit ad nuptias. Excepto miraculo, aliquid in ipso facto mysterii et sacramenti latet. Pulse mus ut aperiatur, et de vino invisibili inebriet nos: quia et nos aqua eramus, et vinum nos fecit, sapientes nos fecit; sapimus enim fidem ipsius, qui prius insipientes eramus. Et forte ad ipsam sapientiam pertinet, cum honore Dei, et cum laude maiestatis eius, et cum caritate potentissimae misericordiae eius, intellegere quid sit gestum in hoc miraculo.

Et ipse tamquam sponsus.

4. Dominus invitatus ad nuptias venit. Quid mirum si in illam domum ad nuptias venit, qui in hunc mundum ad nuptias venit? Si enim non venit ad nuptias, non hic habet sponsam. Et quid est quod ait Apostolus: Aptavi vos uni viro, virginem castam exhibere Christo? Quid est quod timet ne virginitas sponsae Christi per astutiam diaboli corrumpatur? Timeo, inquit, ne sicut serpens Evam seduxit astutia sua, sic et vestrae mentes corrumpantur a simplicitate et castitate quae est in Christo. Habet ergo hic sponsam quam redemit sanguine suo, et cui pignus dedit Spiritum sanctum 5. Eruit eam de mancipatu diaboli: mortuus est propter delicta eius, resurrexit propter iustificationem eius 6. Quis offeret tanta sponsae suae? Offerant homines quaelibet ornamenta terrarum; aurum, argentum, lapides pretiosos, equos, mancipia, fundos, praedia: numquid aliquis offeret sanguinem suum? Si enim sanguinem suum sponsae dederit, non erit qui ducat uxorem. Dominus autem securus moriens, dedit sanguinem suum pro ea quam resurgens haberet, quam sibi iam coniunxerat in utero Virginis. Verbum enim sponsus, et sponsa caro humana; et utrumque unus Filius Dei, et idem filius hominis: ubi factus est caput Ecclesiae, ille uterus virginis Mariae thalamus eius, inde processit tamquam sponsus de thalamo suo, sicut Scriptura praedixit: Et ipse tamquam sponsus procedens de thalamo suo, exsultavit ut gigas ad currendam viam 7; de thalamo processit velut sponsus, et invitatus venit ad nuptias.

5. Certi sacramenti gratia, videtur matrem de qua sponsus processit, non agnoscere, et dicere illi: Quid mihi et tibi est, mulier? nondum venit hora mea 8. Quid est hoc? ideone venit ad nuptias, ut doceret matres contemni? Utique ad cuius nuptias venerat, ideo ducebat uxorem, ut filios procrearet; et ab eis quos ut procrearet optabat, utique honorari cupiebat: ille ergo venerat ad nuptias, ut exhonoraret matrem, cum propter filios habendos, quibus reddere honorem parentibus imperat Deus, ipsae nuptiae celebrentur, et ducantur uxores? Procul dubio, fratres, latet ibi aliquid. Nam tanta res

for the purpose of our restoration. For He gives us certain intimations by the very circumstances of the case. I suppose that it was not without cause He came to the marriage. The miracle apart, there lies something mysterious and sacramental in the very fact. Let us knock, that He may open to us, and fill us with the invisible wine: for we were water, and He made us wine, made us wise; for He gave us the wisdom of His faith, while before we were foolish. And it appertains, it may be, to this wisdom, together with the honor of God, and with the praise of His majesty, and with the charity of His most powerful mercy, to understand what was done in this miracle.

4. The Lord, on being invited, came to the marriage. What wonder if He came to that house to a marriage, having come into this world to a marriage? For, indeed, if He came not to a marriage, He has not here a bride. But what says the apostle? I have espoused you to one husband, to present you a chaste virgin to Christ. Why does he fear lest the virginity of Christ's bride should be corrupted by the subtlety of the devil? I fear, says he, lest as the serpent beguiled Eve by his subtlety, so also your minds should be corrupted from the simplicity and chastity which is in Christ. 2 Corinthians 11:3 Thus has He here a bride whom He has redeemed by His blood, and to whom He has given the Holy Spirit as a pledge. He has freed her from the bondage of the devil: He died for her sins, and is risen again for her justification. Romans 4:25 Who will make such offerings to his bride? Men may offer to a bride every sort of earthly ornament — gold, silver, precious stones, houses, slaves, estates, farms — but will any give his own blood? For if one should give his own blood to his bride, he would not live to take her for his wife. But the Lord, dying without fear, gave His own blood for her, whom rising again He was to have, whom He had already united to Himself in the Virgin's womb. For the Word was the Bridegroom, and human flesh the bride; and both one, the Son of God, the same also being Son of man. The womb of the Virgin Mary, in which He became head of the Church, was His bridal chamber: thence He came forth, as a bridegroom from his chamber, as the Scripture foretold, And rejoiced as a giant to run his way. From His chamber He came forth as a bridegroom; and being invited, came to the marriage.

5. It is because of an indubitable mystery that He appears not to acknowledge His mother, from whom as the Bridegroom He came forth, when He says to her, Woman, what have I to do with you? Mine hour is not yet come. What is this? Did He come to the marriage for the purpose of teaching men to treat their mothers with contempt? Surely he to whose marriage He had come was taking a wife with the view of having children, and surely he wished to be honored by those children he would beget: had Jesus then come to the marriage in order to dishonor His mother, when marriages

est, ut quidam, quos cavendos praemonuit Apostolus, sicut supra commemoravimus, dicens: Timeo ne sicut serpens Evam seduxit astutia sua, sic et vestrae mentes corrumpantur a simplicitate et castitate quae est in Christo 9, derogantes Evangelio, et dicentes quod Iesus non sit natus de Maria Virgine, hinc argumentum sumere conarentur erroris sui, ut dicerent: Quomodo erat mater eius, cui dixit: Quid mihi et tibi est, mulier? Respondendum ergo est eis, et disserendum quare hoc dixerit Dominus; ne sibi aliquid adversus sanam fidem insanientes invenisse videantur, unde sponsae virginis castitas corrumpatur, id est, unde fides Ecclesiae violetur. Revera enim, fratres, corrumpitur fides eorum qui praeponunt mendacium veritati. Nam isti qui videntur sic honorare Christum, ut negent eum carnem habuisse, nihil aliud eum quam mendacem praedicant. Qui ergo mendacium aedificant in hominibus, quid ab eis expellunt, nisi veritatem? Immittunt diabolum, excludunt Christum; immittunt adulterum, excludunt sponsum: paranyphi scilicet, vel potius lenones serpentis. Ad hoc enim loquuntur ut serpens possideat, Christus excludatur. Quomodo possidet serpens? Quando possidet mendacium. Quando possidet falsitas, serpens possidet: quando possidet veritas, Christus possidet. Ipse enim dixit: Ego sum veritas 10: de illo autem dixit: Et in veritate non stetit, quia veritas non est in eo 11. Sic est autem veritas Christus, ut totum verum accipias in Christo. Verum Verbum, Deus aequalis Patri, vera anima, vera caro, verus homo, verus Deus, vera nativitas, vera passio, vera mors, vera resurrectio. Si aliquid horum dixeris falsum, intrat putredo, de veneno serpentis nascuntur vermes mendaciorum, et nihil integrum remanebit.

6. Quid est ergo, inquit, quod ait Dominus: Quid mihi et tibi est, mulier? Forte in eo quod sequitur ostendit nobis Dominus quare hoc dixerit: Nondum, inquit, venit hora mea. Sic enim ait: Quid mihi et tibi est, mulier? nondum venit hora mea. Et hoc cur dictum sit, requirendum est. Prius ergo hinc resistamus haereticis. Quid dicit serpens veterosus, venenorum insibilator et inspirator antiquus? quid dicit? Non habuit matrem feminam Iesus. Unde probas? Quia dixit, inquit: Quid mihi et tibi est, mulier? Quis hoc narravit, ut credamus quia hoc dixit? quis hoc narravit? Nempe Ioannes evangelista. At ipse Ioannes evangelista dixit: Et erat ibi mater Iesu. Nam ita narravit: Altera die nuptiae factae sunt in Cana Galilaeae, et erat ibi mater Iesu. Venerat autem illuc invitatus ad nuptias cum discipulis suis 12. Tenemus duas sententias ab Evangelista prolatas. Erat ibi mater Iesu, Evangelista dixit: quid dixerit matri suae

are celebrated and wives married with the view of having children, whom God commands to honor their parents? Beyond all doubt, brethren, there is some mystery lurking here. It is really a matter of such importance that some — of whom the apostle, as we have mentioned before, has forewarned us to be on our guard, saying, I fear, lest, as the serpent beguiled Eve by his subtlety, so also your minds should be corrupted from the simplicity and chastity which is in Christ,— taking away from the credibility of the gospel, and asserting that Jesus was not born of the Virgin Mary, used to endeavor to draw from this place an argument in support of their error, so far as to say, How could she be His mother, to whom He said, Woman, what have I to do with you? Wherefore we must answer them, and show them why the Lord said this, lest in their insanity they appear to themselves to have discovered something contrary to wholesome belief, whereby the chastity of the virgin bride may be corrupted, that is, whereby the faith of the Church may be injured. For in very deed, brethren, their faith is corrupted who prefer a lie to the truth. For these men, who appear to honor Christ in such wise as to deny that He had flesh, do nothing short of proclaiming Him a liar. Now they who build up a lie in men, what do they but drive the truth out of them? They let in the devil, they drive Christ out; they let in an adulterer, shut out the bridegroom, being evidently paranymps, or rather, the panderers of the serpent. For it is for this object they speak, that the serpent may possess, and Christ be shut out. How does the serpent possess? When a lie possesses. When falsehood possesses, then the serpent possesses; when truth possesses, then Christ possesses. For Himself has said, I am the truth; John 14:6 but of that other He said, He stood not in the truth, because the truth is not him. John 8:44 And Christ is the truth in such wise that you should receive the whole to be true in Him. The true Word, God equal with the Father, true soul, true flesh, true man, true God, true nativity, true passion, true death, true resurrection. If you say that any of these is false, rottenness enters, the worms of falsehood are bred of the poison of the serpent, and nothing sound will remain.

6. What, then, is this, says one, which the Lord says, Woman, what have I to do with you? Perhaps the Lord shows us in the sequel why He said this: Mine hour, says He, is not yet come. For thus is how He says, Woman, what have I to do with you? Mine hour is not yet come. And we must seek to know why this was said. But first let us therefrom withstand the heretics. What says the old serpent, of old the hissing instiller of poison? What says he? That Jesus had not a woman for His mother. Whence do you prove that? From this, says he, because Jesus said, Woman, what have I to do with you? Who has related this, that we should believe that Jesus said it? Who has related it? None other than John the evangelist. But the same John the evangelist said, And the mother of Jesus was there. For this is how he has told us:

Iesus, ipse Evangelista dixit. Et quomodo dixit respondisse matri suae Iesum, ut primo diceret: Ait illi mater eius, videte, fratres, ut adversus linguam serpentis munitam virginitatem cordis habeatis. Illic in ipso Evangelio eo ipso evangelista narrante dicitur: Erat ibi mater Iesu; et: Dixit illi mater eius. Quis hoc narravit? Ioannes evangelista. Et quid respondit matri Iesus? Quid mihi et tibi est, mulier? Quis hoc narrat? Idem ipse Ioannes evangelista. O Evangelista fidelissime et veracissime, tu mihi narras dixisse Iesum: Quid mihi et tibi est, mulier? cur ei apposuisti matrem quam non agnoscit? Nam tu dixisti quia ibi erat mater Iesu, et quia dixit ei mater eius: cur non potius dixisti: Erat ibi Maria; et: Dixit ei Maria? Utrumque tu narras, et: Dixit ei mater eius; et: Respondit ei Iesus: Quid mihi et tibi est, mulier? Quare hoc, nisi quia utrumque verum est? Illi autem in eo volunt credere Evangelistae, quod narrat Iesum dixisse matri: Quid mihi et tibi est, mulier? et in eo nolunt credere Evangelistae quod ait: Erat ibi mater Iesu; et: Dixit ei mater eius. Quis est autem qui resistit serpenti et tenet veritatem, cuius virginitas cordis non corrumpitur astutia diaboli? Qui utrumque verum credit; et quia erat ibi mater Iesu, et quia illud respondit matri Iesus. Sed si nondum intellegit quemadmodum dixerit Iesus: Quid mihi et tibi est, mulier? interim credat quod dixerit, et quod matri dixerit. Sit primo pietas in credente, et erit fructus in intellegente.

Non rixando accendat ad ostium veritatis.

7. Interrogo vos, o fideles Christiani: Erat ibi mater Iesu? respondete: Erat. Unde scitis? respondete: Hoc loquitur Evangelium. Quid respondit matri Iesus? respondete: Quid mihi et tibi est, mulier? nondum venit hora mea. Et hoc unde scitis? respondete: Hoc loquitur Evangelium. Nullus vobis corrumpat hanc fidem, si vultis sponso servare castam virginitatem. Si autem quaeritur a vobis, cur hoc matri responderit; dicat qui intellegit: qui autem nondum intellegit, firmissime tamen credat, hoc respondisse, et tamen matri respondisse Iesum. Hac pietate merebitur etiam intellegere cur ita responderit, si orando pulset, et non rixando accedat ad ostium veritatis. Tantum caveat, ne dum se putat scire, aut erubescit nescire cur ita responderit, cogatur credere aut Evangelistam fuisse mentitum qui ait: Erat ibi mater Iesu: aut ipsum Christum falsa morte passum propter delicta nostra, et falsas cicatrices ostendisse propter iustificationem nostram; falsumque dixisse: Si manseritis in verbo meo, vere discipuli

The next day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And having been invited to the marriage, Jesus had come there with His disciples. We have here two sayings uttered by the evangelist. The mother of Jesus was there, said the evangelist; and it is the same evangelist that has told us what Jesus said to His mother. And see, brethren, how he has told us that Jesus answered His mother, having said first, His mother said to Him, in order that you may keep the virginity of your heart secure against the tongue of the serpent. Here we are told in the same Gospel, the record of the same evangelist, The mother of Jesus was there, and His mother said to Him. Who related this? John the evangelist. And what said Jesus in answer to His mother? Woman, what have I to do with you? Who relates this? The very same Evangelist John. O most faithful and truth-speaking evangelist, you tell me that Jesus said, Woman, what have I to do with you? why have you added His mother, whom He does not acknowledge? For you have said that the mother of Jesus was there, and that His mother said to Him; why did you not rather say, Mary was there, and Mary said to Him. Thou tellest as these two facts, His mother said to Him, and Jesus answered her, Woman, why have I to do with you? Why do you do this, if it be not because both are true? Now, those men are willing to believe the evangelist in the one case, when he tells us that Jesus said to His mother, Woman, what have I to do with you? and yet they will not believe him in the other, when he says, The mother of Jesus was there, and His mother said to Him. But who is he that resists the serpent and holds fast the truth, whose virginity of heart is not corrupted by the subtlety of the devil? He who believes both to be true, namely, that the mother of Jesus was there, and that Jesus made that answer to His mother. But if he does not as yet understand in what manner Jesus said, Woman, what have I to do with you? let him meanwhile believe that He said it, and said it, moreover, to His mother. Let him first have the piety to believe, and he will then have fruit in understanding.

7. I ask you, O faithful Christians, Was the mother of Jesus there? Answer ye, She was. Whence know you? Answer, The Gospel says it. What answer made Jesus to His mother? Answer ye, Woman, what have I to do with you? Mine hour is not yet come. And whence know you this? Answer, The Gospel says it. Let no man corrupt this your faith, if you desire to preserve a chaste virginity for the Bridegroom. But if it be asked of you, why He made this answer to His mother, let him declare who understands; but he who does not as yet understand, let him most firmly believe that Jesus made this answer, and made it moreover to His mother. By this piety he will learn to understand also why Jesus answered thus, if by praying he knock at the door of truth, and do not approach it with wrangling. Only this much, while he fancies himself to know, or is ashamed because he does not know, why Jesus answered thus, let him beware lest he be constrained to believe either that the evangelist lied when

mei estis; et cognoscetis veritatem, et veritas liberabit vos 13. Si enim falsa mater, falsa caro, falsa mors, falsa vulnera passionis, falsae cicatrices resurrectionis; non veritas credentes in eum, sed potius falsitas liberabit. Imo vero falsitas cedat veritati, et confundantur omnes qui propterea se volunt videri veraces, quia Christum conantur demonstrare fallacem; et nolunt sibi dici: Non vobis credimus quia mentimini; cum ipsam veritatem dicant esse mentitam. Quibus tamen si dicamus: Unde nostis dixisse Christum: Quid mihi et tibi est, mulier? Evangelio se credidisse respondent. Cur non credunt Evangelio dicenti: Erat ibi mater Iesu; et: Dixit ei mater eius? Aut si hoc mentitur Evangelium, quomodo ei creditur quod dixerit Iesus: Quid mihi et tibi est, mulier? Cur non potius miseri, et quod ita non extraneae, sed matri Dominus responderit, fideliter credunt; et cur ita responderit, pie quaerunt? Multum enim interest inter eum qui dicit: Volo scire quare Christus hoc matri responderit; et eum qui dicit: Scio quod hoc Christus non matri responderit. Aliud est intellegere velle quod clausum est, aliud nolle credere quod apertum est. Qui dicit: Scire volo cur ita Christus matri responderit, aperiri sibi vult Evangelium cui credit: qui autem dicit: Scio quod hoc Christus non matri responderit, ipsum Evangelium arguit de mendacio, ubi credit quod Christus ita responderit.

Totum credamus et quod nondum intelligimus quaeramus.

8. Iam ergo si placet, fratres, illis repulsis, et in sua caecitate errantibus semper, nisi humiliter sanentur, nos quaeramus, quare Dominus noster sic matri responderit. Ille singulariter natus de Patre sine matre, de matre sine patre; sine matre Deus, sine patre homo; sine matre ante tempora, sine patre in fine temporum. Quod respondit, matri respondit: quia: Erat ibi mater Iesu; et: Dixit ei mater eius. Hoc totum Evangelium loquitur. Illic novimus quia erat ibi mater Iesu, ubi novimus quod dixerit ei: Quid mihi et tibi est, mulier? nondum venit hora mea. Totum credamus, et quod nondum intellegimus requiramus. Et primum hoc videte, ne forte quomodo invenerunt Manichaei occasionem perfidiae suae, quia dixit Dominus: Quid mihi et tibi est, mulier? sic inveniant mathematici occasionem fallaciae suae, quia dixit: Nondum venit hora mea. Et si hoc secundum mathematicos dixit, sacrilegium fecimus incendendo codices eorum. Si autem recte fecimus, sicut Apostolorum temporibus factum est 14; non secundum eos dixit Dominus: Nondum venit hora mea. Dicunt enim vaniloqui et seducti seductores: Vides quia sub fato erat Christus, qui dicit: Nondum venit hora mea. Quibus ergo prius respondendum est; haeticis, an

he said, The mother of Jesus was there, or that Jesus Himself suffered for our sins by a counterfeit death and for our justification showed counterfeit scars; and that He spoke falsely in saying, If you continue in my word, you are my disciples indeed; and you shall know the truth, and the truth shall make you free. John 8:31 For if He had a false mother, false flesh, false death, false wounds in His death, false scars in His resurrection, then it will not be the truth, but rather falsehood, that shall make free those that believe in Him. Nay, on the contrary, let falsehood yield to truth, and let all be confounded who would have themselves be accounted truth-speaking, because they endeavor to prove Christ a deceiver, and will not have it said to them, We do not believe you because you lie, when they affirm that truth itself has lied. Nevertheless, if we ask them, Whence know you that Christ said, Woman, what have I to do with you? they answer that they believe the Gospel. Then why do they not believe the Gospel when it says, The mother of Jesus was there, and, His mother said to Him? Or if the Gospel lies here, how are we to believe it there, that Jesus said this, Woman, what have I to do with you? Why do not those miserable men rather faithfully believe that the Lord did so answer, not to a stranger, but to His mother; and also piously seek to know why He did so answer? There is a great difference between him who says, I would know why Christ made this answer to His mother, and him who says, I know that it was not to His mother that Christ made this answer. It is one thing to be willing to understand what is shut up, another thing to be unwilling to believe what is open. He who says, I would know why Christ thus made answer to His mother, wishes the Gospel, in which he believes, opened up to him; but he who says, I know that it was not to His mother that Christ made this answer, accuses of falsehood the very Gospel, wherein he believed that Christ did so answer.

8. Now then, if it seem good, brethren, those men being repulsed, and ever wandering in their own blindness, unless in humility they be healed, let us inquire why our Lord answered His mother in such a manner. He was in an extraordinary manner begotten of the Father without a mother, born of a mother without a father; without a mother He was God, without a father He was man; without a mother before all time, without a father in the end of times. What He said was said in answer to His mother, for the mother of Jesus was there, and His mother said to Him. All this the Gospel says. It is there we learn that the mother of Jesus was there, just where we learn that He said to her, Woman, what have I to do with you? Mine hour is not yet come. Let us believe the whole; and what we do not yet understand, let us search out. And first take care, lest perhaps, as the Manichæans found occasion for their falsehood, because the Lord said, Woman, what have I to do with you? the astrologers in like manner may find occasion for their deception, in that He said, Mine hour is not yet come. If it was in the sense of the astrologers He said this, we have committed a sacrilege in burning

mathematicis? Utrique enim a serpente illo veniunt, volentes corrumpere virginitatem cordis Ecclesiae, quam habet in integra fide. Primo si placet, eis quos proposueramus, quibus quidem iam ex magna parte respondimus. Sed ne arbitrentur nos non habere quid dicamus de his verbis quae Dominus matri respondit, vos magis adversus illos instruimus: nam illis refellendis, puto quod sufficiant quae iam dicta sunt.

9. Cur ergo ait matri filius: Quid mihi et tibi est, mulier? nondum venit hora mea. Dominus noster Iesus Christus, et Deus erat et homo: secundum quod Deus erat, matrem non habebat; secundum quod homo erat, habebat. Mater ergo erat carnis, mater humanitatis, mater infirmitatis quam suscepit propter nos. Miraculum autem quod facturus erat, secundum divinitatem facturus erat, non secundum infirmitatem; secundum quod Deus erat, non secundum quod infirmus natus erat. Sed infirmum Dei fortius est hominibus 15. Miraculum ergo exigebat mater; at ille tamquam non agnoscit viscera humana, operaturus facta divina; tamquam dicens: Quod de me facit miraculum, non tu genuisti, divinitatem meam non tu genuisti: sed quia genuisti infirmitatem meam, tunc te cognoscam, cum ipsa infirmitas pendebit in cruce: hoc est enim: Nondum venit hora mea. Tunc enim cognovit, qui utique semper noverat. Et antequam de illa natus esset, in praedestinatione noverat matrem; et antequam ipse Deus crearet, de qua ipse homo crearetur, noverat matrem: sed ad quamdam horam in mysterio non agnoscit; et ad quamdam horam quae nondum venerat, in mysterio rursus agnoscit. Tunc enim agnovit, quando illud quod peperit moriebatur. Non enim moriebatur per quod facta erat Maria, sed moriebatur quod factum erat ex Maria: non moriebatur aeternitas divinitatis, sed moriebatur infirmitas carnis. Illud ergo respondit, discernens in fide credentium, quis, qua venerit. Venit enim per matrem feminam, Deus et Dominus coeli et terrae. Secundum quod Dominus mundi, quod Dominus coeli et terrae, Dominus utique et Mariae; secundum quod creator coeli et terrae, creator et Mariae: secundum autem quod dictum est: Factum ex muliere, factum sub Lege 16, filius Mariae. Ipse Dominus Mariae, ipse filius Mariae: ipse creator Mariae, ipse creatus ex Maria. Noli mirari quia et filius et Dominus: sicut enim Mariae, ita et David dictus est filius; et ideo David filius, quia Mariae filius. Audi Apostolum aperte dicentem. Qui factus est ei ex semine David secundum carnem 17. Audi eum et Dominum David; dicat hoc ipse David: Dixit Dominus Domino meo: Sede ad dexteram meam 18. Et ipse Iesus hoc proposuit Iudaeis, et eos inde convicit.

their books. But if we have acted rightly, as was done in the times of the apostles, Acts 19:19 it was not according to their notion that the Lord said, Mine hour is not yet come. For, say those vain-talkers and deceived seducers, you see that Christ was under fate, as He says, Mine hour is not yet come. To whom then must we make answer first — to the heretics or to the astrologers? For both come of the serpent, and desire to corrupt the Church's virginity of heart, which she holds in undefiled faith. Let us first reply to those whom we proposed, to whom, indeed, we have already replied in great measure. But lest they should think that we have not what to say of the words which the Lord uttered in answer to His mother, we prepare you further against them; for I suppose what has already been said is sufficient for their refutation.

