

## <Recommendation and Division of Sacred Scripture>

*In me is all hope of life and of virtue, Ecclesiasticus. 24:25.*

1. In homily seven on Ezekiel, Gregory [the Great] says: "Divine speech grows with the reader, for one makes progress in it the more deeply as one's intention searches more deeply within it. Therefore, the wheels would not be lifted up if the living creatures were not raised up, because unless the minds of the readers have reached the heights, divine words, as if in the depths, lie there not understood. For when the sayings of holy Scripture (if the perception of divine speech seems dull) do not arouse the mind of the reader, in his understanding his intellect also does not shine with light."<sup>1</sup> From these words Gregory makes it abundantly evident that human understanding is raised up and deeply penetrated by the study of holy Scripture. On this basis holy Scripture is more fully revealed, for just as when living creatures have been lifted up and not otherwise, the wheels are also lifted up, so it is in the manner by which [human] understanding lifts itself to the study of holy Scripture. In this way Scripture adapts and conforms itself to it (i.e., human understanding). It therefore follows that a man is attracted to some action one way, and a beast another way. For because man is persuadable and is drawn, as Aristotle remarks in his prologue [of *The Metaphysics*], "by art and reasonings,"<sup>2</sup> following the judgment of reason so much, that, when he spurns the judgment of the senses, he frequently assents to the judgment of reason, [such as] when he judges the sun to be larger than the entire earth, notwithstanding the fact that to the senses it might barely appear to be two feet. To be sure, some also followed the judgment of reason to such an extent that they confessed the opposite of what was most obviously apparent to the senses, such as Heraclitus,<sup>3</sup> who conceded that a finger could not be moved because of reason, which proves that all things move in one [continuous] motion, which he thought impossible, [but which] he did not know how to solve. But a beast is attracted not by assenting to reasons, but by pursuing something pleasurable, hence Augustine says: "Show a <green> branch to a sheep, and you will attract it."<sup>4</sup> Now things are in such a state that because of the privation of our first parents: *Man, when he was in honor, did not understand; he is compared to senseless beasts, and is become like to them* [Ps 48:13], which Chrysostom, who explains [this] in [his] homily *On the Ascension*, shows: "*Man is compared to beasts* etc. It is worse to be compared to a beast than to be born one. To lack reason by nature is tolerable, but to compare a creature endowed with reason to a brute beast is to level an accusation against his

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Translations of the Bible are based on the Douay Rheims translation.

<sup>1</sup> Gregory the Great, *On Ezekiel*, 1, 7 (CCSL 142, p. 87, 145-152).

<sup>2</sup> Aristotle, *Metaphysics*, bk 1, 980b26: "The animals other than man live by appearances and memories, and have but little of connected experience; but the human race lives also by art and reasonings."

<sup>3</sup> Heraclitus was an ancient Greek philosopher, who was active around 500 BC. Aristotle considered his views extreme, especially his view that there is nothing permanent except change or universal flux.

<sup>4</sup> Augustine, *On the Gospel of John*, tract. 26 (CCSL 36, p. 262, 25-26).

will and not his nature.”<sup>5</sup> Cicero speaks about this comparison in the prologue of his work, *Treatise on Rhetorical Invention*, when he says: “For there was a time when men wandered at large in the fields like animals and lived on wild fare, and they did nothing by the guidance of reason, but relied chiefly on physical strength; there was as yet no ordered system of religious worship, nor of social duties; no one had seen legitimate marriage, nor had anyone looked upon children whom he <knew> to be his own, nor had they learned the advantages of an equitable code of law.”<sup>6</sup> Due to this [Adam] was expelled like a beast from the palace of Paradise. He was placed with the beasts in the stable of this world, which Bernard, lamenting [this in his series of sermons on] *The Song of Songs*, says: “Alas! a sad and pitiable change, that man, a native of Paradise, lord of the earth, citizen of heaven, member of the household of the Lord of hosts, a brother of the blessed spirits and co-heir of the heavenly powers, finds himself lying in a stable by a sudden transformation due to his own weakness, in need of grass because of his animal likeness, and tied to the manger because of his untamed roughness. As it is written: *Curbed by bit and bridle, the jaws of those (who will not stay close to you)*” [Ps 31:9].<sup>7</sup> This was prefigured in the Book of Daniel, chapter four, where we read that Nebuchadnezzar, who was monarch over the entire world, through his pride *his greatness had grown and had reached to heaven* [Dn 4:19], and he was banished from his kingdom, and it was said to him: *Your dwelling will be with cattle and with wild beasts* [Dn