9. Why, then, said the Son to the mother, Woman, what have I to do with you? Mine hour is not yet come? Our Lord Jesus Christ was both God and man. According as He was God, He had not a mother; according as He was man, He had. She was the mother, then, of His flesh, of His humanity, of the weakness which for our sakes He took upon Him. But the miracle which He was about to do, He was about to do according to His divine nature, not according to His weakness; according to that wherein He was God not according to that wherein He was born weak. But the weakness of God is stronger than men. 1 Corinthians 1:25 His mother then demanded a miracle of Him; but He, about to perform divine works, so far did not recognize a human womb; saying in effect, That in me which works a miracle was not born of you, you gave not birth to my divine nature; but because my weakness was born of you, I will recognize you at the time when that same weakness shall hang upon the cross. This, indeed, is the meaning of Mine hour is not yet come. For then it was that He recognized, who, in truth, always did know. He knew His mother in predestination, even before He was born of her; even before, as God, He created her of whom, as man, He was to be created, He knew her as His mother: but at a certain hour in a mystery He did not recognize her; and at a certain hour which had not yet come, again in a mystery, He does recognize her. For then did He recognize her, when that to which she gave birth was a-dying. That by which Mary was made did not die, but that which was made of Mary; not the eternity of the divine nature, but the weakness of the flesh, was dying. He made that answer therefore, making a distinction in the faith of believers, between the who; and the how, He came. For while He was God and the Lord of heaven and earth, He came by a mother who was a woman. In that He was Lord of the world, Lord of heaven and earth, He was, of course, the Lord of Mary also; but in that wherein it is said, Made of a woman, made under the law, He was Mary's son. The same both the Lord of Mary and the son of Mary; the same both the Creator of Mary and created from Mary. Marvel not that

Quomodo ergo David et filius et dominus 19; filius David secundum carnem, dominus David secundum divinitatem: sic Mariae filius secundum carnem, et Mariae dominus secundum maiestatem. Quia ergo non erat illa mater divinitatis, et per divinitatem futurum erat miraculum quod petebat; respondit ei: Quid mihi et tibi est, mulier? sed ne putes quod te negem matrem: Nondum venit hora mea: ibi enim te agnoscam, cum pendere in cruce coeperit infirmitas cuius mater es. Probemus si verum est. Quando passus est Dominus, sicut idem evangelista dicit, qui noverat matrem Domini, et qui nobis insinuavit etiam in his nuptiis matrem Domini, ipse narrat: Erat, inquit, illic circa crucem mater Iesu, et ait Iesus matri suae: Mulier, ecce filius tuus: et ad discipulum: Ecce mater tua 20. Commendat matrem discipulo: commendat matrem prior matre moriturus, et ante matris mortem resurrecturus; commendat homo homini hominem. Hoc pepererat Maria. Illa hora iam venerat, de qua tunc dixerat: Nondum venit hora mea.

10. Quantum arbitror, fratres, responsum est haeticis: mathematicis respondeamus. Et ipsi unde conantur convincere quia sub fato erat Iesus? Quia ipse ait, inquit: Nondum venit hora mea. Ergo illi credimus; et si dixisset: Horam non habeo, exclusisset mathematicos: sed ecce, inquit, ipse dixit: Nondum venit hora mea. Si ergo dixisset: Horam non habeo, exclusisset mathematicos, non esset unde calumniarentur: nunc vero quia dixit: Nondum venit hora mea, contra ipsius verba quid possumus dicere? Mirum est quod mathematici credendo verbis Christi, conantur convincere Christianos quod sub hora fatali vixerit Christus. Credant ergo Christo dicenti: Potestatem habeo ponendi animam meam, et iterum sumendi eam: nemo tollit eam a me, sed ego pono eam a meipso, et iterum sumo eam 21. Ergo ne ista potestas sub fato est? Ostendant hominem qui potestatem habeat quando moriatur, quamdiu vivat: omnino non ostendent. Credant ergo Deo dicenti: Potestatem habeo ponendi animam meam, et iterum sumendi eam: et quaerant quare sit dictum: Nondum venit hora mea, nec ideo iam sub fato ponant conditorem coeli, creatorem atque ordinatorem siderum. Quia si esset fatum de sideribus, non poterat esse sub necessitate

He was both son and Lord. For just as He is called the son of Mary, so likewise is He called the son of David; and son of David because son of Mary. Hear the apostle openly declaring, Who was made of the seed of David according to the flesh. Romans 1:3 Hear Him also declared the Lord of David; let David himself declare this: The Lord said to my Lord, Sit on my right hand. And this passage Jesus Himself brought forward to the Jews, and refuted them from it. Matthew 22:45 How then was He both David's son and David's Lord? David's son according to the flesh, David's Lord according to His divinity; so also Mary's son after the flesh, and Mary's Lord after His majesty. Now as she was not the mother of His divine nature, while it was by His divinity the miracle she asked for would be wrought, therefore He answered her, Woman, what have I to do with you? But think not that I deny you to be my mother: Mine hour is not yet come; for in that hour I will acknowledge you, when the weakness of which you are the mother comes to hang on the cross. Let us prove the truth of this. When the Lord suffered, the same evangelist tells us, who knew the mother of the Lord, and who has given us to know about her in this marriage feast, — the same, I say, tells us, There was there near the cross the mother of Jesus; and Jesus says to His mother, Woman, behold your son! And to the disciple, Behold your mother! He commends His mother to the care of the disciple; commends His mother, as about to die before her, and to rise again before her death. The man commends her a human being to man's care. This humanity had Mary given birth to. That hour had now come, the hour of which He had then said, Mine hour is not yet come.

10. In my opinion, brethren, we have answered the heretics. Let us now answer the astrologers. And how do they attempt to prove that Jesus was under fate? Because, say they, Himself said, Mine hour is not yet come. Therefore we believe Him; and if He had said, I have no hour, He would have excluded the astrologers: but behold, say they, He said, Mine hour is not yet come. If then He had said, I have no hour, the astrologers would have been shut out, and would have no ground for their slander; but now that He said, Mine hour is not yet come, how can we contradict His own words? 'Tis wonderful that the astrologers, by believing Christ's words, endeavor to convince Christians that Christ lived under an hour of fate. Well, let them believe Christ when He says, I have power to lay down my life and to take it up again: no man takes it from me, but I lay it down of myself, and I take it up again. John 10:18 Is this power then under fate? Let them show us a man who has it in his power when to die, how long to live: this they can never do. Let them, therefore, believe God when He says, I have power to lay down my life, and to take it up again; and let them inquire why it was said, Mine hour is not yet come; and let them not because of these words, be imposing fate on the Maker of heaven, the Creator and Ruler of the stars. For even if fate were from the stars, the Maker of the stars could

siderum conditor siderum. Adde quia non solum Christus non habuit quod appellas fatum; sed nec tu, aut ego, aut ille, aut quisquam hominum.

11. Verumtamen seducti seducunt, et proponunt fallacias hominibus: tendunt ad capiendos homines, et hoc in plateis. Nam qui tendunt ad capiendas feras, vel in silvis atque in solitudine id agunt: quam infeliciter vani sunt homines, quibus capiendis in foro tenditur! Nummos accipiunt, cum se homines hominibus vendunt; dant isti nummos, ut se vanitatibus vendant. Intran enim ad mathematicum, ut emant sibi dominos, quales mathematico dare placuerit; vel Saturnum, vel Iovem, vel Mercurium, vel si quid aliud sacrilegi nominis. Intravit liber, ut nummis datis servus exiret. Imo vero non intraret, si liber esset: sed intravit quo eum dominus error, et domina cupiditas traxit. Unde et Veritas dicit: Omnis qui facit peccatum, servus est peccati 22.

Resurget in ceteris membris qui resurrexit in capite.

12. Quare ergo dixit: Nondum venit hora mea? Magis quia in potestate habebat quando moreretur, nondum videbat esse opportunum ut illa potestate uteretur. Quomodo nos, fratres, verbi gratia, sic loquimur: Iam certa hora est, qua exeamus ut celebremus sacramenta? Si ante exeamus quam opus est, nonne perversi et praeposteri sumus? Quia ergo non facimus, nisi quando opportunum est; propterea in his agendis, cum ita loquimur, fatum consideramus? Quid est ergo: Nondum venit hora mea? Quando ego scio opportunum me pati, quando passio mea utilis erit, nondum venit ipsa hora; tunc voluntate patiar: ut utrumque serves, et: Nondum venit hora mea; et: Potestatem habeo ponendi animam meam, et iterum sumendi eam. Venerat ergo habens in potestate quando moreretur. At si ante moreretur quam discipulos elegisset, certe praeposterum esset: si esset homo qui non haberet in potestate horam suam, posset ante mori quam discipulos elegisset; et si forte moreretur iam electis eruditisque discipulis, praestaretur ei, non ipse hoc faceret. At vero qui venerat in manu habens quando iret, quando rediret, quo usque excurreret, cui paterent inferi, non tantum morienti, sed et resurgenti, ut nobis ostenderet spem immortalitatis Ecclesiae suae, in capite ostendit quod membra exspectare deberent. Resurget etiam in caeteris membris, qui resurrexit in capite. Hora ergo nondum venerat, opportunitas nondum erat. Vocandi erant discipuli, annuntiandum erat regnum coelorum, faciendae erant virtutes, commendanda erat divinitas Domini in miraculis, commendanda erat humanitas Domini in ipsa compassione mortalitatis. Ille enim qui esuriebat, quia homo erat, pavit quinque panibus tot millia, quia Deus erat: qui dormiebat, quia homo erat, ventis et fluctibus imperabat, quia Deus erat. Haec omnia commendanda erant prius, ut esset quod scriberent Evangelistae, quod praedicaretur Ecclesiae. At ubi

not be subject to their destiny. Moreover, not only Christ had not what you call fate, but not even have you, or I, or he there, or any human being whatsoever.

11. Nevertheless, being deceived, they deceive others, and propound fallacies to men. They lay snares to catch men, and that, too, in the open streets. They who spread nets to catch wild beasts even do it in woods and desert places: how miserably vain are men, for catching whom the net is spread in the forum! When men sell themselves to men, they receive money; but these give money in order to sell themselves to vanities. For they go in to an astrologer to buy themselves masters, such as the astrologer is pleased to give them: be it Saturn, Jupiter, Mercury, or any other named profanity. The man went in free, that having given his money he might come out a slave. Nay, rather, had he been free he would not have gone in; but he entered whither his master Error and his mistress Avarice dragged him. Whence also the truth says, Every one that does sin is the slave of sin. John 8:34

12. Why then did He say, Mine hour is not yet come? Rather because, having it in His power when to die, He did not yet see it fit to use that power. Just as we, brethren, say, for example, Now is the appointed hour for us to go out to celebrate the sacraments. If we go out before it is necessary, do we not act perversely and absurdly? And because we act only at the proper time, do we therefore in this action regard fate when we so express ourselves? What means then, Mine hour is not yet come? When I know that it is the fitting time for me to suffer, when my suffering will be profitable, then I will willingly suffer. That hour is not yet: that you may preserve both, this, Mine hour is not yet come; and that, I have power to lay down my life, and power to take it again. He had come, then, having it in His power when to die. And surely it would not have been right were He to die before He had chosen disciples. Had he been a man who had not his hour in his own power, he might have died before he had chosen disciples; and if haply he had died when his disciples were now chosen and instructed, it would be something conferred on him, not his own doing. But, on the contrary, He who had come having in His power when to go, when to return, how far to advance, and for whom the regions of the grave were open, not only when dying but when rising again; He, I say, in order to show us His Church's hope of immortality, showed in the head what it behooved the members to expect. For He who has risen again in the head will also rise again in all His members. The hour then had not yet come, the fit time was not yet. Disciples had to be called, the kingdom of heaven to be proclaimed, the Lord's divinity to be shown forth in miracles, and His humanity in His very sympathy with mortal men. For He who hungered because He was man, fed so many thousands with five loaves because He was God; He who slept because He was man, commanded the winds and the waves

tantum fecit, quantum sufficere iudicavit; venit hora non necessitatis, sed voluntatis, non conditionis, sed potestatis.

13. Quid ergo, fratres, quia illis et illis respondimus, nihil dicemus quid sibi velint hydriae, quid aqua in vinum conversa, quid architriclinus, quid sponsus, quid mater Iesu in mysterio, quid ipsae nuptiae! Dicenda sunt omnia, sed onerandi non estis. Volui quidem in nomine Christi et hesterno die, quo solet sermo deberi Caritati vestrae, id agere vobiscum, sed non sum permissus necessitatibus quibusdam impredientibus. Si ergo placet Sanctitati vestrae, hoc quod ad mysterium pertinet huius facti, in crastinum differamus, et non oneremus et vestram et nostram infirmitatem. Sunt forte hodie multi qui propter solemnitatem, diei, non propter audiendum sermonem convenerunt. Crastino qui venient, veniant audituri; ut nec fraudemus studiosos, nec gravemus fastidiosos.

because He was God. All these things had first to be set forth, that the evangelists might have whereof to write, that there might be what should be preached to the Church. But when He had done as much as He judged to be sufficient, then His hour came, not of necessity, but of will, — not of condition, but of power.

13. What then, brethren? Because we have replied to these and those, shall we say nothing as to what the water-pots signify? What the water turned into wine? What the master of the feast? What the bridegroom? What in mystery the mother of Jesus? What the marriage itself? We must speak of all these, but we must not burden you. I would have preached to you in Christ's name yesterday also, when the usual sermon was due to you, my beloved, but I was hindered by certain necessities. If you please then, holy brethren, let us defer until tomorrow what pertains to the hidden meaning of this translation, and not burden both your and our own weakness. There are many of you, perhaps, who have today come together on account of the solemnity of the day, not to hear the sermon. Let those who come tomorrow come to hear, so that we may not defraud those who are eager to learn, nor burden those who are fastidious.

**Augustine**  
**Tractates (Lectures) on the Gospel of John**  
(<http://www.newadvent.org/fathers/1701001.htm>)

**Chapter Two**

**TRACTATUS 9**

Servasti vinum bonum usque adhuc (Io 2, 1-11).

Quod Dominus invitatus venit ad nuptias, etiam excepta mystica significatione, confirmare voluit quod ipse fecit nuptias. Dominus venit ad nuptias ut coniugalis castitas firmaretur, et ostenderetur sacramentum nuptiarum.

1. Adsit Dominus Deus noster, ut donet nobis reddere quod promisimus. Hesterno enim die, si meminit Sanctitas vestra, cum temporis excluderemur angustia, ne sermonem inchoatum implemus, in hodiernum distulimus, ut ea quae in hoc facto evangelicae lectionis mystice in sacramentis posita essent, ipso adiuvante aperirentur. Non itaque opus est iam immorari diutius in commendando Dei miraculo. Ipse est enim Deus qui per universam creaturam quotidiana miracula facit, quae hominibus non facilitate, sed assiduitate viluerunt: rara autem quae facta sunt ab eodem Domino, id est a Verbo propter nos incarnato, maiorem stuporem hominibus attulerunt: non quia maiora erant, quam sunt ea quae quotidie in creatura facit, sed quia ista quae quotidie fiunt, tamquam naturali cursu peraguntur; illa vero efficacia potentiae tamquam praesentis exhibita videntur oculis hominum. Diximus, sicut meministis, resurrexit unus mortuus, obstupuerunt homines; cum quotidie nasci qui non erant, nemo miretur. Sic aquam in vinum conversam quis non miretur, cum hoc annis omnibus Deus in vitibus faciat? Sed quia omnia quae fecit Dominus Iesus, non solum valent ad excitanda corda nostra miraculis, sed etiam ad aedificanda in doctrina fidei; scrutari nos oportet quid sibi velint illa omnia, id est, quid significant. Horum enim omnium significationes, sicut recordamini, in hodiernum distulimus.

Coniunctio a Deo divortium a diabolo.

2. Quod Dominus invitatus venit ad nuptias, etiam excepta mystica significatione, confirmare voluit quod ipse fecit nuptias. Futuri enim erant, de quibus dixit Apostolus, prohibentes nubere 1, et dicentes quod malum essent nuptiae, et quod diabolus eas fecisset: cum idem Dominus dicat in Evangelio, interrogatus utrum liceat homini

1. May the Lord our God be present, that He may grant us to render you what we promised. For yesterday, if you remember, holy brethren, when the shortness of the time prevented us from completing the sermon we had begun, we put off until today the unfolding, by God's assistance, of those things which are mystically put in hidden meanings in this fact of the Gospel lesson. We need not, therefore, now stay any longer to commend the miracle of God. For He is the same God who, throughout the whole creation, works miracles every day, which become lightly esteemed by men, not because of the ease with which they are wrought, but by reason of their constant recurrence. Those uncommon works, however, which were done by the same Lord — that is, by the Word for us made flesh — occasioned greater astonishment to men, not because they are greater than those which He daily performs in the creation, but because these which happen every day are accomplished as it were in the course of nature; but the others appear exhibited to the eyes of men, wrought by the efficacy of a power, as it were, immediately present. We said, as you remember, one dead man rose again, people were amazed, while no man wonders at the birth every day of those who were not in being. In like manner, who does not wonder at water turned into wine, although God is doing this every year in vines? But since all the works which the Lord Jesus did, serve not only to rouse our hearts by their miraculous character, but also to edify our hearts in the doctrine of faith, it behooves us thoroughly to examine into the meaning and significance of those works. For the consideration of the meaning of all these things we deferred, as you remember, till today.

2. The Lord, in that He came to the marriage to which He was invited, wished, apart from the mystical signification, to assure us that marriage was His own institution. For there were to be those of whom the apostle spoke, forbidding to marry, 1 Timothy 4:3 and asserting that marriage was an evil, and of the devil's institution: notwithstanding the same Lord declares in the Gospel, on being asked whether it be lawful for a man to put away his wife for any cause, that it is not lawful save for the cause of fornication. In His answer, if you remember, He said, What God has joined

dimittere uxorem suam ex qualibet causa, non licere excepta causa fornicationis. In qua responsione, si meministis, hoc ait: Quod Deus coniunxit, homo non separet 2. Et qui bene eruditi sunt in fide catholica, noverunt quod Deus fecerit nuptias, et sicut coniunctio a Deo, ita divortium a diabolo sit. Sed propterea in causa fornicationis licet uxorem dimittere, quia ipsa esse uxor prior noluit, quae fidem coniugalem marito non servavit. Nec illae quae virginitatem Deo vovent, quamquam amplioem gradum honoris et sanctitatis in Ecclesia teneant, sine nuptiis sunt: nam et ipsae pertinent ad nuptias cum tota Ecclesia, in quibus nuptiis sponsus est Christus. Ac per hoc ergo Dominus invitatus venit ad nuptias, ut coniugalis castitas firmaretur, et ostenderetur sacramentum nuptiarum: quia et illarum nuptiarum sponsus personam Domini figurabat, cui dictum est: Servasti vinum bonum usque adhuc. Bonum enim vinum Christus servavit usque adhuc, id est, Evangelium suum.

3. Iam enim incipiamus ipsa sacramentorum operta detegere, quantum ille donat in cuius nomine vobis promisimus. Erat prophetia antiquis temporibus, et a prophetiae dispensatione nulla tempora cessaverunt: sed illa prophetia, quando in illa Christus non intellegebatur, aqua erat. In aqua enim vinum quodammodo latet. Dicit Apostolus quid intellegamus in ista aqua: Usque ad hodiernum, inquit, diem, quamdiu legitur Moyses, id ipsum velamen super cor eorum positum est; quod non revelatur, quia in Christo evacuatur. Et cum transieris, inquit, ad Dominum, auferetur velamen 3. Velamen dicit adoperationem prophetiae, ut non intellegeretur. Tollitur velamen, cum transieris ad Dominum: sic tollitur insipientia, cum transieris ad Dominum, et quod aqua erat, vinum tibi fit. Lege libros omnes propheticos, non intellecto Christo, quid tam insipidum et fatuum invenies? Intellege ibi Christum, non solum sapit quod legis, sed etiam inebriat; mutans mentem a corpore, ut praeterita obliviscens, in ea quae ante sunt extendaris 4.

Tota prophetia de Christo loquebatur.

4. Ergo prophetia ab antiquis temporibus, ex quo prorsus currit ordo nascentium in genere humano, de Christo non tacuit: sed occultum ibi erat; adhuc enim erat aqua. Unde probamus quod omnibus temporibus superioribus usque ad aetatem qua Dominus venit, prophetia de illo non defuit? Ipso Domino dicente. Cum enim resurrexisset a mortuis, invenit discipulos dubitantes de ipso quem secuti erant. Viderunt enim eum mortuum, et non speraverunt resurrecturum, et tota spes eorum concidit. Unde ille latro laudatus, ipso die meruit esse in paradiso 5? Quia in cruce fixus tunc confessus est Christum, quando de illo discipuli dubitaverunt. Ergo invenit

together let not man put asunder. Matthew 19:6 And they that are well instructed in the catholic faith know that God instituted marriage; and as the union of man and wife is from God, so divorce is from the devil. But in the case of fornication it is lawful for a man to put away his wife, because she first chose to be no longer wife in not preserving conjugal fidelity to her husband. Nor are those women who vow virginity to God, although they hold a higher place of honor and sanctity in the Church, without marriage. For they too, together with the whole Church, attain to a marriage, a marriage in which Christ is the Bridegroom. And for this cause, therefore, did the Lord, on being invited, come to the marriage, to confirm conjugal chastity, and to show forth the sacrament of marriage. For the bridegroom in that marriage, to whom it was said, You have kept the good wine until now, represented the person of the Lord. For the good wine — namely, the gospel — Christ has kept until now.

3. For now let us begin to uncover the hidden meanings of the mysteries, so far as He in whose name we made you the promise may enable us. In the ancient times there was prophecy, and no times were left without the dispensation of prophecy. But the prophecy, since Christ was not understood therein, was water. For in water wine is in some manner latent. The apostle tells us what we are to understand by this water: Even unto this day, says he, while Moses is read, that same veil is upon their heart; that it is not unveiled because it is done away in Christ. And when you shall have passed over, says he, to the Lord, the veil shall be taken away. 2 Corinthians 3:14-16 By the veil he means the covering over of prophecy, so that it was not understood. When you have passed over to the Lord, the veil is taken away; so likewise is tastelessness taken away when you have passed over to the Lord; and what was water now becomes wine to you. Read all the prophetic books; and if Christ be not understood therein, what can you find so insipid and silly? Understand Christ in them, and what you read not only has a taste, but even inebriates you; transporting the mind from the body, so that forgetting the things that are past, you reach forth to the things that are before. Philippians 3:13

4. Wherefore, prophecy from ancient times, even from the time when the series of human births began to run onwards, was not silent concerning Christ; but the import of the prophecy was concealed therein, for as yet it was water. Whence do we prove that in all former times, until the age in which the Lord came, prophecy did not fail concerning Him? From the Lord's own saying. For when He had risen from the dead, He found His disciples doubting concerning Himself whom they had followed. For they saw that He was dead, and they had no hope that He would rise again; all their hope had gone. On what ground was the thief, after receiving praise, deemed worthy

eos nutantes, et quodammodo arguentes seipsos quod in illo redemptionem speraverant. Dolebant tamen eum sine culpa occisum, quia noverant innocentem. Et hoc ipsi post resurrectionem dixerunt, cum quosdam eorum tristes invenisset in via: Tu solus peregrinarius in Ierusalem, et non cognovisti quae facta sunt in illa istis diebus? Ille autem dixit eis: Quae? Illi autem dixerunt: De Iesu Nazareno, qui fuit vir propheta, potens in factis et dictis in conspectu Dei et universi populi, quomodo hunc tradiderunt sacerdotes et principes nostri in damnationem mortis, et cruci eum fixerunt. Nos autem sperabamus, quia ipse erat qui redempturus esset Israel; et nunc tertius dies agitur hodie, ex quo haec facta sunt. Haec atque alia cum dixisset unus ex duobus quos invenit in via euntes ad propinquum castellum; respondit ipse et ait: O insensati et tardi corde ad credendum super omnia quae locuti sunt Prophetae! nonne haec omnia oportebat pati Christum, et introire in claritatem suam? Et fuit incipiens a Moyse et omnibus Prophetis, interpretans illis in omnibus Scripturis, quae de ipso erant 6. Item alio loco, cum etiam palpari se manibus discipulorum voluit, ut crederent quia in corpore resurrexerat: Hi sunt, inquit, sermones, quos locutus sum ad vos, cum adhuc essem vobiscum, quia oporteret impleri omnia quae scripta sunt in Lege Moysi, et Prophetis, et Psalmis de me. Tunc adaperuit illis sensum, ut intellexerent Scripturas, et dixit illis: Quia sic scriptum est, pati Christum, et resurgere a mortuis tertia die, et praedicari in nomine eius poenitentiam et remissionem peccatorum in omnes gentes, incipiens ab Ierusalem 7.

Nihil sapit, si non ibi Christus intellegebatur.

5. His ex Evangelio, quae certe manifesta sunt, intellectis, patebunt illa omnia mysteria quae in isto miraculo Domini latent. Videte quid ait, quia oportebat impleri in Christo quae de illo scripta sunt. Ubi scripta sunt? In Lege, inquit, et Prophetis, et Psalmis. Nihil Scripturarum veterum praetermisit. Illa erat aqua; et ideo dicti sunt illi a Domino insensati, quia eis adhuc aqua sapiebat, non vinum. Quomodo autem fecit de aqua vinum? Cum aperuit eis sensum, et exposuit eis Scripturas, incipiens a Moyse per omnes Prophetas. Unde iam inebriati dicebant: Nonne cor nostrum erat ardens in via, cum aperiret nobis Scripturas? 8 Intellexerunt enim Christum in his Libris in quibus eum non noverant. Mutavit ergo aquam in vinum Dominus noster Iesus Christus, et sapit quod non sapiebat, inebriat quod non inebriabat. Si enim iussisset inde aquam effundi, et sic ipse mitteret vinum ex occultis creaturae sinibus, unde fecit et panem quando saturavit tot millia 9: non enim quinque panes habebant quinque millium hominum saturitatem, aut saltem duodecim cophinos plenos, sed omnipotentia Domini quasi fons panis erat; sic posset et effusa aqua vinum infundere:

to be that same day in Paradise? Because when bound on the cross he confessed Christ, while the disciples doubted concerning Him. Well, He found them wavering, and in a manner reproving themselves because they had looked for redemption in Him. Yet they sorrowed for Him as cut off without fault, for they knew Him to be innocent. And this is what the disciples themselves said, after His resurrection, when He had found certain of them in the way, sorrowful, Are you only a stranger in Jerusalem, and hast not known the things which have come to pass there in these days? And He said to them, What things? And they said, Concerning Jesus of Nazareth, who was a prophet mighty in deeds and words before God and all the people: how our priests and rulers delivered Him to be condemned to death, and bound Him to the cross. But we trusted that it was He who should have redeemed Israel; and today is now the third day since these things were done. After one of the two whom He found in the way going to a neighboring village had spoken these and other words, Jesus answered and said, O irrational, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered all these things. and to enter into His glory? And beginning from Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And likewise, in another place, when He would even have His disciples touch Him with their hands, that they might believe that He had risen in the body, He says, These are the words which I have spoken unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened He their understanding, that they might understand the Scriptures, and said to them, Thus it is written, that Christ should suffer, and rise again from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

5. When these words of the Gospel are understood, and they are certainly clear, all the mysteries which are latent in this miracle of the Lord will be laid open. Observe what He says, that it behooved the things to be fulfilled in Christ that were written of Him. Where were they written? In the law, says He, and in the prophets, and in the Psalms. He omitted no part of the Old Scriptures. These were water; and hence the disciples were called irrational by the Lord, because as yet they tasted to them as water, not as wine. And how did He make of the water wine? When He opened their understanding, and expounded to them the Scriptures, beginning from Moses, through all the prophets; with which being now inebriated, they said, Did not our hearts burn within us in the way, when He opened to us the Scriptures? For they understood Christ in those books in which they knew Him not before. Thus our Lord Jesus Christ changed the water into wine, and that has now taste which before had not, that now inebriates which before did not. For if He had commanded the water

quod si fecisset, videretur Scripturas veteres improbasse. Cum autem ipsam aquam convertit in vinum, ostendit nobis quod et Scriptura vetus ab ipso est: nam iussu ipsius impletae sunt hydriae 10. A Domino quidem et illa Scriptura; sed nihil sapit, si non ibi Christus intellegatur.

6. Intendite autem quod ipse ait: Quae scripta sunt in Lege, et Prophetis, et Psalmis de me. Novimus autem Legem ex quibus temporibus narret, id est, ab exordio mundi: In principio fecit Deus coelum et terram 11. Inde usque ad hoc tempus quod nunc agimus, sexta aetas est, ut saepe audistis et nostis. Nam prima aetas computatur ab Adam usque ad Noe: secunda a Noe usque ad Abraham: et sicut Matthaeus Evangelista per ordinem sequitur et distinguit, tertia ab Abraham usque ad David: quarta a David usque ad transmigrationem in Babyloniam: quinta a transmigratione in Babyloniam usque ad Ioannem Baptistam: sexta inde usque ad finem saeculi 12. Propterea et sexta die fecit Deus hominem ad imaginem suam 13: quia sexta ista aetate manifestatur per Evangelium reformatio mentis nostrae, secundum imaginem eius qui creavit nos 14; et convertitur aqua in vinum, ut iam manifestatum Christum in Lege et Prophetis sapiamus. Ideo erant ibi sex hydriae, quas iussit impleri aqua. Sex ergo illae hydriae, sex aetates significant, quibus non defuit prophetia. Illa ergo tempora sex, quasi articulis distributa atque distincta, quasi vasa essent inania, nisi a Christo implerentur. Quid dixi, tempora quae inaniter currerent, nisi in eis Dominus Iesus praedicaretur? Impletae sunt prophetiae, plenae sunt hydriae: sed ut aqua in vinum convertatur, in illa tota prophetia Christus intellegatur.

Mysterium Trinitatis.

7. Quid est ergo: Capiebant metretas binas vel ternas? Mysterium nobis maxime ista locutio commendat. Metretas enim dicit mensuras quasdam, tamquam si diceret urnas, amphoras, vel si quid huiusmodi. Nomen mensurae est metreta, et a mensura accepit nomen ista mensura. enim mensuram dicunt Graeci: inde appellatae metretae. Capiebant ergo metretas binas vel ternas. Quid dicimus, fratres? Si ternas tantum diceret, non curreret animus noster nisi ad mysterium Trinitatis. Sed forte nec sic debemus inde cito iam sensum avertere, quia dixit binas vel ternas: quia nominato Patre et Filio, consequenter et Spiritus sanctus intellegendus est. Spiritus enim sanctus

to be poured out of the water-pots, and so Himself had put in the wine from the secret repositories of the creature, whence He made bread when He satisfied so many thousands; for five loaves were not in themselves sufficient to satisfy five thousand men, nor even to fill twelve baskets, but the omnipotence of the Lord was, as it were, a fountain of bread; so likewise He might, on the water being poured out, have poured in wine: but had He done this, He would appear to have rejected the Old Scriptures. When, however, He turns the water itself into wine, He shows us that the Old Scripture also is from Himself, for at His own command were the water-pots filled. It is from the Lord, indeed, that the Old Scripture also is; but it has no taste unless Christ is understood therein.

6. But observe what Himself says, The things which were written in the law, and in the prophets, and in the Psalms concerning me. And we know that the law extends from the time of which we have record, that is, from the beginning of the world: In the beginning God made the heaven and the earth. Genesis 1:1 Thence down to the time in which we are now living are six ages, this being the sixth, as you have often heard and know. The first age is reckoned from Adam to Noah; the second, from Noah to Abraham; and, as Matthew the evangelist duly follows and distinguishes, the third, from Abraham to David; the fourth, from David to the carrying away into Babylon; the fifth, from the carrying away into Babylon to John the Baptist; Matthew 1:17 the sixth, from John the Baptist to the end of the world. Moreover, God made man after His own image on the sixth day, because in this sixth age is manifested the renewing of our mind through the gospel, after the image of Him who created us; Colossians 3:10 and the water is turned into wine, that we may taste of Christ, now manifested in the law and the prophets. Hence there were there six water-pots, which He bade be filled with water. Now the six water-pots signify the six ages, which were not without prophecy. And those six periods, divided and separated as it were by joints, would be as empty vessels unless they were filled by Christ. Why did I say, the periods which would run fruitlessly on, unless the Lord Jesus were preached in them? Prophecies are fulfilled, the water-pots are full; but that the water may be turned into wine, Christ must be understood in that whole prophecy.

7. But what means this: They contained two or three metretæ apiece? This phrase certainly conveys to us a mysterious meaning. For by metretæ he means certain measures, as if he should say jars, flasks, or something of that sort. Metreta is the name of a measure, and takes its name from the word measure. For μέτρον is the Greek word for measure, whence the word metretæ is derived. They contained, then, two or three metretæ apiece. What are we to say, brethren? If He had simply said three apiece, our mind would at once have run to the mystery of the Trinity. And,

non est Patris tantummodo, aut Filii tantummodo Spiritus; sed Patris et Filii Spiritus. Scriptum est enim: Si quis dilexerit mundum, non est Spiritus Patris in illo 15: item scriptum est: Quisquis autem Spiritum Christi non habet, hic non est eius 16. Idem autem Spiritus Patris et Filii. Nominato itaque Patre et Filio, intellegitur et Spiritus sanctus; quia Spiritus est Patris et Filii. Cum autem nominatur Pater et Filius, tamquam duae metretae nominantur. cum autem ibi intellegitur Spiritus sanctus, tres metretae. Ideo non dictum est, capientes metretas aliae binas, aliae ternas: sed ipsae sex hydriae capiebant metretas binas vel ternas. Tamquam diceret: Et quando dico binas, etiam Spiritum Patris et Filii cum his intellegi volo: et quando dico ternas, ipsam Trinitatem manifestius enuntio.

8. Quisquis itaque nominat Patrem et Filium, oportet ibi intellegat tamquam caritatem invicem Patris et Filii, quod est Spiritus sanctus. Fortassis enim discussae Scripturae: quod non sic dico, ut hodie docere possim, aut quasi aliud inveniri non possit: sed tamen fortasse scrutatae Scripturae indicant quod Spiritus sanctus caritas est. Et ne putetis vilem esse caritatem. Quomodo autem vilis est, quando omnia quae dicuntur non vilia, cara dicuntur? Si ergo quae non sunt vilia, cara sunt; quid est carius ipsa caritate? Sic autem commendatur caritas ab Apostolo, ut dicat: Supereminentiorem viam vobis demonstro 17. Si linguis hominum loquar et Angelorum, caritatem autem non habeam, factus sum aeramentum sonans, aut cymbalum tinniens: et si sciero omnia sacramenta et omnem scientiam, et habuero prophetiam et omnem fidem, ita ut montes transferam, caritatem autem non habeam, nihil sum: et si distribuero omnia mea pauperibus, et tradidero corpus meum ut ardeam, caritatem autem non habeam, nihil mihi prodest 18. Quanta est ergo caritas, quae si desit, frustra habentur caetera; si adsit, recte habentur omnia? Tamen caritatem laudans apostolus Paulus copiosissime atque uberrime, minus de illa dixit quam quod ait breviter apostolus Ioannes, cuius est hoc Evangelium. Neque enim dubitavit dicere: Deus caritas est 19. Scriptum est etiam: Quia caritas Dei diffusa est in cordibus nostris per Spiritum sanctum qui datus est nobis 20. Quis ergo nominet Patrem et Filium, et non ibi intellegat caritatem Patris et Filii? Quam cum habere coeperit, Spiritum sanctum habebit: quam si non habuerit, sine Spiritu sancto erit. Et quomodo corpus tuum sine spiritu, quod est anima tua, si fuerit, mortuum est; sic anima tua sine Spiritu sancto, id est, sine caritate si fuerit, mortua deputabitur. Ergo metretas binas capiebant hydriae, quia in omnium temporum prophetia Pater et Filius praedicatur: sed ibi est et Spiritus sanctus; ideoque adiunctum est, vel ternas. Ego et Pater, inquit, unum sumus

perhaps, we ought not at once to reject this application of the meaning, because He said, two or three apiece; for when the Father and Son are named, the Holy Spirit must necessarily be understood. For the Holy Spirit is not that of the Father only, nor of the Son only, but the Spirit of the Father and of the Son. For it is written, If any man love the world, the Spirit of the Father is not in him. 1 John 2:15 And again, Whoever has not the Spirit of Christ is none of His. Romans 8:9 The same, then, is the Spirit of the Father and of the Son. Therefore, the Father and the Son being named, the Holy Spirit also is understood, because He is the Spirit of the Father and of the Son. And when there is mention of the Father and Son, two metretæ, as it were, are mentioned; but since the Holy Spirit is understood in them, three metretæ. That is the reason why it is not said, Some containing two metretæ apiece, others three apiece; but the same six water-pots contained two or three metretæ apiece. It is as if he had said, When I say two apiece, I would have the Spirit of the Father and of the Son to be understood together with them; and when I say three apiece, I declare the same Trinity more plainly.

8. Wherefore, whoever names the Father and the Son ought thereby to understand the mutual love of the Father and Son, which is the Holy Spirit. And perhaps the Scriptures on being examined (I do not say that I am able to show you this today, or as if another proof cannot be found) — nevertheless, the Scriptures, perhaps, on being searched, do show us that the Holy Spirit is charity. And do not count charity a thing cheap. How, indeed, can it be cheap, when all things that are said to be not cheap are called dear (chara)? Therefore, if what is not cheap is dear, what is dearer than dearness itself (charitas)? The apostle so commends charity to us that he says, I show unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I have become as sounding brass, or a tinkling cymbal. And though I know all mysteries and all knowledge, and have prophecy and all faith, so that I could remove mountains, and have not charity, I am nothing. And though I distribute all my goods to the poor, and give my body to be burned, and have not charity, it profits me nothing. 1 Corinthians 13:1-3 How great, then, is charity, which, if wanting, in vain have we all things else; if present, rightly have we all things! Yet the Apostle Paul, setting forth the praise of charity with copiousness and fullness, has said less of it than did the Apostle John in brief, whose Gospel this is. For he has not hesitated to say, God is love. It is also written, Because the love of God is shed abroad in our hearts by the Holy Spirit which is given us. Romans 5:5 Who, then, can name the Father and the Son without thereby understanding the love of the Father and Son? Which when one begins to have, he will have the Holy Spirit; which if one has not, he will not have the Holy Spirit. And just as your body, if it be without spirit, namely your soul, is dead; so likewise your soul, if it be without the

21: sed absit ut desit Spiritus sanctus, ubi audimus: Ego et Pater unum sumus. Tamen quia Patrem et Filium nominavit, capiant hydriae binas metretas; sed audi, vel ternas: Ite, baptizate gentes in nomine Patris et Filii et Spiritus sancti 22. Itaque in eo quod dicuntur binae, non exprimitur, sed intellegitur; in eo vero quod dicuntur vel ternae, etiam exprimitur Trinitas.

9. Sed est et alius intellectus non praetermittendus, et ipsum dicam: eligat quisque quod placet; nos quod suggeritur non subtrahimus. Mensa enim Domini est, et non oportet ministrum fraudare convivas, praesertim sic esurientes, ut appareat aviditas vestra. Prophetia quae ab antiquis temporibus dispensatur, ad salutem omnium gentium pertinet. Ad solum quidem populum Israel missus est Moyses, et ei soli populo per eum Lex data est, et ipsi Prophetiae ex illo populo fuerunt, et ipsa distributio temporum secundum eundem populum distincta est; unde et hydriae dicuntur secundum purificationem Iudaeorum 23: sed tamen quod illa prophetia etiam caeteris gentibus annuntiabatur, manifestum est; quandoquidem Christus in eo occultus erat, in quo benedicuntur omnes gentes, sicut promissum est Abrahae dicente Domino: In semine tuo benedicentur omnes gentes 24. Nondum autem intellegebatur, quia nondum aqua conversa erat in vinum. Ergo omnibus gentibus dispensabatur prophetia. Quod ut emineat iucundius, de singulis aetatibus, tamquam de singulis hydriis, pro tempore quaedam commemoremus.

Sex aetates temporum.

10. In ipso exordio Adam et Eva parentes omnium gentium erant, non tantummodo Iudaeorum; et quidquid figurabatur in Adam de Christo, ad omnes utique gentes pertinebat, quibus salus est in Christo. Quid ergo potissimum dicam de aqua primae hydriae, nisi quod Apostolus ait de Adam et Eva? Nemo enim me dicet prave intellexisse, quando intellectum non meum, sed Apostoli profero. Illud ergo unum quantum mysterium de Christo continet, quod commemorat Apostolus, dicens: Et erunt duo in carne una: sacramentum hoc magnum est? Et ne quis magnitudinem istam sacramenti in singulis quibusque hominibus uxores habentibus intellegeret: Ego autem, inquit, dico in Christo et in Ecclesia 25. Quod est hoc sacramentum magnum: Erunt duo in carne una? Cum de Adam et Eva Scriptura Geneseos loqueretur, unde ventum est ad haec verba: Propterea relinquet homo patrem et matrem, et adhaerebit uxori suae; et erunt duo in carne una 26. Si ergo Christus adhaesit Ecclesiae, ut essent

Holy Spirit, that is, without charity, will be reckoned dead. Therefore The water-pots contained two metretæ apiece, because the Father and the Son are proclaimed in the prophecy of all the periods; but the Holy Spirit is there also, and therefore it is added, or three apiece. I and the Father, says He, are one. John 10:30 But far be it from us to suppose that where we are told, I and the Father are one, the Holy Spirit is not there. Yet since he named the Father and the Son, let the water-pots contain two metretæ apiece; but attend to this, or three apiece. Go, baptize the nations in the name of the Father, and of the Son, and of the Holy Ghost. So, therefore, when it says two apiece, the Trinity is not expressed but understood; but when it says, or three, the Trinity is expressed also.

9. But there is also another meaning that must not be passed over, and which I will declare: let every man choose which he likes best. We keep not back what is suggested to us. For it is the Lord's table, and the minister ought not to defraud the guests, especially when they hunger as you now do, so that your longing is manifest. Prophecy, which is dispensed from the ancient times, has for its object the salvation of all nations. True, Moses was sent to the people of Israel alone, and to that people alone was the law given by him; and the prophets, too, were of that people, and the very distribution of times was marked out according to the same people; whence also the water-pots are said to be according to the purification of the Jews: nevertheless, that the prophecy was proclaimed to all other nations also is manifest, forasmuch as Christ was concealed in him in whom all nations are blessed, as it was promised to Abraham by the Lord, saying, In your seed shall all nations be blessed. Genesis 22:18 But this was not as yet understood, for as yet the water was not turned into wine. The prophecy therefore was dispensed to all nations. But that this may appear more agreeably, let us, so far as our time permits, mention certain facts respecting the several ages, as represented respectively by the water-pots.

10. In the very beginning, Adam and Eve were the parents of all nations, not of the Jews only; and whatever was represented in Adam concerning Christ, undoubtedly concerned all nations, whose salvation is in Christ. What better can I say of the water of the first water-pot than what the apostle says of Adam and Eve? For no man will say that I misunderstand the meaning when I produce, not my own, but the apostle's. How great a mystery, then, concerning Christ does that of which the apostle makes mention contain, when he says, And the two shall be in one flesh: this is a great mystery! Ephesians 5:31 And lest any man should understand that greatness of mystery to exist in the case of the individual men that have wives, he says, But I speak concerning Christ and the Church. What great mystery is this, the two shall be one flesh? While Scripture, in the Book of Genesis, was speaking of Adam and Eve,

duo in carne una, quomodo reliquit Patrem? quomodo matrem? Reliquit Patrem, quia cum in forma Dei esset, non rapinam arbitratus est esse aequalis Deo, sed semetipsum exinanivit, formam servi accipiens 27. Hoc est enim, reliquit Patrem, non quia deseruit et recessit a Patre; sed quia non ea in forma apparuit hominibus in qua aequalis est Patri. Quomodo reliquit matrem? Relinquendo synagogam Iudaeorum, de qua secundum carnem natus est; et inhaerendo Ecclesiae, quam ex omnibus gentibus congregavit. Ergo et prima hydria habebat prophetiam de Christo: sed quando ista quae loquor non praedicabantur in populis, adhuc aqua erat, in vinum mutata nondum erat. Et quia illuminavit nos per Apostolum Dominus, ut ostenderet nobis quid ibi quaereremus in ipsa una sententia: Erunt duo in carne una; sacramentum magnum in Christo et in Ecclesia; iam licet nobis ubique Christum quaerere, et de omnibus hydriis vinum potare. Dormit Adam ut fiat Eva: moritur Christus ut fiat Ecclesia. Dormienti Adae fit Eva de latere 28: mortuo Christo lancea percutitur latus 29, ut profluant sacramenta, quibus formetur Ecclesia. Cui non appareat quia in illis tunc factis futura figurata sunt, quandoquidem dicit Apostolus ipsum Adam formam futuri esse? Qui est, inquit, forma futuri 30. Praefigurabantur omnia mystice. Neque enim vere non poterat Deus vigilanti costam educere, feminamque formare. An forte ne doleret latus quando costa detracta est, propter hoc oportebat ut ille dormiret? Quis est qui sic dormiat, ut ei ossa non evigilanti evellantur? An quia Deus evellebat, propterea homo non sentiebat? Poterat ergo et vigilanti sine dolore evellere, qui potuit dormienti. Sed procul dubio hydria prima implebatur: prophetia illius temporis de futuro isto tempore dispensabatur.

11. Christus etiam figuratus est in Noe, et in illa arca orbis terrarum 31. Quare enim in arca inclusa sunt omnia animalia, nisi ut significarentur omnes gentes? Non enim deerat Deo rursus creare omne genus animalium. Quando enim omnia non erant, nonne dixit: Producat terra 32, et produxit terra? Unde ergo tunc fecit, inde reficeret; verbo fecit, verbo reficeret: nisi quia mysterium commendabat, et secundam hydriam propheticae dispensationis implebat, ut per lignum liberaretur figura orbis terrarum; quia in ligno figenda erat vita orbis terrarum?

it came to these words, Therefore shall a man leave his father and mother, and shall cleave to his wife; and they two shall be one flesh. Genesis 2:24 Now, if Christ cleave to the Church, so that the two should be one flesh, in what manner did He leave His Father and His mother? He left His Father in this sense, that when He was in the form of God, He thought it not robbery to be equal with God, but emptied Himself, taking to Him the form of a servant. Philippians 2:6 In this sense He left His Father, not that He forsook or departed from His Father, but that He did not appear unto men in that form in which He was equal with the Father. But how did He leave His mother? By leaving the synagogue of the Jews, of which, after the flesh, He was born, and by cleaving to the Church which He has gathered out of all nations. Thus the first water-pot then held a prophecy of Christ; but so long as these things of which I speak were not preached among the peoples, the prophecy was water, it was not yet changed into wine. And since the Lord has enlightened us through the apostle, to show us what we were in search of, by this one sentence, The two shall be one flesh; a great mystery concerning Christ and the Church; we are now permitted to seek Christ everywhere, and to drink wine from all the water-pots. Adam sleeps, that Eve may be formed; Christ dies, that the Church may be formed. When Adam sleeps, Eve is formed from his side; when Christ is dead, the spear pierces His side, that the mysteries may flow forth whereby the Church is formed. Is it not evident to every man that in those things then done, things to come were foreshadowed, since the apostle says that Adam himself was the figure of Him that was to come? Who is, says he, the figure of Him that was to come. Romans 5:14 All was mystically prefigured. For, in reality, God could have taken the rib from Adam when he was awake, and formed the woman. Or was it, haply, necessary for him to sleep lest he should feel pain in his side when the rib was taken away? Who is there that sleeps so soundly that his bones may be torn from him without his awaking? Or was it because it was God that tore it out, that the man did not feel it? Well, He who could take it from him without pain when he was asleep, could do it also when he was awake. But, without doubt, the first water-pot was being filled, there was a dispensation of the prophecy of that time concerning this which was to be.

11. Christ was represented also in Noah and in that ark of the whole world. For why were all kinds of animals shut in, in the ark but to signify all nations? For God could again create every kind of animals. When as yet they were not, did He not say, Let the earth bring forth, and the earth brought forth? From the same source He could make anew, whence He then made; by a word He made, by a word He could make again: were it not that He was setting before us a mystery, and filling up the second water-pot of prophetic dispensation, that the world might by the wood be delivered in a figure; because the life of the world was to be nailed on wood.

12. Iam in tertia hydria, ipsi Abrahae, quod iam commemoravi, dictum est: In semine tuo benedicentur omnes gentes 33. Et quis non videat cuius habebat figuram unicus eius, qui sibi ad sacrificium, quo ipse immolandus ducebatur, ligna portabat? Portavit enim Dominus crucem suam, sicut Evangelium loquitur 34. Hoc de tertia hydria commemorasse suffecerit.

13. De David autem, quid dicam quod ad omnes gentes pertinebat prophetia eius; quando modo audivimus Psalmum, et difficile est ut dicatur psalmus ubi hoc non sonet? Sed certe, ut dixi, modo cantavimus: Surge, Deus, iudica terram; quoniam tu haereditabis in omnibus gentibus 35. Et ideo Donatistae tamquam proiecti de nuptiis: sicut ille homo qui non habebat vestem nuptialem, invitatus est et venit, sed proiectus est de numero vocatorum, quia non habebat vestem ad sponsi gloriam; qui enim suam gloriam quaerit, non Christi, non habet vestem nuptialem: non enim volunt consonare voci illius qui amicus erat sponsi, et ait: Hic est qui baptizat 36. Nec immerito illi qui non habebat vestem nuptialem, hoc per increpationem obiectum est, quod non erat: Amice quid huc venisti? 37 Et sicut ille obmutuit, ita et isti. Quid enim prodest strepitus oris, muto corde? Noverunt quippe intus apud semetipsos non se habere quod dicant. Intus obmutuerunt, foris perstrepunt. Audiunt, velint nolint, etiam apud se cantari: Surge, Deus, iudica terram; quoniam tu haereditabis in omnibus gentibus: et non communicando omnibus gentibus, quid aliud quam se exhaeredatos esse cognoscunt?

14. Quod ergo dicebam, fratres, quia ad omnes gentes pertinet prophetia: volo enim alium sensum ostendere in eo quod dictum est: Cipientes metretas binas vel ternas: ad omnes, inquam, gentes pertinet prophetia; modo commemoravimus demonstratum in Adam, qui est forma futuri 38. Quis autem nesciat quod de illo exortae sunt omnes gentes: et in eius vocabulo quatuor litteris, quatuor orbis terrarum partes per graecas appellationes demonstrantur? Si enim graece dicantur, Oriens, Occidens, Aquilo, Meridies, sicut eas plerisque locis sancta Scriptura commemorat; in capitibus verborum invenis Adam: dicuntur enim graece quatuor memoratae mundi partes , , , . Ista quatuor nomina si tamquam versus quatuor sub invicem scribas, in eorum capitibus Adam legitur. Hoc in Noe propter arcam figuratum est, in qua erant omnia animalia, quae significabant omnes gentes: hoc in Abraham, cui apertius dictum est: In semine tuo benedicentur omnes gentes: hoc in David, de cuius Psalmis, ut alia omittam, modo cantavimus: Surge, Deus, iudica terram; quoniam tu haereditabis in

12. Now, in the third water-pot, to Abraham, as I have mentioned before, it was said, In your seed shall all nations be blessed. And who does not see whose figure Abraham's only son was, he who bore the wood for the sacrifice of himself, to that place whither he was being led to be offered up? For the Lord bore his own cross, as the Gospel tells us. This will be enough to say concerning the third water-pot.

13. But as to David, why do I say that his prophecy extends to all nations, when we have just heard the psalm (and it is difficult to mention a psalm in which the same is not sounded forth)? But certainly, as I have said, we have been just singing, Arise, O God, judge the earth; for You shall inherit among all nations. And this is why the Donatists are as men cast forth from the marriage: just as the man who had not a wedding garment was invited, and came, but was cast forth from the number of the guests because he had not the garment to the glory of the bridegroom; for he who seeks his own glory, not Christ's, has not the wedding garment: for they refuse to agree with him who was the friend of the Bridegroom, and says, This is He that baptizes. And deservedly was that which he was not made, by way of rebuke, an objection to him who had not the wedding garment, Friend, how are you come hither? Matthew 22:13 And just as he was speechless, so also are these. For what can tongue-clatter avail when the heart is mute? For they know that inwardly, and with their own selves, they have not anything to say. Within, they are mute; without, they make a din. But whether they will or no, they hear this sung even among themselves, Arise, O God, judge the earth; for You shall inherit among the nations: and by not communicating with all nations, what do they but acknowledge themselves to be disinherited?

14. Now what I said, brethren, that prophecy extends to all nations (for I wish to show you another meaning in the expression, Containing two or three metretae apiece), — that prophecy, I say, extends to all nations, is pointed out, as we have just now reminded you, in Adam, who is the figure of Him that was to come. Who does not know that from him all nations are sprung; and that in the four letters of his name the four quarters of the globe, by their Greek appellations, are indicated? For if the east, west, north, and south are expressed in Greek even as Holy Scripture mentions them in various places, the initial letters of the words, you will find, make the word Adam: for in Greek the four quarters of the world are called Anatole, Dysis, Arktos, Mesembria. If you write these four words, one under the other, like four verses, the capital letters form the word Adam. The same is represented in Noah, by reason of the ark, in which were all animals, significant of all nations: the same in Abraham, to whom it was said more clearly, In your seed shall all nations be blessed: the same

omnibus gentibus. Cui enim Deo dicitur: Surge, nisi ei qui dormivit? Surge, Deus, iudica terram. Tamquam diceretur: Dormisti, iudicatus a terra; surge, ut iudices terram. Et quo pertinet illa prophetia: Quoniam tu haereditabis in omnibus gentibus?

15. Iam vero in quinta aetate, tamquam in quinta hydria, Daniel vidit lapidem praecisum de monte sine manibus, et fregisse omnia regna terrarum; et crevisse illum lapidem, et factum esse montem magnum, ita ut impleret universam faciem terrae 39. Quid apertius, fratres mei? Lapis de monte praeciditur: ipse est lapis quem reprobaverunt aedificantes, et factus est in caput anguli 40. De quo monte praeciditur, nisi de regno Iudaeorum, unde Dominus noster Iesus Christus secundum carnem natus est? Et praeciditur sine manibus, sine opere humano; quia sine amplexu maritali de virgine exortus est. Mons ille unde praecisus est, non impleverat universam faciem terrae: non enim tenuerat regnum Iudaeorum omnes gentes. At vero regnum Christi, universum orbem terrarum cernimus occupare.

16. Iam ad sextam aetatem pertinet Ioannes Baptista, quo nemo exsurrexit maior in natis mulierum: de quo dictum est: Maior quam propheta 41. Quomodo et ipse ostendit, quia omnibus gentibus missus est Christus? Quando Iudaei venerunt ad eum ut baptizarentur, et ne superbirent de nomine Abraham: Generatio, inquit, viperarum, quis ostendit vobis fugere ab ira ventura? facite ergo fructum dignum poenitentiae 42; id est, humiles estote: superbis enim loquebatur. Unde autem erant superbi? De genere carnis, non de fructu imitationis patris Abraham. Quid eis ait? Nolite dicere: Patrem habemus Abraham: potens est enim Deus de lapidibus istis suscitare filios Abrahae 43. Lapidem dicens omnes gentes, non propter firmitatem, sicut lapis dictus est quem reprobaverunt aedificantes; sed propter stoliditatem et duritiam stultitiae, quia eis quos adorabant similes facti erant: adorabant enim insensata simulacra, pariter insensati. Unde insensati? Quoniam in Psalmo dicitur: Similes illis fiant qui faciunt ea, et omnes qui confidunt in eis 44. Ideo cum coeperint homines Deum adorare, quid audiunt? Ut sitis filii Patris vestri qui in coelis est, qui solem suum facit oriri super bonos et malos, et pluit super iustos et iniustos 45. Quapropter si ei fit homo similis quem adorat; quid est: Potens est Deus de lapidibus istis suscitare filios Abrahae? Nos ipsos interrogemus, et videmus quia factum est. Nos enim de gentibus venimus; de gentibus autem non veniremus, nisi Deus de lapidibus suscitasset filios Abrahae. Facti sumus filii Abrahae imitando fidem, non nascendo per carnem. Sicut enim illi degenerando exhaeredati; sic nos imitando adoptati. Ergo, fratres, ad omnes gentes

in David, from whose psalms, to omit other expressions, we have just been singing, Arise, O God, judge the earth; for You shall inherit among all nations. Now to what God is it said Arise, but to Him who slept? Arise, O God, judge the earth. As if it were said, You have been asleep, having been judged by the earth; arise, to judge the earth. And whither does that prophecy extend, For You shall inherit among all nations?

15. Moreover, in the fifth age, in the fifth water-pot as it were, Daniel saw a stone that had been cut from a mountain without hands, and had broken all the kingdoms of the earth; and he saw the stone grow and become a great mountain, so as to fill the whole face of the earth. Daniel 2:34 What can be plainer, my brethren? The stone is cut from a mountain: the same is the stone which the builders rejected, and has become the head of the corner. From what mountain is it cut, if not from the kingdom of the Jews, of which our Lord Jesus Christ was born according to the flesh? And it is cut without hands, without human exertion; because Christ sprung from a virgin, without a husband's embrace. The mountain from which it was cut had not filled the whole face of the earth; for the kingdom of the Jews did not possess all nations. But, on the other hand, the kingdom of Christ we see occupying the whole world.

16. To the sixth age belongs John the Baptist, than whom none greater has arisen among those born of women; of whom it was said, that he was greater than a prophet. Matthew 11:11 And how did John show that Christ was sent to all nations? When the Jews came to him to be baptized, that they might not pride themselves on the name of Abraham, he said to them, O generation of vipers, who has proclaimed to you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance; that is, be humble; for he was speaking to proud people. But whereof were they proud? Of their descent according to the flesh, not of the fruit of imitating their father Abraham. What said he to them? Say not, We have Abraham for our father: for God is able of these stones to raise up children to Abraham. Matthew 3:9 Meaning by stones all nations, not on account of their durable strength, as in the case of that stone which the builders rejected, but on account of their stupidity and their foolish insensibility, because they had become like the things which they were accustomed to worship: for they worshipped senseless images, themselves equally senseless. They that make them are like them, and so are all they that trust in them. Accordingly, when men begin to worship God, what do they hear said to them? That ye may be the children of your Father who is in heaven; who makes His sun to rise on the good and on the evil, and sends rain on the just and on the unjust. Matthew 5:45 Wherefore, if a man becomes like that which he worships, what is meant by God is able of these stones to raise up children unto Abraham? Let us ask ourselves

pertinebat etiam ista sextae hydriae prophetia; et ideo de omnibus dictum est: Capientes metretas binas vel ternas.

17. Sed quomodo ostendimus omnes gentes pertinere ad binas vel ternas metretas? Aestimantis enim fuit quodammodo, ut ipsas diceret binas, quas dixerat ternas, ad commendandum scilicet sacramentum. Quomodo sunt binae metretae? Circumcisio et praeputium. Hos duos populos Scriptura commemorat, et nullum praetermittit hominum genus, quando dicit: Circumcisio et praeputium 46; in duobus istis nominibus habes omnes gentes: binae metretae sunt. His duobus parietibus de diverso venientibus ad pacem in seipso faciendam, lapis angularis factus est Christus 47. Ostendamus et ternas metretas in eisdem ipsis omnibus gentibus. Tres erant filii Noe, per quos reparatum est genus humanum 48. Unde Dominus ait: Simile est regnum coelorum fermento, quod accepit mulier et abscondit in farinae mensuris tribus, quoadusque fermentaretur totum 49. Quae est ista mulier, nisi caro Domini? Quod est fermentum, nisi Evangelium? Quae sunt tres mensurae, nisi omnes gentes, propter tres filios Noe? Ergo sex hydriae capientes binas vel ternas metretas, sex sunt aetates temporum, capientes prophetiam pertinentem ad omnes gentes, sive in duobus generibus hominum, id est, Iudaeis et Graecis, sicut saepe Apostolus commemorat 50; sive in tribus, propter Noe tres filios, significatas. Figurata est enim prophetia pertingens usque ad omnes gentes. Nam in eo quod pertingit, dicta est metreta, sicut dicit Apostolus: Accepimus mensuram pertingendi usque ad vos 51. Gentibus enim evangelizans, hoc ait, mensuram pertingendi usque ad vos.

and we shall see that it is a fact. For of those nations are we come, but we should not have come of them had not God of the stones raised up children unto Abraham. We are made children of Abraham by imitating his faith, not by being born of his flesh. For just as they by their degeneracy have been disinherited, so have we by imitating been adopted. Therefore, brethren, this prophecy also of the sixth water-pot extended to all nations; and hence it was said concerning all, containing two or three metretæ apiece.

17. But how do we show that all nations belong to the two or three metretæ apiece? It was a matter of reckoning, in some measure, that he should say the same water-pots contained two apiece, which he had said contained three apiece; evidently in order to intimate to us a mystery therein. How are there two metretæ apiece? Circumcision and uncircumcision. Scripture mentions these two classes of people, and leaves out no kind of men, when it says, Circumcision and uncircumcision; Colossians 3:11 in these two appellations you have all nations: they are the two metretæ apiece. In these two walls, meeting from different quarters, Christ became the corner-stone, in order to make peace in Himself. Ephesians 2:14 Let us show also the three metretæ apiece in the case of these same all nations. Noah had three sons, through whom the human race was restored. Hence the Lord says, The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Luke 13:21 What is this woman, but the flesh of the Lord? What is the leaven, but the gospel? What the three measures, but all nations, on account of the three sons of Noah? Therefore the six water-pots containing two or three metretæ apiece are six periods of time, containing the prophecy relating to all nations, whether as represented in two sorts of men, namely, Jews and Greeks, as the apostle often mentions them; or in three sorts, on account of the three sons of Noah. For the prophecy was represented as reaching unto all nations. And because of that reaching it is called a measure, even as the apostle says, We have received a measure for reaching unto you. 2 Corinthians 10:13 For in preaching the gospel to the Gentiles, he says, A measure for reaching unto you.

**Augustine**  
**Tractates (Lectures) on the Gospel of John**  
(<http://www.newadvent.org/fathers/1701001.htm>)

**Chapter Two**

**TRACTATUS 10**

Dicebat autem de templo corporis sui (Io 2, 12-21).

Adam fractus est, et sparsus colligitur, et quasi conflatur in unum societate atque concordia spiritali. Innovatur in Christo, qui venit ut redintegraret sibi Adam imaginem Dei. De Adam ergo caro Christi, de Adam ergo templum quod destruxerunt Iudaei et resuscitavit Dominus triduo.

1. In Psalmo audistis gemitum pauperis, cuius membra per totam terram tribulationes patiuntur usque in finem saeculi. Satis agite, fratres mei, esse in his membris et de his membris: nam tribulatio tota transitura est. Vae gaudentibus 1! Veritas dicit: Beati lugentes, quoniam ipsi consolabuntur 2. Deus homo factus est: quid futurus est homo, propter quem Deus factus est homo? Haec spes consoletur nos in omni tribulatione et tentatione huius vitae. Non enim cessat inimicus persequi; et si non aperte saevit, insidiis agit. Quid enim agit? Et super iram dolose agebant 3. Inde dictus est leo et draco. Sed quid dicitur Christo? Et conculcabis leonem et draconem 4. Leo propter apertam iram, draco propter occultas insidias. Draco eiecit Adam de paradiso, idem ipse leo persecutus est Ecclesiam, dicente Petro: Quia adversarius vester diabolus sicut leo rugiens circuit, quaerens quem devoret 5. Non tibi saevitiam suam perdidisse diabolus videatur: quando blanditur, tunc magis cavendus est. Sed inter has omnes insidias et eius tentationes, quid faciemus, nisi quod ibi audivimus: Ego autem, cum mihi molesti essent, induebam me cilicio, et humiliabam in ieiunio animam meam 6. Est qui exaudiat, ne dubitetis orare: qui autem exaudit, intus manet. Non in montem aliquem oculos dirigatis, non faciem in stellas aut solem aut lunam levetis. Non tunc exaudiri vos arbitremini, quando super mare oratis: imo detestamini tales orationes. Munda tantum cubiculum cordis: ubi fueris, ubicumque oraveris, intus est qui exaudiat, intus in secreto, quem sinum vocat cum ait: Et oratio mea in sinu meo convertetur 7. Qui te exaudit, non est praeter te. Non longe vadas, nec te extollas, ut quasi attingas illum manibus. Magis si te extuleris, cades: si te humiliaveris, ipse appropinquabit. Hic Dominus Deus noster Verbum Dei, Verbum caro factum, Filius

1. In the psalm you have heard the groaning of the poor, whose members endure tribulations over the whole earth, even unto the end of the world. Make it your chief business, my brethren, to be among and of these members: for all tribulation is to pass away. Woe to them that rejoice! Luke 6:25 Blessed, says the Truth, are they that mourn, for they shall be comforted. God has become man: what shall man be, for whom God has become man? Let this hope comfort us in every tribulation and temptation of this life. For the enemy does not cease to persecute; and when he does not openly rage, he plots in secret. How does he plot? And for wrath, they worked deceitfully. Thence is he called a lion and a dragon. But what is said to Christ? You shall tread on the lion and the dragon. Lion, for open rage; dragon, for hidden treachery. The dragon cast Adam out of Paradise; as a lion, the same persecuted the Church, as Peter says: For your adversary, the devil, goes about as a roaring lion, seeking whom he may devour. 1 Peter 5:8 Let it not seem to you as if the devil had lost his ferocity. When he blandly flatters, then is he the more vigilantly to be guarded against. But amid all these treacherous devices and temptations of his, what shall we do but that which we have heard in the psalm: And I, when they were troublesome to me, clothed me in sackcloth, and humbled my soul in fasting. There is one that hears prayer, hesitate not to pray; but He that hears abides within. You need not direct your eyes towards some mountain; you need not raise your face to the stars, or to the sun, or to the moon; nor must you suppose that you are heard when you pray beside the sea: rather detest such prayers. Only cleanse the chamber of your heart; wheresoever you are, wherever you pray. He that hears is within, within in the secret place, which the psalmist calls his bosom, when he says, And my prayer shall be turned in my own bosom. He that hears you is not beyond you; you have not to travel far, nor to lift yourself up, so as to reach Him as it were with your hands. Rather, if you lift yourself up, you shall fall; if you humble yourself, He will draw near you. Our Lord God is here, the Word of God, the Word made flesh, the Son of the Father, the Son of God, the Son of man; the lofty One to make us, the humble to make us anew, walking among men, bearing the human, concealing the divine.

Patris, Filius Dei, Filius hominis: excelsus ut nos faceret, humilis ut nos reficeret, ambulans inter homines, patiens humana, abscondens divina.

Scriptura habet linguam suam

2. Descendit, ut dicit Evangelista, in Capharnaum, ipse et mater eius, et fratres eius, et discipuli eius, et ibi manserunt non multis diebus 8. Ecce habet matrem, habet fratres, habet et discipulos: inde fratres, unde matrem. Fratres enim Scriptura nostra, non eos solos appellare consuevit, qui nascuntur ex eodem viro et femina, aut ex eodem utero, aut ex eodem patre, quamvis diversis matribus; aut certe ex eodem gradu, velut compatruales aut consobrinos: non solum hos fratres novit dicere Scriptura nostra. Quomodo loquitur, sic intellegenda est. Habet linguam suam: quicumque hanc linguam nescit, turbatur, et dicit: Unde fratres Domino? Num enim Maria iterum peperit? Absit. Inde coepit dignitas virginum. Illa femina mater esse potuit, mulier esse non potuit. Dicta est autem mulier secundum femineum sexum, non secundum corruptionem integritatis: et hoc ex lingua ipsius Scripturae. Nam et Eva statim facta de latere viri sui, nondum contacta a viro suo, nostis quia mulier appellata est: Et formavit eam in mulierem 9. Unde ergo fratres? Cognati Mariae fratres Domini, de quolibet gradu cognati. Unde probamus? Ex ipsa Scriptura. Frater Abrahae dictus est Lot; filius erat fratris ipsius 10. Lege, et invenies quia Abraham patruus erat Lot, et dicti sunt fratres 11. Unde, nisi quia cognati? Item Iacob Laban Syrum habebat avunculum: frater enim erat Laban matris Iacob, id est Rebeckae uxoris Isaac 12. Lege Scripturam, et invenies quia fratres dicuntur avunculus et sororis filius 13. Qua regula cognita, invenies omnes consanguineos Mariae fratres esse Christi.

3. Sed illi discipuli magis erant fratres; quia et illi cognati fratres non essent, si discipuli non essent: et sine causa fratres, si magistrum non agnoscerent fratrem. Nam quodam loco cum ei nuntiati essent mater et fratres eius foris stantes, ille autem cum discipulis suis loquebatur, ait: Quae mihi mater, vel qui fratres? Et extendens manum super discipulos suos, dixit: Hi sunt fratres mei: et: Quicumque fecerit voluntatem Patris mei, ille mihi mater, et frater, et soror est 14. Ergo et Maria, quia fecit voluntatem Patris. Hoc in ea magnificavit Dominus, quia fecit voluntatem Patris, non quia caro genuit carnem. Intendat Caritas vestra. Propterea cum Dominus in turba admirabilis videretur, faciens signa et prodigia, et ostendens quid lateret in carne, admiratae quaedam animae dixerunt: Felix venter qui te portavit. Et ille: Imo felices qui audiunt verbum Dei, et custodiunt 15. Hoc est dicere: Et mater mea quam appellastis felicem, inde felix quia verbum Dei custodit: non quia in illa Verbum caro factum est, et habitavit in nobis 16; sed quia custodit ipsum Verbum Dei per quod

2. He went down, as the evangelist says, to Capernaum, He, and His mother, and His brethren, and His disciples; and they continued there not many days. Behold He has a mother, and brethren, and disciples: whence He has a mother, thence brethren. For our Scripture is wont to call them brethren, not only that are sprung from the same man and woman, or from the same mother, or from the same father, though by different mothers; or, in truth, that are of the same degree as cousins by the father's or mother's side: not these alone is our Scripture wont to call brethren. The Scripture must be understood as it speaks. It has its own language; one who does not know this language is perplexed and says, Whence had the Lord brethren? For surely Mary did not give birth a second time? Far from it! With her begins the dignity of virgins. She could be a mother, but a woman known of man she could not be. She is spoken of as mulier [which usually signifies a wife], but only in reference to her sex, not as implying loss of virgin purity: and this follows from the language of Scripture itself. For Eve, too, immediately she was formed from the side of her husband, and as yet not known of her husband, is, as you know, called mulier: And he made her a woman [mulier]. Then, whence the brethren? The kinsmen of Mary, of whatever degree, are the brethren of the Lord. How do we prove this? From Scripture itself. Lot is called Abraham's brother; he was his brother's son. Read, and you will find that Abraham was Lot's uncle on the father's side, and yet they are called brethren. Why, but because they were kinsmen? Laban the Syrian was Jacob's uncle by the mother's side, for he was the brother of Rebecca, Isaac's wife and Jacob's mother. Genesis 28:5 Read the Scripture, and you will find that uncle and sister's son are called brothers. Genesis 29:12-15 When you have known this rule, you will find that all the blood relations of Mary are the brethren of Christ.

3. But rather were those disciples brethren; for even those kinsmen would not be brethren were they not disciples: and to no advantage brethren, if they did not recognize their brother as their master. For in a certain place, when He was informed that His mother and His brethren were standing without, at the time He was speaking to His disciples, He said: Who is my mother? Or who are my brethren? And stretching out His hand over His disciples, He said, These are my brethren; and, Whosoever shall do the will of my Father, the same is my mother, and brother, and sister. Matthew 12:46-50 Therefore also Mary, because she did the will of the Father. What the Lord magnified in her was, that she did the will of the Father, not that flesh gave birth to flesh. Give good heed, beloved. Moreover, when the Lord was regarded with admiration by the multitude, while doing signs and wonders, and showing forth what lay concealed under the flesh, certain admiring souls said: Happy is the womb that bare You: and He said, Yea, rather, happy are they that hear the word of God, and keep it. Luke 11:27 That is to say, even my mother, whom you have called

facta est, et quod in illa caro factum est. Homines non gaudeant prole temporali, exsultent si spiritu iunguntur Deo. Haec diximus propter id quod ait Evangelista, quia cum matre sua et fratribus suis et discipulis habitavit in Capharnaum paucis diebus.

4. Inde quid sequitur? Et prope erat Pascha Iudaeorum, et ascendit Ierosolymam. Aliam rem narrat, sicut se habebat recordatio annuntiantis. Et invenit in templo vendentes boves et oves et columbas, et nummularios sedentes: et cum fecisset quasi flagellum de resticulis, omnes eiecit de templo; boves quoque et oves, et nummulariorum effudit aes, et mensas subvertit; et his qui columbas vendebant, dixit: Auferte ista hinc, et nolite facere domum Patris mei domum negotiationis 17. Quid audivimus, fratres? Ecce templum illud figura adhuc erat, et eicit inde Dominus omnes qui sua quaerebant, qui ad nundinas venerant. Et quae ibi vendebant illi? Quae opus habebant homines in sacrificiis illius temporis. Novit enim Caritas vestra quod sacrificia illi populo pro eius carnalitate et corde adhuc lapideo talia data sunt, quibus teneretur ne in idola deflueret; et immolabant ibi sacrificia, boves, oves et columbas: nostis, quia legistis. Non ergo magnum peccatum, si hoc vendebant in templo, quod emebatur ut offerretur in templo; et tamen eiecit inde illos. Quid, si ibi ebriosos inveniret, quid faceret Dominus; si vendentes ea quae licita sunt, et contra iustitiam non sunt (quae enim honeste emuntur, non illicite venduntur), expulit tamen, et non est passus domum orationis fieri domum negotiationis? Si negotiationis domus non debet fieri domus Dei, potationis debet fieri? Nos autem quando ista dicimus, stridunt dentibus suis adversus nos: et consolatur nos psalmus quem audistis: Striderunt super me dentibus suis. Novimus et nos audire unde curemur, etsi ingeminantur flagella Christo, quia flagellatur sermo ipsius: Congregata sunt, inquit, in me flagella, et nescierunt 18. Flagellatus est flagellis Iudaeorum, flagellatur blasphemiis falsorum christianorum: multiplicant flagella Domino suo, et nesciunt. Faciamus nos, quantum ipse adiuvat: Ego autem, cum mihi molesti essent, induebam me cilicio, et humiliabam in ieiunio animam meam 19.

5. Dicimus tamen, fratres (non enim et ipse pepercit illis: qui flagellandus erat ab eis, prior illos flagellavit), signum quoddam nobis ostendit, quod fecit flagellum de resticulis, et inde indisciplinatos, negotiationem de Dei templo facientes, flagellavit. Etenim unusquisque in peccatis suis restem sibi textit. Propheta dicit: Vae his qui

happy, is happy in that she keeps the word of God: not because in her the Word was made flesh and dwelt in us; but because she keeps that same word of God by which she was made, and which in her was made flesh. Let not men rejoice in temporal offspring, but let them exult if in spirit they are joined to God. We have spoken these things on account of that which the evangelist says, that He dwelt in Capernaum a few days, with His mother, and His brethren, and His disciples.

4. What follows upon this? And the Jews' passover was at hand; and He went up to Jerusalem. The narrator relates another matter, as it came to his recollection. And He found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when He had made, as it were, a scourge of small cords, He drove them all out of the temple; the oxen likewise, and the sheep; and poured out the changers' money, and overthrew the tables; and said to them that sold doves, Take these things hence; and make not my Father's house a house of merchandise. What have we heard, brethren? See, that temple was still a figure, and yet the Lord cast out of it all that sought their own, all who had come to market. And what did they sell there? Things which people needed in the sacrifices of that time. For you know, beloved, that sacrifices were given to that people, in consideration of the carnal mind and stony heart yet in them, to keep them from falling away to idols: and they offered there for sacrifices oxen, sheep, and doves: you know this, for you have read it. It was not a great sin, then, if they sold in the temple that which was bought for the purpose of offering in the temple: and yet He cast them out thence. If, while they were selling what was lawful and not against justice (for it is not unlawful to sell what it is honorable to buy), He nevertheless drove those men out, and suffered not the house of prayer to be made a house of merchandise; how, if He found drunkards there, what would the Lord do? If the house of God ought not to be made a house of trading, ought it to be made a house of drinking? But when we say this, they gnash upon us with their teeth; but the psalm which you have heard comforts us: They gnashed upon me with their teeth. Yet we know how we may be cured, although the strokes of the lash are multiplied on Christ, for His word is made to bear the scourge: The scourges, says He, were gathered together against me, and they knew not. He was scourged by the scourges of the Jews; He is now scourged by the blasphemies of false Christians: they multiply scourges for their Lord, and know it not. Let us, so far as He aids us, do as the psalmist did: But as for me, when they were troublesome to me, I put on sackcloth, and humbled my soul with fasting.

5. Yet we say, brethren (for He did not spare those men: He who was to be scourged by them first scourged them), that He gave us a certain sign, in that He made a scourge of small cords, and with it lashed the unruly, who were making merchandise

trahunt peccata sicut restem longam! 20. Quis facit restem longam? Qui peccato addit peccatum. Quomodo adduntur peccata peccatis? Cum peccata quae facta sunt, cooperiuntur aliis peccatis. Furtum fecit, ne inveniatur quia fecit, quaerit mathematicum. Sufficeret furtum fecisse; quare vis adiungere peccatum peccato? ecce duo peccata. Cum ad mathematicum prohiberis accedere, blasphemias episcopum: ecce tria peccata. Cum audis: Mitte illum foras de Ecclesia; dicis: Duco me ad partem Donati: ecce addis quartum. Crescit restis: time restem. Bonum est tibi ut hic inde cum flagellaris, corrigaris; ne in fine dicatur: Ligate illi pedes et manus, et proicite eum in tenebras exteriores 21. Crinulis enim peccatorum suorum unusquisque constringitur 22. Illud Dominus dicit, illud alia Scriptura dicit; sed utrumque Dominus dicit. De peccatis suis ligantur homines, et mittuntur in tenebras exteriores.

Qui venale habent totum.

6. Qui sunt tamen qui vendunt boves? ut in figura quaeramus mysterium facti. Qui sunt qui oves vendunt et columbas? Ipsi sunt qui sua quaerunt in Ecclesia, non quae Iesu Christi 23. Venale habent totum, qui nolunt redimi: emi nolunt, et vendere volunt. Bonum est enim eis ut redimantur sanguine Christi, ut perveniant ad pacem Christi. Quid enim prodest acquirere in hoc saeculo quodlibet temporale et transitorium, sive sit pecunia, sive sit voluptas ventris et gutturis, sive sit honor in laude humana? Nonne omnia fumus et ventus? nonne omnia transeunt, currunt? Et vae his qui haeserint transeuntibus, quia simul transeunt. Nonne omnia fluvius praeceps currens in mare? Et vae qui ceciderit, quia in mare trahetur. Ergo tenere debemus omnes affectus a talibus concupiscentiis. Fratres mei, qui talia quaerunt, vendunt. Nam et Simon ille ideo volebat emere Spiritum sanctum, quia vendere volebat Spiritum sanctum 24; et putabat Apostolos mercatores tales esse, quales Dominus de templo flagello eiecit. Talis enim ipse erat, et quod venderet emere volebat: de illis erat qui columbas vendunt. Etenim in columba apparuit Spiritus sanctus 25. Qui ergo vendunt columbas, fratres, qui sunt, nisi qui dicunt: Nos damus Spiritum sanctum? Quare enim hoc dicunt, et quo pretio vendunt? Pretio honoris sui. Accipiunt pretium cathedras temporales, ut videantur ipsi vendere columbas. Caveant a flagello de resticulis. Columba non est venalis: gratis datur, quia gratia vocatur. Ideo, fratres mei, quomodo videtis eos qui vendunt, propolarios, quisque quod vendit laudat: quot proposita fecerunt? Alterum propositum habet Carthagine Primianus, alterum habet Maximianus, alterum habet in Mauritania Rogatus, alterum habent in Numidia illi et illi, quos iam nec nominare sufficimus. Circuit ergo aliquis emere columbam, unusquisque ad propositum suum laudat quod vendit. Avertatur illius cor ab omni

of God's temple. For indeed every man twists for himself a rope by his sins: Woe to them who draw sins as a long rope? Who makes a long rope? He who adds sin to sin. How are sins added to sins? When the sins which have been committed are covered over by other sins. One has committed a theft: that he may not be found out to have committed it, he seeks the astrologer. It were enough to have committed theft: why will you add sin to sin? Behold two sins committed. When you are forbidden to go to the astrologer, you revile the bishop: behold three sins. When you hear it said of you, Cast him forth from the Church; you say, I will betake me to the party of Donatus: behold you add a fourth sin. The rope is growing; be afraid of the rope. It is good for you to be corrected here, when you are scourged with it; that it may not be said of you at the last, Bind ye his hands and feet, and cast him forth into outer darkness. Matthew 22:3 For, With the cords of his own sins is every one bound. Proverbs 5:22 The former of these is the saying of the Lord, the latter that of another Scripture; but yet both are the sayings of the Lord. With their own sins are men bound and cast into outer darkness.

6. However, to seek the mystery of the deed in the figure, who are they that sell oxen? Who are they that sell sheep and doves? They are they who seek their own in the Church, not the things which are Christ's. They account all a matter of sale, while they will not be redeemed: they have no wish to be bought, and yet they wish to sell. Yes; good indeed is it for them that they may be redeemed by the blood of Christ, that they may come to the peace of Christ. Now, what does it profit to acquire in this world any temporal and transitory thing whatsoever, be it money, or pleasure of the palate, or honor that consists in the praise of men? Are they not all wind and smoke? Do they not all pass by and flee away? Are they not all as a river rushing headlong into the sea? And woe to him who shall fall into it, for he shall be swept into the sea. Therefore ought we to curb all our affections from such desires. My brethren, they that seek such things are they that sell. For that Simon too, wished to buy the Holy Ghost, just because he meant to sell the Holy Ghost; and he thought the apostles to be just such traders as they whom the Lord cast out of the temple with a scourge. For such an one he was himself, and desired to buy what he might sell: he was of those who sell doves. Now it was in a dove that the Holy Ghost appeared. Matthew 3:16 Who, then, are they, brethren, that sell doves, but they who say, We give the Holy Ghost? But why do they say this, and at what price do they sell? At the price of honor to themselves. They receive as the price, temporal seats of honor, that they may be seen to be sellers of doves. Let them beware of the scourge of small cords. The dove is not for sale: it is given freely; for grace, or favor, it is called. Therefore, my brethren, just as you see them that sell, common chapmen, each cries up what he sells: how many stalls they have set up! Primianus has a stall at Carthage,

vendente, veniat ubi gratis accipitur. Nec sic erubescunt, fratres, quia per ipsas dissensiones suas amaras et malitiosas, cum sibi tribuunt quod non sunt, cum extolluntur putantes se aliquid esse cum nihil sint 26, tot partes de se fecerunt. Sed quid in eis impletum est quod nolunt corrigi, nisi quod audistis in Psalmo: Discissi sunt, nec compuncti sunt 27?

Populus Dei Ecclesia Dei.

7. Qui ergo boves vendunt? Boves intelleguntur qui nobis Scripturas sanctas dispensaverunt. Boves erant Apostoli, boves erant Prophetae. Unde dicit Apostolus: Bovi trituranti os non infrenabis. Numquid de bobus pertinet ad Deum? An propter nos dicit? Propter nos enim dicit; quia debet in spe qui arat arare, et triturans in spe participandi 28. Ergo illi boves reliquerunt nobis memoriam Scripturarum. Non enim de suo dispensaverunt, quia gloriam Domini quaesierunt. Quid enim audistis in ipso Psalmo? Et dicant semper: Magnificetur Dominus, qui volunt pacem servi eius 29. Servus Dei, populus Dei, Ecclesia Dei. Qui volunt pacem Ecclesiae ipsius, magnificent Dominum, non servum; et dicant semper: Magnificetur Dominus. Qui dicant? Qui volunt pacem servi eius. Ipsius populi, ipsius servi vox est illa evidens, quam in lamentationibus audistis in Psalmo, et movebamini cum audiretis, quia inde estis. Quod cantabatur ab uno, de omnibus cordibus resonabat. Felices qui se in illis vocibus tamquam in speculo cognoscebant. Qui ergo volunt pacem servi eius, pacem populi eius, pacem unius quam dicit unicum, et quam vult erui a leone: Erue de manu canis unicum meam 30? Qui dicunt semper: Magnificetur Dominus. Ergo boves illi Dominum magnificaverunt, non se. Videte bovem magnificentem Dominum suum, quia agnovit bos possessorem suum 31: attendite bovem timentem ne deseratur possessor bovis, et in bove praesumatur; quomodo expavescit eos qui volunt in illo ponere spem: Numquid Paulus pro vobis crucifixus est? aut in nomine Pauli baptizati estis? 32 Quod dedi, non ego dedi: gratis accepistis, columba de coelo descendit. Ego, inquit, plantavi, Apollo rigavit; sed Deus incrementum dedit: neque qui plantat est aliquid, neque qui rigat, sed qui incrementum dat Deus 33. Et dicant semper: Magnificetur Dominus, qui volunt pacem servi eius 34.

Maximianus has alios, Rogatus has alios in Mauritania, they have another in Numidia, this party and that, which it is not in our power now to name. Accordingly, one goes round to buy the dove, and everyone at his own stall cries up what he sells. Let the heart of such an one turn away from every seller; let him come where he receives freely. Aye, brethren, and they do not blush, that, by these bitter and malicious dissensions of theirs, they have made of themselves so many parties, while they assume to be what they are not, while they are lifted up, thinking themselves to be something when they are nothing. Galatians 6:3 But what is fulfilled in them, since that they will not be corrected, but that which you have heard in the psalm: They were rent asunder, and felt no remorse?

7. Well, who sell oxen? They who have dispensed to us the Holy Scriptures are understood to mean the oxen. The apostles were oxen, the prophets were oxen. Whence the apostle says: You shall not muzzle the mouth of the ox that treads out the grain. Does God take care for oxen? Or says He it for our sakes? Yea, for our sakes He says it: that he who plowes should plow in hope; and he that threshes, in hope of partaking. 1 Corinthians 9:9-10 Those oxen, then, have left to us the narration of the Scriptures. For it was not of their own that they dispensed, because they sought the glory of the Lord. Now, what have ye heard in that psalm? And let them say continually, The Lord be magnified, they that wish the peace of His servant. God's servant, God's people, God's Church. Let them who wish the peace of that Church magnify the Lord, not the servant: and let them say continually, The Lord be magnified. Who, let say? Them who wish the peace of His servant. The voice of that people, of that servant, is clearly that voice which you have heard in lamentations in the psalm, and were moved at hearing, because you are of that people. What was sung by one, re-echoed from the hearts of all. Happy they who recognized themselves in those voices as in a mirror. Who, then, are they that wish the peace of His servant, the peace of His people, the peace of the one whom He calls His only one, and whom He wishes to be delivered from the lion: Deliver mine only one from the power of the dog? They who say always, The Lord be magnified. Those oxen, then, magnified the Lord, not themselves. See this ox magnifying his Lord, because the ox knows his owner; Isaiah 1:3 observe that ox in fear lest men desert the ox's owner and rely on the ox: how he dreads them that are willing to put their confidence in him: Was Paul crucified for you? Or were ye baptized in the name of Paul? 1 Corinthians 1:13 Of what I gave, I was not the giver: freely you have received; the dove came down from heaven. I have planted, says he, Apollo, watered; but God gave the increase: neither he that plants is anything, neither he that waters; but God that gives the increase. 1 Corinthians 3:6-7 And let them say always, The Lord be magnified, they that wish the peace of His servant.

8. Isti autem de Scripturis ipsis fallunt populos, ut accipiant ab ipsis honores et laudes, et non convertantur homines ad veritatem. Quia vero ipsis Scripturis fallunt populos, a quibus quaerunt honores; vendunt boves, vendunt et oves, id est ipsas plebes. Et cui vendunt, nisi diabolo? Namque, fratres mei, si Christi unica Ecclesia est, et una est; quidquid inde praeciditur, quis tollit, nisi leo ille rugiens et circumiens, quaerens quem devoret 35? Vae his qui praeciduntur! nam illa integra permanebit. Novit enim Dominus qui sunt eius 36. Tamen quantum in ipsis est, vendunt boves et oves, vendunt et columbas: observent flagellum peccatorum suorum. Certe quando aliquid tale patiuntur propter istas iniquitates suas, agnoscant quia Dominus fecit flagellum de resticulis, et ad hoc admonet eos ut mutant se, ut non sint negotiatores: nam si se non mutaverint, audient in fine: Ligate illis manus et pedes, et proicite in tenebras exteriores 37.

Zelus domus Dei comedat te.

9. Tunc scriptum esse: Zelus domus tuae comedit me, recordati sunt discipuli 38: quia zelo domus Dei eiecit istos de templo Dominus. Fratres, unusquisque christianus in membris Christi zelo domus Dei comedatur. Quis comeditur zelo domus Dei? Qui omnia quae forte ibi videt perversa, satagit corrigi, cupit emendari, non quiescit: si emendare non potest, tolerat, gemit. Non excutitur de area granum, sustinet paleam; ut intret in horreum, cum palea fuerit separata. Tu ante horreum, si granum es, noli excuti de area; ne prius ab avibus colligaris, quam in horreum congregaris. Aves enim coeli aerae potestates expectant aliquid rapere de area, et non rapiunt nisi quod inde fuerit excussum. Ergo zelus domus Dei comedat te: unumquemque christianum zelus domus Dei comedat, in qua domo Dei membrum est. Non enim magis est domus tua, quam domus ubi habes salutem sempiternam. Domum tuam intras propter requiem temporalem; domum Dei intras propter requiem sempiternam. Si ergo in domo tua ne quid perversum fiat satagis; in domo Dei ubi salus proposita est et requies sine fine, debes pati quantum in te est, si quid forte perversum videris? Verbi gratia, vides fratrem currere ad theatrum? prohibe, mone, contristare, si zelus domus Dei comedit te. Vides alios currere et inebriari velle, et hoc velle in locis sanctis, quod nusquam decet? prohibe quos potes, tene quos potes, terre quos potes, quibus potes blandire; noli tamen quiescere. Amicus est? admoneatur leniter. Uxor est? severissime refrenetur. Ancilla est? etiam verberibus compescatur. Fac quidquid potes, pro persona quam portas; et perficis: Zelus domus tuae comedit me. Si autem fueris frigidus, marcidus, ad te solum spectans, et quasi tibi sufficiens, et dicens in eo de tuo: Quid mihi est curare aliena peccata? sufficit mihi anima mea; ipsam integram servem

8. These men, however, deceive the people by the very Scriptures, that they may receive honors and praises at their hand, and that men may not turn to the truth. But in that they deceive, by the very Scriptures, the people of whom they seek honors, they do in fact sell oxen: they sell sheep too; that is, the common people themselves. And to whom do they sell them, but to the devil? For if the Church be Christ's sole and only one, who is it that carries off whatever is cut away from it, but that lion that roars and goes about, seeking whom he may devour? 1 Peter 5:8 Woe to them that are cut off from the Church! As for her, she will remain entire. For the Lord knows them that are His. 2 Timothy 2:19 These, however, so far as they can, sell oxen and sheep, they sell doves too: let them guard against the scourge of their own sins. But when they suffer some such things for these their iniquities, let them acknowledge that the Lord has made a scourge of small cords, and is admonishing them to change themselves and be no longer traffickers: for if they will not change, they shall at the end hear it said, Bind ye these men's hands and feet, and cast them forth into outer darkness.

9. Then the disciples remembered that it was written, The zeal of Your house has eaten me up: because by this zeal of God's house, the Lord cast these men out of the temple. Brethren, let every Christian among the members of Christ be eaten up with zeal of God's house. Who is eaten up with zeal of God's house? He who exerts himself to have all that he may happen to see wrong there corrected, desires it to be mended, does not rest idle: who if he cannot mend it, endures it, laments it. The grain is not shaken out on the threshing-floor that it may enter the barn when the chaff shall have been separated. If you are a grain, be not shaken out from the floor before the putting into the granary; lest you be picked up by the birds before you be gathered into the granary. For the birds of heaven, the powers of the air, are waiting to snatch up something off the threshing-floor, and they can snatch up only what has been shaken out of it. Therefore, let the zeal of God's house eat you up: let the zeal of God's house eat up every Christian, zeal of that house of God of which he is a member. For your own house is not more important than that wherein you have everlasting rest. You go into your own house for temporal rest, you enter God's house for everlasting rest. If, then, you busy yourself to see that nothing wrong be done in your own house, is it fit that you suffer, so far as you can help, if you should chance to see anything wrong in the house of God, where salvation is set before you, and rest without end? For example, do you see a brother rushing to the theatre? Stop him, warn him, make him sorry, if the zeal of God's house does eat you up. Do you see others running and desiring to get drunk, and that, too, in holy places, which is not decent to be done in any place? Stop those whom you can, restrain whom you can,

Deo: eia, non tibi venit in mentem servus ille qui abscondit talentum, et noluit erogare 39? Numquid enim accusatus est quia perdidit, et non quia sine lucro servavit? Sic ergo audite, fratres mei, ut non quiescatis. Ego vobis consilium daturus sum: det ille qui intus est; quia etsi per me dederit, ille dat. Nostis quid agatis unusquisque in domo sua cum amico, cum inquilino, cum cliente suo, cum maiore, cum minore: quomodo dat Deus aditum, quomodo aperit ianuam verbo suo, nolite quiescere lucrari Christo; quia lucrati estis a Christo.

Moritur Christus ut fiat Ecclesia.

10. Dixerunt illi Iudaei: Quod signum ostendis nobis, quia haec facis? Et Dominus: Solvite templum hoc, et in tribus diebus excitabo illud. Dixerunt ergo Iudaei: Quadraginta et sex annis aedificatum est templum hoc, et tu dicis: In tribus diebus excitabo illud? 40 Caro erant, carnalia sapiebant: ille vero loquebatur spiritualiter. Quis autem posset intellegere de quo templo dicebat? Sed non multum quaerimus; per Evangelistam nobis aperuit, dixit de quo templo diceret: Solvite templum hoc, et in tribus diebus excitabo illud. Quadraginta et sex annis aedificatum est templum, et triduo suscitabis illud? Dicebat autem, ait Evangelista, de templo corporis sui. Et manifestum est, occisum Dominum post triduum resurrexisse. Hoc modo omnibus nobis notum est: et si Iudaeis clausum est, quia foris stant; nobis tamen apertum est, quia novimus in quem credimus. Ipsius templi solutionem et reaedificationem, anniversaria solemnitate celebraturi sumus: ad quam vos exhortamur, ut praeparetis vos, si qui estis catechumeni, ut accipiatis gratiam; iam nunc tempus est, iam nunc parturiatur quod tunc nascatur. Ergo illud novimus.

11. Sed forte hoc exigitur a nobis, utrum habeat aliquod sacramentum quadraginta sex annis aedificatum templum. Sunt quidem multa quae hinc dici possint; sed quod breviter dici potest et facile intellegi, hoc interim dicimus. Fratres, diximus iam, nisi fallor, hesterno die, Adam unum hominem fuisse, et ipsum esse totum genus humanum. Nam ita diximus, si meministis. Quasi fractus est, et sparsus colligitur, et quasi conflatur in unum societate atque concordia spiritali. Et gemit unus pauper modo ipse Adam, sed in Christo innovatur: quia sine peccato venit Adam, ut peccatum Adam solveret in carne sua, et ut redintegraret sibi Adam imaginem Dei. De Adam

frighten whom you can, allure gently whom you can, do not, however, rest silent. Is it a friend? Let him be admonished gently. Is it a wife? Let her be bridled with the utmost rigor. Is it a maid-servant? Let her be curbed even with blows. Do whatever you can for the part you bear, and so you fulfill. The zeal of Your house has eaten me up. But if you will be cold, languid, having regard only to yourself, and as if yourself were enough to you, and saying in your heart, What have I to do with looking after other men's sins? Enough for me is the care of my own soul: this let me keep undefiled for God — come, does there not recur to your mind the case of that servant who hid his talent and would not lay it out? Was he accused because he lost it, and not because he kept it without profit? Matthew 25:25-30 So hear ye then, my brethren, that you may not rest idle. I am about to give you counsel: may He who is within give it; for though it be through me, it is He that gives it. You know what to do, each one of you, in his own house, with his friend, his tenant, his client, with greater, with less: as God grants an entrance, as He opens a door for His word, do not cease to win for Christ; because you were won by Christ.

10. The Jews said to Him, What sign do you show unto us, seeing that you do these things? And the Lord answered, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and do you say, In three days I will rear it up? Flesh they were, fleshly things they minded; but He was speaking spiritually. But who could understand of what temple He spoke? But yet we have not far to seek; He has discovered it to us through the evangelist, he has told us of what temple He said it. But He spoke, says the evangelist, of the temple of His body. And it is manifest that, being slain, the Lord did rise again after three days. This is known to us all now: and if from the Jews it is concealed, it is because they stand without; yet to us it is open, because we know in whom we believe. The destroying and rearing again of that temple, we are about to celebrate in its yearly solemnity: for which we exhort you to prepare yourselves, such of you as are catechumens that you may receive grace; even now is the time, even now let that be purposed which may then come to the birth. Now, that thing we know.

11. But perhaps this is demanded of us, whether the fact that the temple was forty and six years in building may not have in it some mystery. There are, indeed, many things that may be said of this matter; but what may briefly be said, and easily understood, that we say meanwhile. Brethren, we have said yesterday, if I mistake not, that Adam was one man, and is yet the whole human race. For thus we said, if you remember. He was broken, as it were, in pieces; and, being scattered, is now being gathered together, and, as it were, conjoined into one by a spiritual fellowship and concord. And the poor that groan, as one man, is that same Adam, but in Christ

ergo caro Christi: de Adam ergo templum quod destruxerunt Iudaei, et resuscitavit Dominus triduo. Resuscitavit enim carnem suam: videte, quia Deus erat aequalis Patri. Fratres mei, dicit Apostolus: Qui eum excitavit a mortuis. De quo dicit? De Patre: Factus, inquit, obediens usque ad mortem, mortem autem crucis: propter quod et Deus illum excitavit a mortuis, et dedit ei nomen quod est super omne nomen 41. Resuscitatus et exaltatus est Dominus. Resuscitavit eum, quis? Pater, cui dixit in Psalmis: Excita me, et reddam illis 42. Ergo Pater eum resuscitavit. Non se ipse? Quid autem facit Pater sine Verbo? quid facit Pater sine Unico suo? Nam audi quia et ipse Deus erat: Solvite templum hoc, et in tribus diebus excitabo illud. Numquid dixit: Solvite templum, quod triduo Pater resuscitet? Sed quomodo cum Pater suscitavit, et Filius suscitavit; sic cum Filius suscitavit, et Pater suscitavit: quia Filius dixit: Ego et Pater unum sumus 43.

12. Quid ergo sibi vult numerus quadragenarius senarius? Interim ipse Adam quia per totum orbem terrarum est, audistis iam hesternum die in quatuor litteris graecis quatuor verborum graecorum. Si enim ista verba quatuor scribas sub invicem, id est, nomina quatuor partium mundi, Orientis, Occidentis, Aquilonis et Meridiani, quod est totus orbis; (unde dicit Dominus a quatuor ventis collecturum se electos suos, cum venerit ad iudicium 44): si enim facias ista quatuor nomina graeca, quod est Oriens; , quod est Occidens; , quod est Septentrio; , quod est Meridies: Anatole, dysis, arctos, mesembria, capita verborum Adam habent. Quomodo ergo ibi invenimus et quadragenarium senarium numerum? Quia caro Christi de Adam erat. Ad litteras numeros computant Graeci. Quod nos facimus a litteram, illi lingua sua ponunt alpha a, et vocatur alpha a unum. Ubi autem in numeris scribunt beta b, quod est b ipsorum, vocatur in numeris duo. Ubi scribunt gamma g, vocatur in numeris ipsorum tria. Ubi scribunt delta d, vocatur in numeris ipsorum quatuor: et sic per omnes litteras numeros habent. M, quod nos dicimus, et illi dicunt my m, quadraginta significat: dicunt enim my. Iam videte istae litterae quem numerum habeant; et ibi invenietis quadraginta sex annis aedificatum templum. Habet enim Adam alpha, quod est unum: habet delta, quod sunt quatuor; habes quinque: habet iterum alpha, quod est unum; habes sex: habet et my, quod est quadraginta: habes quadraginta sex. Haec, fratres mei, etiam ab anterioribus maioribus nostris dicta sunt, et inventus est iste numerus in litteris quadragenarius senarius. Et quia Dominus noster Iesus Christus de Adam corpus accepit, non de Adam peccatum traxit; templum corporeum inde sumpsit, non iniquitatem quae de templo pellenda est: ipsam autem carnem quam traxit de Adam

he is being renewed: because an Adam has come without sin, to destroy the sin of Adam in His own flesh, and that Adam might renew to himself the image of God. Of Adam then is Christ's flesh: of Adam the temple which the Jews destroyed, and the Lord raised up in three days. For He raised His own flesh: see, that He was thus God equal with the Father. My brethren, the apostle says, Who raised Him from the dead. Of whom says he this? Of the Father. He became, says he, obedient unto death, even the death of the cross; wherefore also God raised Him from the dead, and gave Him a name which is above every name. Philippians 2:8 He who was raised and exalted is the Lord. Who raised Him? The Father, to whom He said in the psalms, Raise me up and I will requite them. Hence, the Father raised Him up. Did He not raise Himself? And does the Father anything without the Word? What does the Father without His only One? For, hear that He also was God. Destroy this temple, and in three days I will raise it up. Did He say, Destroy the temple, which in three days the Father will raise up? But as when the Father raises, the Son also raises; so when the Son raises, the Father also raises: because the Son has said, I and the Father are one. John 10:30

12. Now, what does the number Forty-six mean? Meanwhile, how Adam extends over the whole globe, you have already heard explained yesterday, by the four Greek letters of four Greek words. For if you write the four words, one under the other, that is, the names of the four quarters of the world, of east, west, north, and south, which is the whole globe — whence the Lord says that He will gather His elect from the four winds when He shall come to judgment; Mark 13:27 — if, I say, you take these four Greek words — ἀνατολή, which is east; δύσις, which is west; ἄρχτος, which is north; μεσημβρία, which is south; Anatole, Dysis, Arctos, Mesembria — the first letters of the words make Adam. How, then, do we find there, too, the number forty-six? Because Christ's flesh was of Adam. The Greeks compute numbers by letters. What we make the letter A, they in their tongue put Alpha, α, and Alpha, α, is called one. And where in numbers they write Beta, β, which is their b, it is called in numbers two. Where they write Gamma, γ, it is called in their numbers three. Where they write Delta, δ, it is called in their numbers four; and so by means of all the letters they have numbers. The letter we call M, and they call My, μ, signifies forty; for they say My, μ, τεσσαράχοντα. Now look at the number which these letters make, and you will find in it that the temple was built in forty-six years. For the word Adam has Alpha, α, which is one: it has Delta, δ, which is four; there are five for you: it has Alpha, α, again, which is one; there are six for you: it has also My, μ, which is forty; there have you forty-six. These things, my brethren, were said by our elders before us, and that number forty-six was found by them in letters. And because our Lord Jesus Christ took of Adam a body, not of Adam derived sin; took of him a

(Maria enim de Adam, et Domini caro de Maria), Iudaei crucifixerunt; et ille resuscitaturus erat ipsam carnem in triduo, quam illi in cruce erant occisuri: illi solverunt templum quadraginta sex annis aedificatum, et ille in triduo resuscitavit illud.

13. Benedicimus Dominus Deo nostro, qui ad laetitiam spiritalem congregavit nos. Simus in humilitate cordis semper, et gaudium nostrum penes ipsum sit. Non de prosperitate aliqua huius saeculi inflemur, sed noverimus felicitatem nostram non esse nisi cum ista transierint. Modo gaudium nostrum, fratres mei, in spe sit: nemo gaudeat quasi in re praesenti, ne haereat in via. Totum gaudium de spe futura sit, totum desiderium vitae aeternae sit. Omnia suspiria Christo anhelent: ille unus pulcherrimus, qui et foedos dilexit ut pulchros faceret, desideretur; ad illum unum curratur, illi ingemiscatur; et dicant semper: Magnificetur Dominus, qui volunt pacem servi eius

corporeal temple, not iniquity which must be driven from the temple: and that the Jews crucified that very flesh which He derived from Adam (for Mary was of Adam, and the Lord's flesh was of Mary); and that, further, He was in three days to raise that same flesh which they were about to slay on the cross: they destroyed the temple which was forty-six years in building, and that temple He raised up in three days.

13. We bless the Lord our God, who gathered us together to spiritual joy. Let us be ever in humility of heart, and let our joy be with Him. Let us not be elated with any prosperity of this world, but know that our happiness is not until these things shall have passed way. Now, my brethren, let our joy be in hope: let none rejoice as in a present thing, lest he stick fast in the way. Let joy be wholly of hope to come, desire be wholly of eternal life. Let all sighings breathe after Christ. Let that fairest one alone, who loved the foul to make them fair, be all our desire; after Him alone let us run, for Him alone pant and sigh; and let them say always, The Lord be magnified, that wish the peace of His servant.

**Augustine**  
**Tractates (Lectures) on the Gospel of John**  
(<http://www.newadvent.org/fathers/1701001.htm>)

**Chapter Two**

**TRACTATUS 11**

Nisi quis natus fuerit denuo (Io 2, 23-25, et 3, 1-5).

Sunt duae nativitates: una est de carne, alia de Spiritu. Sed ipsae duae singulae sunt; nec illa potest repeti, nec illa. Recte intellige nativitatem spiritus quomodo intellexit Nicodemus nativitatem carnis. Qui nascitur de Ecclesia catholica, tamquam de Sara nascitur; qui nascitur de haeresi, tamquam de ancilla nascitur, sed ex semine Abraham.

1. Opportune nobis Dominus procuravit hodierno die lectionis huius ordinem: nam quia ex ordine Evangelium secundum Ioannem considerare atque tractare suscepimus, credo quod adverterit Caritas vestra. Opportune ergo occurrit ut hodie audiretis ex Evangelio, quia Nisi quis renatus fuerit ex aqua et Spiritu, non videbit regnum Dei 1. Tempus est enim ut vos exhortemur, qui adhuc estis catechumeni: qui sic credidistis in Christum, ut adhuc vestra peccata portetis. Nullus autem regnum coelorum videbit oneratus peccatis; quia nisi cui dimissa fuerint, non regnabit cum Christo: dimitti autem non possunt, nisi ei qui renatus fuerit ex aqua et Spiritu sancto. Sed omnia verba quemadmodum se habeant advertamus, ut hic inveniant qui pigri sunt, quanta sollicitudine sibi festinandum sit ad onus deponendum. Quia si ferrent aliquam sarcinam gravem, aut lapidis, aut ligni, aut alicuius etiam lucri, si frumentum portarent, si vinum, si pecuniam, currerent ut deponerent onera: portant sarcinam peccatorum, et pigri sunt currere. Currendum est ut deponatur haec sarcina; premit, et mergit.

Non se credebat eis Iesus.

2. Ecce audistis quia cum esset Dominus Iesus Christus Ierosolymis in Pascha in die festo, multi crediderunt in nomine eius, videntes signa eius quae faciebat. Multi crediderunt in nomine eius: et quid sequitur? Ipse autem Iesus non credebat semetipsum eis 2. Quid sibi ergo hoc vult: Illi credebant in nomine eius; et: Ipse Iesus non credebat semetipsum eis? An forte non crediderant ei, et fingeant se credidisse, et propterea Iesus non se credebat eis; Sed non diceret Evangelista: Multi crediderunt

1. Opportunely has the Lord procured for us that this passage should occur in its order to day: for I suppose you have observed, beloved, that we have undertaken to consider and explain the Gospel according to John in due course. Opportunely then it occurs, that today you should hear from the Gospel, that, Unless a man be born again of water and of the Spirit, he shall not see the kingdom of God. For it is time that we exhort you, who are still catechumens, who have believed in Christ in such wise, that you are still bearing your sins. And none shall see the kingdom of heaven while burdened with sins; for none shall reign with Christ, but he to whom they have been forgiven: but forgiven they cannot be, but to him who is born again of water and of the Holy Spirit. But let us observe all the words what they imply, that here the sluggish may find with what earnestness they must haste to put off their burden. For were they bearing some heavy load, either of stone, or of wood, or even of some gain; if they were carrying grain, or wine, or money, they would run to put off their loads: they are carrying a burden of sins, and yet are sluggish to run. You must run to put off this burden; it weighs you down, it drowns you.

2. Behold, you have heard that when our Lord Jesus Christ was in Jerusalem at the Passover, on the feast day, many believed in His name, seeing the signs which He did. Many believed in His name; and what follows? But Jesus did not trust Himself to them. Now what does this mean, They believed, or trusted, in His name; and yet Jesus did not trust Himself to them;? Was it, perhaps, that they had not believed on Him, but were feigning to have believed, and that therefore Jesus did not trust

in nomine eius, nisi verum illis testimonium perhiberet. Magna ergo res, et mira res: credunt homines in Christum, et Christus non se credit hominibus. Praesertim quia Filius Dei est, utique volens passus est; et si nollet, nunquam pateretur; qui si nollet, nec nasceretur: si autem hoc solum vellet, ut nasceretur tantum, et non moreretur, et quidquid vellet, faceret; quia omnipotentis Patris Filius omnipotens est. Ex ipsis rebus probemus. Quia cum voluissent eum tenere, discessit ab eis; loquitur Evangelium: Et cum voluissent eum de vertice montis praecipitare, discessit ab eis illaesus 3. Et quando venerunt ad eum comprehendendum, iam venditum a Iuda traditore, cum ille putaret in potestate se habere, tradere magistrum et Dominum suum; et ibi ostendit Dominus voluntate se pati, non necessitate. Nam cum eum comprehendere Iudaei voluissent, dixit illis: Quem quaeritis? At illi dixerunt: Iesum Nazarenum. Et ille: Ego sum. Hac voce audita, redierunt retro, et ceciderunt 4. In eo quod eos respondens deiecit, ostendit potestatem; ut in eo quod ab eis comprehensus est, ostenderet voluntatem. Ergo quod passus est, misericordiae fuit. Traditus est enim propter delicta nostra, et resurrexit propter iustificationem nostram 5. Audi verba ipsius: Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam: nemo tollit eam a me, sed ego pono illam a meipso, ut iterum sumam eam 6. Cum ergo haberet tantam potestatem, cum eam dictis praedicaret, factis ostenderet; quid sibi vult quod non se credebat eis Iesus, quasi aliquid nolenti nocituris, aut aliquid nolenti facturis, praesertim quia iam crediderant in nomine eius? Et de ipsis dicit Evangelista: Crediderunt in nomine eius, de quibus dicit: Ipse autem Iesus non credebat semetipsum eis. Quare? Quod ipse nosset omnes, et quia opus ei non erat ut quis testimonium perhiberet de homine; ipse enim sciebat quid esset in homine 7. Plus noverat artifex quid esset in opere suo, quam ipsum opus quid esset in semetipso. Creator hominis noverat quid esset in homine, quod ipse creatus homo non noverat. Nonne hoc probamus de Petro, quia non noverat quid in ipso esset, quando dixit: Tecum usque ad mortem? Audi quia Dominus noverat quid esset in homine: Tu mecum usque ad mortem? Amen, amen dico tibi, priusquam gallus cantet, ter me negabis 8. Homo ergo nesciebat quid esset in se; sed Creator hominis noverat quid esset in homine. Crediderunt tamen in nomine eius multi, et ipse Iesus non se credebat eis. Quid dicimus, fratres? Forte consequentia indicabunt nobis quid sibi vult mysterium verborum istorum. Quia crediderant in eum homines, manifestum est, verum est: nemo dubitat, Evangelium loquitur, verax Evangelista testatur. Item quia ipse Iesus non credebat semetipsum illis, et hoc manifestum est, et nullus christianus dubitat; quia et hoc Evangelium loquitur, et idem verax Evangelista testatur. Quare ergo crediderunt illi in nomine eius, et Iesus non credebat semetipsum illis? Sequentia videamus.

Himself to them? But the evangelist would not have said, Many believed in His name, if he were not giving a true testimony to them. A great thing, then, it is, and a wonderful thing: men believe in Christ, and Christ trusts not Himself to men. Especially is it wonderful, since, being the Son of God, He of course suffered willingly. If He were not willing, He would never have suffered, since, had He not willed it, He had not been born; and if He had willed this only, merely to be born and not to die, He might have done even whatever He willed, because He is the almighty Son of the almighty Father. Let us prove it by facts. For when they wished to hold Him, He departed from them. The Gospel says, And when they would have cast Him headlong from the top of the mountain, He departed from them unhurt. Luke 4:30 And when they came to lay hold of Him, after He was sold by Judas the traitor, who imagined that he had it in his power to deliver up his Master and Lord, there also the Lord showed that He suffered of His own will, not of necessity. For when the Jews desired to lay hold of Him, He said to them, Whom do you seek? But they said, Jesus of Nazareth. And said He, I am He. On hearing this saying, they went backward, and fell to the ground. John 18:4-6 In this, that in answering them He threw them to the ground, He showed His power; that in His being taken by them He might show His will. It was of compassion, then, that He suffered. For He was delivered up for our sins, and rose again for our justification. Romans 4:25 Hear His own words: I have power to lay down my life, and I have power to take it again: no man takes it from me, but I lay it down of myself, that I may take it again. John 10:18 Since, therefore, He had such power, since He declared it by words, showed it by deeds, what then does it mean that Jesus did not trust Himself to them, as if they would do Him some harm against His will, or would do something to Him against His will, especially seeing that they had already believed in His name? Moreover, of the same persons the evangelist says, They believed in His name, of whom he says, But Jesus did not trust Himself to them. Why? Because He knew all men, and needed not that any should bear witness of man: for Himself knew what was in man. The artificer knew what was in His own work better than the work knew what was in itself. The Creator of man knew what was in man, which the created man himself knew not. Do we not prove this of Peter, that he knew not what was in himself, when he said, With You, even to death? Hear that the Lord knew what was in man: Thou with me even to death? Verily, verily, I say unto you, Before the cock crow, you shall deny me thrice. The man, then, knew not what was in himself; but the Creator of the man knew what was in the man. Nevertheless, many believed in His name, and yet Jesus did not trust Himself to them. What can we say, brethren? Perhaps the circumstances that follow will indicate to us what the mystery of these words is. That men had believed in Him is manifest, is true; none doubts it, the Gospel says it, the truth-speaking evangelist testifies to it. Again, that Jesus trusted not Himself to them

Tales sunt omnes catechumeni.

3. Erat autem homo ex Pharisaeis, Nicodemus nomine, princeps Iudaeorum: hic venit ad eum nocte, et dixit ei, Rabbi. Iam hoc nostis, quia Rabbi magister dicitur. Scimus quia a Deo venisti magister: nemo enim potest haec signa facere quae tu facis, nisi fuerit Deus cum eo 9. Ergo iste Nicodemus ex his erat qui crediderant in nomine eius, videntes signa et prodigia quae faciebat. Superius enim hoc dixit: Cum autem esset Ierosolymis in Pascha in die festo, multi crediderunt in nomine eius. Quare crediderunt? sequitur et dicit, videntes signa eius quae faciebat. Et de Nicodemo quid dicit? Erat princeps Iudaeorum, nomine Nicodemus: hic venit ad eum nocte, et ait illi: Rabbi, scimus quia a Deo venisti magister. Et iste ergo crediderat in nomine eius. Et ipse unde crediderat? Sequitur: Nemo enim potest haec signa facere quae tu facis, nisi fuerit Deus cum eo. Si ergo Nicodemus de illis multis erat qui crediderant in nomine eius, iam in isto Nicodemo attendamus quare Iesus non se credebat eis. Respondit Iesus, et dixit ei: Amen, amen dico tibi, nisi quis natus fuerit denuo, non potest videre regnum Dei 10. Ipsi ergo se credit Iesus, qui nati fuerint denuo. Ecce illi crediderant in eum, et Iesus non se credebat eis. Tales sunt omnes catechumeni: ipsi iam credunt in nomine Christi, sed Iesus non se credit eis. Intendat et intellegat Caritas vestra. Si dixerimus catechumeno: Credis in Christum? respondet: Credo, et signat se: iam crucem Christi portat in fronte, et non erubescit de cruce Domini sui. Ecce credidit in nomine eius. Interrogemus eum: Manducas carnem Filii hominis, et bibis sanguinem Filii hominis? nescit quid dicimus, quia Iesus non se credidit ei.

4. Cum ergo ex eo numero Nicodemus esset, venit ad Dominum: sed nocte venit; et hoc forte ad rem pertinet. Ad Dominum venit, et nocte venit: ad lucem venit, et in tenebris venit. Renati autem ex aqua et Spiritu, quid audiunt ab Apostolo? Fuistis aliquando tenebrae; nunc autem lux in Domino: sicut filii lucis ambulate 11: et iterum: Nos autem qui diei sumus, sobrii simus 12. Qui ergo renati sunt, noctis fuerunt, et diei sunt: tenebrae fuerunt, et lumen sunt. Iam credit se illis Iesus, et non nocte veniunt ad Iesum sicut Nicodemus, non in tenebris quaerunt diem. Tales enim iam etiam profitentur: accessit ad illos Iesus, fecit in illis salutem: quia ipse dixit: Nisi quis manducaverit carnem meam et biberit sanguinem meum, non habebit in se vitam 13. Et quod signum crucis habent in fronte catechumeni, iam de domo magna sunt; sed

is also manifest, and no Christian doubts it; for the Gospel says this also, and the same truth-speaking evangelist testifies to it. Why, then, is it that they believed in His name, and yet Jesus did not trust Himself to them? Let us see what follows.

3. And there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews: the same came to Him by night, and said to Him, Rabbi (you already know that Master is called Rabbi), we know that You are a teacher come from God; for no man can do these signs which You do, except God be with him. This Nicodemus, then, was of those who had believed in His name, as they saw the signs and prodigies which He did. For this is what he said above: Now, when He was in Jerusalem at the passover on the feast-day, many believed in His name. Why did they believe? He goes on to say, Seeing His signs which He did. And what says he of Nicodemus? There was a ruler of the Jews, Nicodemus by name the same came to Him by night, and says to Him, Rabbi, we know that You are a teacher come from God. Therefore this man also had believed in His name. And why had he believed? He goes on, For no man can do these signs which You do, unless God be with him. If, therefore, Nicodemus was of those who had believed in His name, let us now consider, in the case of this Nicodemus, why Jesus did not trust Himself to them. Jesus answered and said to him, Verily, verily, I say unto you, Unless a man be born again, he cannot see the kingdom of God. Therefore to them who have been born again does Jesus trust Himself. Behold, those men had believed on Him, and yet Jesus trusted not Himself to them. Such are all catechumens: already they believe in the name of Christ, but Jesus does not trust Himself to them. Give good heed, my beloved, and understand. If we say to a catechumen, Do you believe in Christ, he answers, I believe, and signs himself; already he bears the cross of Christ on his forehead, and is not ashamed of the cross of his Lord. Behold, he has believed in His name. Let us ask him, Do you eat the flesh of the Son of man, and drink the blood of the Son of man? He knows not what we say, because Jesus has not trusted Himself to him.

4. Therefore, since Nicodemus was of that number, he came to the Lord, but came by night; and this perhaps pertains to the matter. Came to the Lord, and came by night; came to the Light, and came in the darkness. But what do they that are born again of water and of the Spirit hear from the apostle? You were once darkness, but now light in the Lord; walk as children of light; Ephesians 5:8 and again, But we who are of the day, let us be sober. 1 Thessalonians 5:8 Therefore they who are born again were of the night, and are of the day; were darkness, and are light. Now Jesus trusts Himself to them, and they come to Jesus, not by night, like Nicodemus; not in darkness do they seek the day. For such now also profess: Jesus has come near to them, has made salvation in them; for He said, Except a man eat my flesh, and drink

fiant ex servis filii. Non enim nihil sunt qui iam ad domum magnam pertinent. Quando autem manna manducavit populus Israel? Cum transisset mare rubrum. Mare autem rubrum quid significet, audi Apostolum: Nolo autem vos ignorare, fratres, quia omnes patres nostri suo nube fuerunt, et omnes per mare transierunt. Utquid per mare transierunt, quasi quaereres ab illo; secutus ait: Et omnes per Moysen baptizati sunt in nube et in mari 14. Si ergo figura maris tantum valuit, species Baptismi quantum valebit? Si quod gestum est in figura, traectum populum ad manna perduxit; quid exhibebit Christus in veritate baptismi sui, traecto per eum populo suo? Per baptismum suum traicit credentes, occisis omnibus peccatis, tamquam hostibus consequentibus, sicut in illo mari omnes Aegyptii perierunt. Quo traicit, fratres mei? quo traicit per Baptismum Iesus, cuius figuram tunc gerebat Moyses, qui per mare traiciebat? Quo traicit? Ad manna. Quod est manna? Ego sum, inquit, panis vivus, qui de coelo descendi 15. Manna accipiunt fideles, iam traiecti per mare rubrum. Quare mare rubrum? iam mare, quare et rubrum? Significabat mare illud rubrum baptismum Christi. Unde rubet baptismus Christi, nisi Christi sanguine consecratus? Quo ergo perducit credentes et baptizatos? Ad manna. Ecce dico manna: notum est quid acceperint Iudaei, populus iste Israel, notum est quid illis pluisset Deus de coelo; et nesciunt catechumeni quid accipiant Christiani. Erubescant ergo, quia nesciunt; transeant per mare rubrum, manducant manna: ut quomodo crediderunt in nomine Iesu, sic se ipsis credat Iesus.

5. Ideo intendite, fratres mei, quid respondeat iste qui nocte venit ad Iesum. Quamvis ad Iesum venerit, tamen quia nocte venit, adhuc de tenebris carnis suae loquitur. Non intellegit quod audit a Domino, non intellegit quod audit a luce, quae illuminat omnem hominem venientem in hunc mundum 16. Iam ei Dominus dixit: Nisi quis natus fuerit denuo, non videbit regnum Dei. Dicit ad eum Nicodemus: Quomodo potest homo nasci cum sit senex? 17 Spiritus ei loquitur, et ille carnem sapit. Carnem suam sapit, quia carnem Christi nondum sapit. Cum enim dixisset Dominus Iesus: Nisi quis manducaverit carnem meam, et biberit sanguinem meum, non habebit in se vitam; scandalizati sunt quidam qui eum sequebantur, et dixerunt apud semetipsos: Durus est hic sermo; quis potest eum audire? 18 Putabant enim hoc dicere Iesum, quod eum possent concisum sicut agnum coquere, et manducare: abhorrentes a verbis eius, recesserunt, et amplius eum non sunt secuti. Sic Evangelista loquitur: Et Dominus

my blood, he shall not have life in him. John 6:54 And as the catechumens have the sign of the cross on their forehead, they are already of the great house; but from servants let them become sons. For they are something who already belong to the great house. But when did the people Israel eat the manna? After they had passed the Red Sea. And as to what the Red Sea signifies, hear the apostle: Moreover, brethren, I would not have you ignorant, that all our fathers were under the cloud, and all passed through the sea. To what purpose passed they through the sea? As if you were asking of him, he goes on to say, And all were baptized by Moses in the cloud and in the sea. 1 Corinthians 10:1 Now, if the figure of the sea had such efficacy, how great will be the efficacy of the true form of baptism! If what was done in a figure brought the people, after they had crossed over, to the manna, what will Christ impart, in the verity of His baptism, to His own people, brought over through Himself? By His baptism He brings over them that believe; all their sins, the enemies as it were that pursue them, being slain, as all the Egyptians perished in that sea. Whither does He bring over, my brethren? Whither does Jesus bring over by baptism, of which Moses then showed the figure, when he brought them through the sea? Whither? To the manna. What is the manna? I am, says He, the living bread, which came down from heaven. John 6:51 The faithful receive the manna, having now been brought through the Red Sea? Why Red Sea? Besides sea, why also red? That Red Sea signified the baptism of Christ. How is the baptism of Christ red, but as consecrated by Christ's blood? Whither, then, does He lead those that believe and are baptized? To the manna. Behold, manna, I say: what the Jews, that people Israel, received, is well known, well known what God had rained on them from heaven; and yet catechumens know not what Christians receive. Let them blush, then, for their ignorance; let them pass through the Red Sea, let them eat the manna, that as they have believed in the name of Jesus, so likewise Jesus may trust Himself to them.

5. Therefore mark, my brethren, what answer this man who came to Jesus by night makes. Although he came to Jesus, yet because he came by night, he still speaks from the darkness of his own flesh. He understands not what he hears from the Lord, understands not what he hears from the Light, which lights every man that comes into this world. John 1:9 Already has the Lord said to him, Unless a man be born again, he shall not see the kingdom of God. Nicodemus says unto Him, How can a man be born again when he is old? The Spirit speaks to him, and he thinks of the flesh. He thinks of his own flesh, because as yet he thinks not of Christ's flesh. For when the Lord Jesus had said, Except a man eat my flesh, and drink my blood, he shall not have life in him, some who followed Him were offended, and said among themselves, This is a hard saying; who can hear it? For they fancied that, in saying this, Jesus meant that they would be able to cook Him, after being cut up like a lamb,

ipse remansit cum duodecim: et illi ad eum: Domine, ecce illi dimiserunt te; et ille: Numquid et vos vultis abire? 19 Ostendere volens quia ipse illis erat necessarius, non illi erant Christo necessarii. Ne quis terreat Christum, quando dicitur ut sit christianus; quasi beatior erit Christus, si tu fueris christianus. Bonum est tibi, ut sis christianus: nam si non fueris, malum Christo non erit. Audi vocem Psalmi: Dixi Domino, Deus meus es tu, quoniam bonorum meorum non eges 20. Ideo Deus meus es tu, quoniam bonorum meorum non eges. Si fueris sine Deo, minor eris; si fueris cum Deo, maior Deus non erit. Non ex te ille maior, sed tu sine illo minor. Cresce ergo in illo, noli te subtrahere, ut quasi ille deficiat. Reficieris, si accesseris; deficies, si recesseris. Integer manet te accedente, integer manet et te cadente. Cum ergo dixisset discipulis: Numquid et vos vultis abire? respondit Petrus, petra illa, voce omnium: Domine, ad quem ibimus? Verba vitae aeternae habes 21. Bene sapuit in ore ipsius caro Domini. Dominus autem exposuit eis, et dixit: Spiritus est qui vivificat: cum dixisset: Nisi quis manducaverit carnem meam, et biberit sanguinem meum, non habebit in se vitam; ne carnaliter intellegent: Spiritus est, inquit, qui vivificat, caro autem nihil prodest: verba quae locutus sum vobis, spiritus est et vita 22.

Sunt duae nativitates.

6. Hunc spiritum et hanc vitam non sapiebat iste Nicodemus, qui nocte venerat ad Iesum. Ait ei Iesus: Nisi quis natus fuerit denuo, non videbit regnum Dei. Et ille carnem suam sapiens, in cuius ore nondum sapiebat caro Christi: Quomodo, inquit, potest homo, cum sit senex, iterum nasci? Numquid potest in ventrem matris suae iterum introire, et nasci? 23 Non noverat iste nisi unam nativitatem ex Adam et Eva; ex Deo et Ecclesia nondum noverat: non noverat nisi eos parentes qui generant ad mortem; nondum noverat eos parentes qui generant ad vitam: non noverat nisi eos parentes qui generant successuros; nondum noverat eos qui semper viventes generant permansuros. Cum ergo sint duae nativitates, ille unam intellegebat. Una est de terra, alia de coelo; una est de carne, alia de Spiritu; una est de mortalitate, alia de aeternitate; una est de masculo et femina, alia de Deo et Ecclesia. Sed ipsae duae singulae sunt; nec illa potest repeti, nec illa. Recte intellexit Nicodemus nativitatem carnis: sic et tu intellege nativitatem spiritus, quomodo intellexit Nicodemus nativitatem carnis. Quid Nicodemus intellexit? Numquid potest homo denuo in ventrem matris suae intrare, et nasci? Sic, quicumque tibi dixerit ut spiritualiter iterum nasceris, responde quod dixit Nicodemus: Numquid potest homo iterum in ventrem matris suae intrare, et nasci? Iam natus sum de Adam, non me potest iterum generare

and eat Him: horrified at His words, they went back, and no more followed Him. Thus speaks the evangelist: And the Lord Himself remained with the twelve; and they said to Him, Lo, those have left You. And He said, Will ye also go away?—wishing to show them that He was necessary to them, not they necessary to Christ. Let no man fancy that he frightens Christ, when he tells Him that he is a Christian; as if Christ will be more blessed if you be a Christian. It is a good thing for you to be a Christian; but if you be not, it will not be ill for Christ. Hear the voice of the psalm, I said to the Lord, You are my God, since You have no need of my goods. For that reason, You are my God, since of my goods You have no need. If you be without God, you will be less; if you be with God, God will not be greater. Not from you will He be greater, but you without Him will be less. Grow, therefore, in Him; do not withdraw yourself, that He may, as it were, diminish. You will be renewed if you come to Him, will suffer loss if you depart from Him. He remains entire when you come to Him, remains entire even when you fall away. When, therefore, He had said to His disciples, Will ye also go away? Peter, that Rock, answered with the voice of all, Lord, to whom shall we go? You have the words of eternal life. Pleasantly savored the Lord's flesh in his mouth. The Lord, however, expounded to them, and said, It is the Spirit that quickens. After He had said, Except a man eat my flesh, and drink my blood, he shall not have life in him, lest they should understand it carnally, He said, It is the Spirit that quickens, but the flesh profits nothing: the words which I have spoken unto you are spirit and life. John 6:54-59

6. This Nicodemus, who had come to Jesus by night, did not savor of this spirit and this life. Says Jesus to him, Unless a man be born again, he shall not see the kingdom of God. And he, savoring of his own flesh, while as yet he savored not of the flesh of Christ in his mouth, says, How can a man be born a second time, when he is old? Can he enter a second time into his mother's womb, and be born? This man knew but one birth, that from Adam and Eve; that which is from God and the Church he knew not yet: he knew only those parents that bring forth to death, knew not yet the parents that bring forth to life; he knew but the parents that bring forth successors, knew not yet the ever-living parents that bring forth those that shall abide.

Whilst there are two births, then, he understood only one. One is of the earth, the other of heaven; one of the flesh, the other of the Spirit; one of mortality, the other of eternity; one of male and female, the other of God and the Church. But these two are each single; there can be no repeating the one or the other. Rightly did Nicodemus understand the birth of the flesh; so understand also the birth of the Spirit, as Nicodemus understood the birth of the flesh. What did Nicodemus understand? Can a man enter a second time into his mother's womb, and be born? Thus, whosoever

Adam: iam natus sum de Christo, non me potest iterum generare Christus. Quomodo uterus non potest repeti, sic nec Baptismus.

7. Qui nascitur de Ecclesia catholica, tamquam de Sara nascitur, de libera nascitur: qui nascitur de haeresi, tamquam de ancilla nascitur, sed ex semine Abraham. Advertat Caritas vestra quam magnum sacramentum. Testatur Deus, et dicit: Ego sum Deus Abraham, et Deus Isaac, et Deus Iacob 24. Non erant alii patriarchae? non erat ante istos sanctus Noe, qui solus in toto genere humano cum tota domo sua meruit de diluvio liberari 25, in quo et in filiis eius figurata est Ecclesia? Ligno portante evadunt diluvium. Deinde postea magni quos novimus, quos sancta Scriptura commendat, Moyses fidelis in tota domo eius 26. Et illi tres nominantur, quasi eum soli promeruerint: Ego sum Deus Abraham, et Deus Isaac, et Deus Iacob: hoc mihi nomen est in aeternum 27. Sacramentum grande! Potens est Dominus et ora nostra aperire, et corda vestra, ut dicere possimus sicut revelare dignatus est, et capere possitis sicut expedit vobis.

Tres patres et populus unus: ibi figura, hic veritas.

8. Tres ergo isti patriarchae, Abraham, Isaac, et Iacob. Iam nostis filii Iacob quia duodecim fuerunt, et inde populus Israel: quia ipse Iacob Israel, et populus Israel tribus duodecim, pertinentes ad duodecim filios Israel. Abraham, Isaac, et Iacob, tres patres, et populus unus Tres patres tamquam in principio populi; tres patres in quibus figurabatur populus: et populus ipse prior, praesens populus. In populo enim Iudaeorum figuratus est populus Christianorum. Ibi figura, hic veritas, ibi umbra, hic corpus, dicente Apostolo: Haec autem in figura contingebant illis. Vox est Apostoli: Scripta sunt, inquit, propter nos, in quos finis saeculorum obvenit 28. Recurrat nunc animus vester ad Abraham, Isaac, et Iacob. In istis tribus invenimus parere liberas, parere et ancillas: invenimus ibi partus liberarum, invenimus ibi et partus ancillarum. Ancilla nihil boni significat: Eice ancillam, inquit, et filium eius; non enim haeres erit filius ancillae cum filio liberae 29. Apostolus hoc commemorat; et in illis duobus filiis Abrahae, dicit Apostolus fuisse figuram duorum Testamentorum, Veteris et Novi. Ad Vetus Testamentum pertinent dilectores temporalium, dilectores saeculi: ad Novum Testamentum dilectores vitae aeternae. Ideo illa Ierusalem in terra, umbra erat coelestis Ierusalem matris omnium nostrum, quae est in coelo: et haec Apostoli verba sunt 30. Et de ista civitate unde peregrinamur, multa nostis, multa iam audistis.

shall tell you to be spiritually born a second time, answer in the words of Nicodemus, Can a man enter a second time into his mother's womb, and be born? I am already born of Adam, Adam cannot beget me a second time. I am already born of Christ, Christ cannot beget me again. As there is no repeating from the womb, so neither from baptism.

7. He that is born of the Catholic Church, is born, as it were, of Sarah, of the free woman; he that is born of heresy is, as it were, born of the bond woman, but of Abraham's seed. Consider, beloved, how great a mystery. God testifies, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. Were there not other patriarchs? Before these, was there not holy Noah, who alone of the whole human race, with all his house, was worthy to be delivered from the flood, — he in whom, and in his sons, the Church was prefigured? Borne by wood, they escaped the flood. Then afterwards great men whom we know, whom Holy Scriptures commends, Moses faithful in all his house. Numbers 12:7 And yet those three are named, just as if they alone deserved well of him: I am the God of Abraham, and the God of Isaac, and the God of Jacob: this is my name forever. Exodus 3:6, 15 Sublime mystery! It is the Lord that is able to open both our mouth and your hearts, that we may speak as He has deigned to reveal, and that you may receive even as it is expedient for you.

8. The patriarchs, then, are these three, Abraham, Isaac, and Jacob. You know that the sons of Jacob were twelve, and thence the people Israel; for Jacob himself is Israel, and the people Israel in twelve tribes pertaining to the twelve sons of Israel. Abraham, Isaac, and Jacob three fathers, and one people. The fathers three, as it were in the beginning of the people; three fathers in whom the people was figured: and the former people itself the present people. For in the Jewish people was figured the Christian people. There a figure, here the truth; there a shadow, here the body: as the apostle says, Now these things happened to them in a figure. It is the apostle's voice: They were written, says he, for our sakes, upon whom the end of the ages has come. 1 Corinthians 10:11 Let your mind now recur to Abraham, Isaac, and Jacob. In the case of these three, we find that free women bear children, and that bond women bear children: we find there offspring of free women, we find there also offspring of bond women. The bond woman signifies nothing good: Cast out the bond woman, says he, and her son; for the son of the bond woman shall not be heir with the son of the free. The apostle recounts this; and he says that in those two sons of Abraham was a figure of the two Testaments, the Old and the New. To the Old Testament belong the lovers of temporal things, the lovers of the world: to the New Testament belong the lovers of eternal life. Hence, that Jerusalem on earth was the shadow of

Invenimus autem rem miram in istis partibus, id est in istis fetibus, in istis generationibus liberarum et ancillarum, quatuor scilicet genera hominum: in quibus quatuor generibus, completur figura futuri populi christiani, ut non sit mirum quod in illis tribus dictum est: Ego sum Deus Abraham, et Deus Isaac, et Deus Iacob. In omnibus enim Christianis, fratres intendite, aut per malos nascuntur boni, aut per bonos nascuntur mali, aut per bonos boni, aut per malos mali: amplius istis quatuor generibus non potestis invenire. Quae iterum repetam, advertite, retinete; excutite corda vestra, nolite pigri esse: capite, ne capiamini, quomodo quatuor genera sunt omnium Christianorum. Aut per bonos nascuntur boni, aut per malos nascuntur mali, aut per bonos mali, aut per malos boni. Puto quia planum est. Per bonos boni: si et qui baptizant, boni sunt: et qui baptizantur, recte credunt, et in membris Christi recte numerantur. Per malos mali: si et qui baptizant, mali sunt; et qui baptizantur, duplici corde ac edunt ad Deum, et non tenent eos mores quos audiunt in Ecclesia, ut non ibi sint palea, sed frumentum. Quam enim multi sint, novit Caritas vestra. Per malos boni: aliquando baptizat adulter, et qui baptizatur iustificatur. Per bonos mali: aliquando qui baptizant, sancti sunt; qui baptizantur, tenere viam Dei nolunt.

9. Puto, fratres, notum esse in Ecclesia, et quotidianis exemplis manifestari ea quae dicimus: sed in prioribus nostris patribus ea consideremus, quia habuerunt et illi ista quatuor genera. Per bonos boni: Ananias Paulum baptizavit 31. Quid per malos mali? Dicit Apostolus quosdam praedicatores Evangelii, quos dicit non caste annuntiare solere Evangelium, quos tolerat in societate christiana, et dicit: Quid enim? dum omnimodo, sive occasione, sive veritate Christus annuntietur, et in hoc gaudeo 32. Numquid malevolus erat, et de alieno malo gaudebat? Sed quia et per malos verum praedicabatur, et per malorum ora Christus praedicabatur; si quos isti sui similes baptizabant, mali malos baptizabant: si quos isti baptizabant tales, quales admonet Dominus cum dicit: Quae dicunt facite; quae autem faciunt, facere nolite 33, mali bonos baptizabant. Boni malos baptizabant, quomodo a Philippo sancto Simon magus baptizatus est 34. Nota sunt ergo ista quatuor genera, fratres mei. Ecce iterum ea repeto, tenete illa, numerate illa, advertite illa; cavete quae mala sunt, tenete quae bona sunt. Per bonos boni nascuntur, cum per sanctos sancti baptizantur: per malos mali, cum et qui baptizant et qui baptizantur, inique et impie vivunt: per malos boni, cum mali sunt qui baptizant; et boni qui baptizantur: per bonos mali, cum boni sunt qui baptizant, et mali qui baptizantur.

the heavenly Jerusalem, the mother of us all, which is in heaven; and these are the apostle's words. And of that city from which we are absent on our sojourn, you know much, you have now heard much. But we find a wonderful thing in these births, in these fruits of the womb, in these generations of free and bond women: namely, four sorts of men; in which four sorts is completed the figure of the future Christian people, so that what was said in the case of those three patriarchs is not surprising, I am the God of Abraham, and the God of Isaac, and the God of Jacob. For in the case of all Christians, observe, brethren, either good men are born of evil men, or evil men of good; or good men of good, or evil men of evil: more than these four sorts you cannot find. These things I will again repeat: Give heed, keep them, excite your hearts, be not dull; take in, lest ye be taken, how of all Christians there are four sorts. Either of the good are born good, or of the evil, are born evil; or of the good are born evil, or of the evil good. I think it is plain. Of the good, good; if they who baptize are good, and also they who are baptized rightly believe, and are rightly numbered among the members of Christ. Of the evil, evil; if they who baptize are evil, and they who are baptized approach God with a double heart, and do not observe the morals which they hear urged in the Church, so as not to be chaff, but grain, there. How many such there are, you know, beloved. Of the evil, good; sometimes an adulterer baptizes, and he that is baptized is justified. Of the good, evil; sometimes they who baptize are holy, they who are baptized do not desire to keep the way of God.

9. I suppose, brethren, that this is known in the Church, and that what we are saying is manifest by daily examples; but let us consider these things in the case of our fathers before us, how they also had these four kinds. Of the good, good; Ananias baptized Paul. How of the evil, evil? The apostle declares that there were certain preachers of the gospel, who, he says, did not use to preach the gospel with a pure motive, whom, however, he tolerates in the Christian society, saying, What then, notwithstanding every way, whether by occasion or in truth, Christ is preached, and in this I rejoice. Philippians 1:18 Was he therefore malevolent, and did he rejoice in another's evil? No, but rejoiced because through evil men the truth was preached, and by the mouths of evil men Christ was preached. If these men baptized any persons like themselves, evil men baptized evil men: if they baptized such as the Lord admonishes, when He says, Whatsoever they bid you, do; but do not ye after their works, Matthew 23:3 they were evil men that were baptizing good. Good men baptized evil men, as Simon the sorcerer was baptized by Philip, a holy man. Acts 8:13 Therefore these four sorts, my brethren, are known. See, I repeat them again, hold them, count them, think upon them; guard against what is evil; keep what is good. Good men are born of good, when holy men are baptized by holy; evil men are born of evil, when both they that baptize and they that are baptized live

Ismael et Isaac, pars Donati et Ecclesia.

10. Quomodo invenimus ista in tribus istis nominibus: Ego sum Deus Abraham, Deus Isaac, et Deus Iacob 35? Ancillas accipimus in malis, liberas accipimus in bonis: pariunt liberae bonos; Sara peperit Isaac 36: pariunt ancillae malos; Agar peperit Ismael 37. Habemus in uno Abraham et illud genus cum per bonos boni, et illud genus cum per malos mali. Per bonos mali ubi figurati sunt? Libera erat Rebecca uxor Isaac: legite, peperit geminos 38, unus erat bonus, alter malus. Habes aperte Scripturam dicentem Dei voce: Iacob dilexi. Esau autem odio habui 39. Istos duos genuit Rebecca, Iacob et Esau: unus inde eligitur, alius reprobatur; unus succedit in haereditatem, alter exhaereditur. Non facit populum suum Deus de Esau; sed facit de Iacob. Semen unum, diversi qui concepti sunt: uterus unus, diversi qui nati sunt. Numquid non libera peperit Iacob, quae libera peperit Esau? Luctabantur in ventre matris suae, et dictum est Rebeccae, cum ibi luctarentur: Duo populi sunt in utero tuo 40. Duo homines, duo populi; bonus populus, malus populus: sed tamen in uno ventre luctantur. Quanti mali sunt in Ecclesia, et unus uterus portat, donec in fine discernantur: et boni adversus malos clamant, et mali adversus bonos reclamant, et in unius visceribus utriusque luctantur. Numquid semper simul erunt? In fine exitur ad lucem, declaratur nativitas quae hic in sacramento figuratur: et tunc apparebit: Iacob dilexi, Esau autem odio habui.

11. Iam ergo invenimus, fratres, et de bonis bonos, de libera Isaac: et de malis malos, de ancilla Ismael: et de bonis malos, Esau de Rebecca. De malis bonos ubi invenimus? Restat Iacob, ut in tribus patriarchis quatuor generum istorum perfectio concludatur. Habuit uxores Iacob liberas, habuit et ancillas: pariunt liberae, pariunt et ancillae, et fiunt duodecim filii Israel 41. Si numeres omnes de quibus nati sunt, non omnes de liberis, non omnes de ancillis: sed tamen omnes ex uno semine. Quid ergo, fratres mei? numquid qui nati sunt de ancillis, non simul possederunt terram promissionis cum fratribus suis? Invenimus ibi bonos filios Iacob natos de ancillis, et bonos filios Iacob natos de liberis. Nihil illis obfuit nativitas de uteris ancillarum, quando in patre cognoverunt semen suum, et consequenter regnum cum fratribus tenuerunt. Quomodo ergo in filiis Iacob non obfuit illis qui nati sunt de ancillis, quominus tenerent regnum, et terram promissionis cum fratribus ex aequo acciperent; non illis obfuerunt natales ancillarum, sed praevaluit semen paternum: sic quicumque per malos baptizantur, tamquam de ancillis videntur nati; sed tamen quia ex semine

unrighteously and ungodly; good men are born of evil, when they are evil that baptize, and they good that are baptized; evil men are born of good, when they are good that baptize, and they evil that are baptized.

10. How do we find this in these three names, I am the God of Abraham, and the God of Isaac, and the God of Jacob? We hold the bond women among the evil, and the free women among the good. Free women bear the good; Sarah bare Isaac: bond women bear the evil; Hagar bare Ishmael. We have in the case of Abraham alone the two sorts, both when the good are of the good, and also when the evil are of the evil. But where have we evil of good figured? Rebecca, Isaac's wife, was a free woman: read, She bare twins; one was good, the other evil. You have the Scripture openly declaring by the voice of God, Jacob have I loved, but Esau have I hated. Rebecca bare those two, Jacob and Esau: one of them is chosen, the other is reprobated; one succeeds to the inheritance, the other is disinherited. God does not make His people of Esau, but makes it of Jacob. The seed is one, those conceived are dissimilar: the womb is one, those born of it are diverse. Was not the free woman that bare Jacob, the same free woman that bare Esau? They strove in the mother's womb; and when they strove there, it was said to Rebecca, Two peoples are in your womb. Two men, two peoples; a good people, and a bad people: but yet they strive in one womb. How many evil men there are in the Church! And one womb carries them until they are separated in the end: and the good cry out against the evil, and the evil in turn cry out against the good, and both strive together in the bowels of one mother. Will they be always together? There is a going forth to the light in the end; the birth which is here figured in a mystery is declared; and it will then appear that Jacob have I loved, but Esau have I hated.

11. Accordingly we have now found, brethren, of the good, good — of the free woman, Isaac; and of the evil, evil— of the bond woman, Ishmael; and of the good, evil— of Rebecca, Esau: where shall we find of the evil, good? There remains Jacob, that the completion of these four sorts may be concluded in the three patriarchs. Jacob had for wives free women, he had also bond women: the free bear children, as do also the bond, and thus come the twelve sons of Israel. If you count them all, of whom they were born, they were not all of the free women, nor all of the bond women; but yet they were all of one seed. What, then, my brethren? Did not they who were born of the bond women possess the land of promise together with their brethren? We have there found good sons of Jacob born of bond women, and good sons of Jacob born of free women. Their birth of the wombs of bond women was nothing against them, when they knew their seed in the father, and consequently they held the kingdom with their brethren. Therefore, as in the case of Jacob's sons, that

verbi Dei, quod figuratur in Iacob, non contristentur, simul haereditatem cum fratribus possidebunt. Securus ergo sit qui de semine bono nascitur; tantum non imitetur ancillam, si de ancilla nascitur. Ancillam malam superbientem non imiteris. Unde enim filii Iacob de ancillis nati, possederunt terram promissionis cum fratribus, Ismael autem de ancilla natus, expulsus est ab haereditate? Unde, nisi quia ille superbus erat, illi humiles? Erexit ille cervicem, et voluit seducere fratrem suum, ludens cum illo.

12. Magnum ibi sacramentum. Ludebant simul Ismael et Isaac; vidit illos Sara ludentes, et ait Abrahae: Eice ancillam et filium eius; non enim haeres erit filius ancillae cum filio meo Isaac 42. Et cum contristatus esset Abraham, confirmavit ei Dominus dictum uxoris eius. Iam hic manifestum est sacramentum, quia nescio quid futurum parturiebat illa res gesta. Ludentes vidit, et dicit: Eice ancillam et filium eius. Quid est hoc, fratres? Quid enim mali fecerat Ismael puero Isaac, quia ludebat cum illo? Sed illa lusio, illusio erat; illa lusio deceptionem significabat. Nam magnum sacramentum attendat Caritas vestra. Persecutionem illam vocat Apostolus; ipsam lusionem, ipsum lusum persecutionem vocat: ait enim: Sed sicut tunc ille qui secundum carnem natus erat, persequabatur eum qui secundum spiritum, ita et nunc 43; id est, qui secundum carnem nati sunt, persequuntur eos qui secundum spiritum nati sunt. Qui sunt secundum carnem nati? Dilectores mundi, amatores saeculi. Qui sunt secundum spiritum nati? Amatores regni coelorum, dilectores Christi, desiderantes vitam aeternam, gratis colentes Deum. Ludunt, et dicit Apostolus persecutionem. Nam posteaquam dixit haec verba Apostolus: Et sicut tunc ille qui secundum carnem natus erat, persequabatur eum qui secundum spiritum, ita et nunc; secutus est, et ostendit de qua persecutione diceret: Sed quid dicit Scriptura? Eice ancillam et filium eius; non enim haeres erit filius ancillae cum filio meo Isaac. Quaerimus ubi hoc dicat Scriptura, ut videamus utrum aliqua persecutio praecesserit Ismaelis in Isaac: et invenimus hoc dictum esse a Sara, quando vidit pueros ludentes simul. Quam lusionem dicit Scriptura vidisse Saram, hanc persecutionem dicit Apostolus. Plus ergo vos persequuntur qui vos illudendo seducunt: Veni, veni; baptizare hic, hic habes verum baptismum. Noli ludere, unus est verus; ille lusus est: seduceris, et ista persecutio gravis tibi erit. Melius tibi erat ut Ismaelem tu lucrareris

they were born of bond women did not hinder their holding the kingdom, and receiving the land of promise on an equality with their brothers; their birth of bond women did not hinder them, but the father's seed prevailed: so, whoever are baptized by evil men, appear as if born of bond women; nevertheless, because they are of the seed of the Word of God, which is figured in Jacob, let them not be cast down, they shall possess the inheritance with their brethren. Therefore, let him who is born of the good seed be without fear; only let him not imitate the bond woman, if he is born of a bond woman. Do not imitate the evil, proud, bond woman. For how came the sons of Jacob, that were born of bond women, to possess the land of promise with their brethren, while Ishmael, born of a bond woman, was cast out from the inheritance? How, but because he was proud, they were humble? He proudly reared his neck, and wished to seduce his brother while he was playing with him.

12. A great mystery is there. They were playing together, Ishmael and Isaac: Sarah sees them playing, and says to Abraham, Cast out the bond woman and her son; for the son of the bond woman shall not be heir with my son Isaac. And when Abraham was sorrowful, the Lord confirmed to him the saying of his wife. Now here is evidently a mystery, that the event was somehow pregnant with something future. She sees them playing, and says, Cast out the bond woman and her son. What is this, brethren? For what evil had Ishmael done to the boy Isaac, in playing with him? That playing was a mocking; that playing signified deception. Now attend, beloved, to this great mystery. The apostle calls it persecution; that playing, that play, he calls persecution: for he says, But as then he that was born after the flesh, persecuted him that was born after the Spirit, so also now; that is, they that are born after the flesh persecute them that are born after the Spirit. Who are born after the flesh? Lovers of the world, lovers of this life. Who are born after the Spirit? Lovers of the kingdom of heaven, lovers of Christ, men that long for eternal life, that worship God freely. They play, and the apostle calls it persecution. For after he said these words, And as then he that was born after the flesh persecuted him that was born after the Spirit, so also now; the apostle went on, and showed of what persecution, he was speaking: But what says the Scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with my son Isaac. We search where the Scripture says this, to see whether any persecution on Ishmael's part against Isaac preceded this; and we find that this was said by Sarah when she saw the boys playing together. The playing which Scripture says that Sarah saw, the apostle calls persecution. Hence, they who seduce you by playing, persecute you the more. Come, say they, Come, be baptized here, here is true baptism for you. Do not play, there is one true baptism; that other is play: you will be seduced, and that will be a grievous persecution to you. It were better for you to make Ishmael a present of the kingdom;

ad regnum; sed non vult Ismael, quia ludere vult. Tene tu haereditatem patris, et audi: Eice ancillam et filium eius; non enim haeres erit filius ancillae cum filio meo Isaac.

13. Isti etiam audent dicere quia persecutionem solent pati a catholicis regibus, aut a catholicis principibus. Quam persecutionem tolerant? Afflictionem corporis: si tamen aliquando passi sunt, aut quomodo passi sunt, ipsi sciunt, et convenient conscientias suas; tamen afflictionem corporis passi sunt: persecutio quam faciunt gravior est. Cave quando vult ludere Ismael cum Isaac, quando tibi blanditur, quando offert alterum baptismum: responde: Habeo iam Baptismum. Si enim verus est iste baptismus, qui tibi vult dare alterum, illudere te vult. Cave animae persecutorem. Nam si a principibus catholicis aliquid passa est pars Donati aliquando, secundum corpus passa est, non secundum illusionem spiritus. Audite et videte in ipsis veteribus factis, omnia futurarum rerum signa et indicia. Invenitur Sara afflixisse Agar ancillam: Sara libera est: posteaquam superbire coepit ancilla, questa est Abrahae Sara, et dixit: Eice ancillam; erexit adversum me cervicem suam. Et quasi ab Abraham fieret, de Abraham questa est mulier. Abraham vero qui non in ancilla libidine abutendi tenebatur, sed officio generandi, quoniam Sara ei dederat unde prolem susciperet, ait ei: Ecce ancilla tua, utere ea sicut vis 44. Et afflixit eam graviter Sara, et fugit a facie eius. Ecce libera afflixit ancillam, et non illam vocat persecutionem Apostolus; ludit servus cum domino, et persecutionem vocat: afflictio ista non vocatur persecutio, et lusio illa vocatur persecutio. Quid vobis videtur, fratres? Nonne intellegitis quid significatum sit? Sic ergo quando vult Deus concitare potestates adversus haereticos, adversus schismaticos, adversus dissipatores Ecclesiae, adversus exsufflatores Christi, adversus blasphematores Baptismi, non mirentur; quia Deus concitat, ut a Sara verberetur Agar. Cognoscat se Agar, ponat cervicem: quia cum humiliata discederet a domina sua, occurrit ei angelus, et dixit: Quid est, Agar ancilla Sarae? cum conquesta esset de domina, quid audivit ab Angelo? Revertere ad dominam tuam 45. Ad hoc ergo affligitur, ut revertatur. Atque utinam revertatur; quia proles eius, sicut filii Iacob, cum fratribus haereditatem tenebit.

14. Mirantur autem quia commoventur potestates christianae adversus detestandos dissipatores Ecclesiae. Non ergo moverentur? Et quomodo redderent rationem de imperio suo Deo? Intendat Caritas vestra quid dicam, quia pertinet hoc ad reges

but Ishmael will not have it, for he means to play. Keep your father's inheritance, and hear this: Cast out the bond woman and her son; for the son of the bond woman shall not be heir with my son Isaac.

13. These men, too, dare to say that they are wont to suffer persecution from catholic kings, or from catholic princes. What persecution do they bear? Affliction of body: yet if at times they have suffered, and how they suffered, let themselves know, and settle it with their consciences; still they suffered only affliction of body: the persecution which they cause is more grievous. Beware when Ishmael wishes to play with Isaac, when he fawns on you, when he offers another baptism: answer him, I have baptism already. For if this baptism is true, he who would give you another would be mocking you. Beware of the persecution of the soul. For though the party of Donatus has at times suffered somewhat at the hands of catholic princes, it was a bodily suffering, not the suffering of spiritual deception. Hear and see in the very facts of Old Testament history all the signs and indications of things to come. Sarah is found to have afflicted her maid Hagar: Sarah is free. After her maid began to be proud, Sarah complained to Abraham, and said, Cast out the bond woman; she has lifted her neck against me. His wife complains of Abraham, as if it were his doing. But Abraham, who was not bound to the maid by lust, but by the duty of begetting children, inasmuch as Sarah had given her to him to have offspring by her, says to her: Behold, she is your handmaid; do unto her as you will. And Sarah grievously afflicted her, and she fled from her face. See, the free woman afflicted the bond woman, and the apostle does not call that a persecution; the slave plays with his master, and he calls it persecution: this afflicting is not called persecution; that playing is. How does it appear to you, brethren? Do you not understand what is signified? Thus, then, when God wills to stir up powers against heretics, against schismatics, against those that scatter the Church, that blow on Christ as if they abhorred Him, that blaspheme baptism, let them not wonder; because God stirs them up, that Hagar may be beaten by Sarah. Let Hagar know herself, and yield her neck: for when, after being humiliated, she departed from her mistress, an angel met her, and said to her, What is the matter with you, Hagar, Sarah's handmaid? When she complained of her mistress, what did she hear from the angel? Return to your mistress. Genesis 16:9 It is for this that she is afflicted, that she may return; and would that she may return, for her offspring, just like the sons of Jacob, will obtain the inheritance with their brethren.

14. But they wonder that Christian powers are roused against detestable scatterers of the Church. Should they not be moved, then? How otherwise should they give an account of their rule to God? Observe, beloved, what I say, that it concerns Christian

saeculi christianos, ut temporibus suis pacatam velint matrem suam Ecclesiam, unde spiritaliter nati sunt. Legimus Danielis visiones et gesta prophetica. Tres pueri in igne laudaverunt Dominum: miratus est Nabuchodonosor rex laudantes Deum pueros, et circa eos ignem innocentem; et cum admiratus esset, quid ait Nabuchodonosor rex, non vel Iudaeus vel circumciscus, ille qui statuam suam erexerat, et ad eam adorandam omnes coegerat; tamen laudibus trium puerorum commotus, ubi vidit maiestatem Dei praesentis in igne, quid ait? Et ego proponam decretum omnibus tribubus et linguis in omni terra. Quale decretum? Quicumque dixerint blasphemiam in Deum Sidrac, Misac, et Abdenago, in interitum erunt, et domus eorum in perditionem 46. Ecce quomodo saevit rex alienigena, ne blasphemetur Deus Israel, quia potuit tres pueros de igne liberare: et nolunt ut saeviant reges christiani, quia Christus exsufflatur, a quo non tres pueri, sed orbis terrarum cum ipsis regibus a gehennarum igne liberatur? Nam tres illi pueri, fratres mei, liberati sunt ab igne temporali. Numquid non ipse est Deus Machabaeorum, qui et trium puerorum? Illos ab igne liberavit: illi in tormentis igneis corpore defecerunt, sed in legitimis mandatis animo permanserunt 47. Illi aperte liberati sunt, illi occulte coronati sunt. Plus est liberari de flamma gehennarum, quam de fornace potestatis humanae. Si ergo Nabuchodonosor rex laudavit et praedicavit et gloriam dedit Deo. quia liberavit de igne tres pueros, et tantam gloriam dedit, ut decretum mitteret per regnum suum: Quicumque dixerint blasphemiam in Deum Sidrac, Misac, et Abdenago, in interitum erunt, et domus eorum in perditionem: quomodo isti reges non moveantur, qui non tres pueros attendunt liberatos de flamma, sed seipsos liberatos de gehenna, quando vident Christum, a quo liberati sunt, exsufflari in Christianis, quando audiunt dici christiano: Dic te non esse christianum? Talia facere volunt, et saltem talia pati nolunt.

15. Nam videte qualia faciunt, et qualia patiuntur. Occidunt animas, affliguntur in corpore: sempiternas mortes faciunt, et temporales se perpeti conqueruntur. Et tamen quas patiuntur? Proferunt nobis nescio quos in persecutione suos martyres. Ecce Marculus de petra praecipitatus est: ecce Donatus Bagaiensis in puteum missus est. Quando potestates Romanae talia supplicia decreverunt, ut praecipitarentur homines? Quid autem respondent nostri? Quid sit gestum nescio: tamen quid tradunt nostri? Quia ipsi se praecipitaverunt, et potestates infamaverunt. Recordemur consuetudinem potestatum Romanarum, et videamus cui credendum sit. Dicunt nostri illos se

kings of this world to wish their mother the Church, of which they have been spiritually born, to have peace in their times. We read Daniel's visions and prophetic histories. The three children praised the Lord in the fire: King Nebuchadnezzar wondered at the children praising God, and at the fire around them doing them no harm: and while he wondered, what did King Nebuchadnezzar say, he who was neither a Jew nor circumcised, who had set up his own image and compelled all men to adore it; but, impressed by the praises of the three children when he saw the majesty of God present in the fire what said he? And I will publish a decree to all tribes and tongues in the whole earth. What sort of decree? Whosoever shall speak blasphemy against the God of Shadrach, Meshach, and Abednego, shall be cut off, and their houses shall be made a ruin. Daniel iii See how an alien king acts with raging indignation that the God of Israel might not be blasphemed, because He was able to deliver the three children from the fire: and yet they would not have Christian kings to act with severity when Christ is contemptuously rejected, by whom not three children, but the whole world, with these very kings, is delivered from the fire of hell! For those three children, my brethren, were delivered from temporal fire. Is He not the same God who was the God of the Maccabees and the God of the three children? The latter He delivered from the fire; the former did in body perish in the torments of fire, but in mind they remained steadfast in the ordinances of the law. The latter were openly delivered, the former were crowned in secret. 2 Maccabees vii It is a greater thing to be delivered from the flame of hell than from the furnace of a human power. If, then, Nebuchadnezzar praised and extolled and gave glory to God because He delivered three children from the fire, and gave such glory as to send forth a decree throughout his kingdom, Whosoever shall speak blasphemy against the God of Shadrach, Meshach, and Abednego, shall be cut off, and their houses shall be brought to ruin, how should not these kings be moved, who observe, not three children delivered from the flame, but their very selves delivered from hell, when they see Christ, by whom they have been delivered, contemptuously spurned in Christians, when they hear it said to a Christian, Say that you are not a Christian? Men are willing to do such deeds, but they do not wish to suffer, at all events, such punishments.

15. For see what they do and what they suffer. They slay souls, they suffer in body: they cause everlasting deaths, and yet they complain that they themselves suffer temporal deaths. And yet what deaths do they suffer? They allege to us some martyrs of theirs in persecution. See, Marculus was hurled headlong from a rock; see, Donatus of Bagaia was thrown into a well. When have the Roman authorities decreed such punishments as casting men down rocks? But what do those of our party reply? What was done I know not; what however do ours tell? That they flung themselves

praecipitasse: si non sunt ipsi discipuli ipsorum qui se modo de saxis nullo persequente praecipitant, non credamus: quid mirum, si fecerunt illi quod solent? Nam potestates Romanae nunquam talibus suppliciis usae sunt. Num enim non poterant occidere aperte? Sed illi qui se mortuos coli voluerunt, famosorem mortem non invenerunt. Postremo quidquid illud est, non novi. Et si passa es, o pars Donati, corporalem afflictionem ab Ecclesia catholica, a Sara passa es Agar; redi ad dominam tuam 48. Locus quidem necessarius aliquanto diutius nos tenuit, ut textum totum evangelicae lectionis exponere minime valeremus. Fratres, sufficiat interim Caritati vestrae, ne haec quae dicta sunt, dicendo alia, excludantur de cordibus vestris. Haec tenete, talia dicite, flammantes illuc procedite, accendite frigidus.

headlong and cast the infamy of it upon the authorities. Let us call to mind the custom of the Roman authorities, and see to whom we are to give credit. Our men declare that those men cast themselves down headlong. If they are not the very disciples of those men, who now cast themselves down precipices, while no man persecutes them, let us not credit the allegation of our men: what wonder if those men did what these are wont to do? The Roman authorities never did employ such punishments: for had they not the power to put them to death openly? But those men, while they wished to be honored when dead, found not a death to make them more famous. In short, whatever the fact was, I do not know. And even if you have suffered corporal affliction, O party of Donatus, at the hand of the Catholic Church, as an Hagar you have suffered it at the hand of Sarah; return to your mistress. A point which it was indeed necessary to discuss has detained us somewhat too long to be at all able to expound the whole text of the Gospel Lesson. Let this suffice you in the meantime, beloved brethren, lest, by speaking of other matters, what has been spoken might be shut out from your hearts. Hold fast these things, declare such things; and while yourselves are inflamed, go your way there, and set on fire them that are cold.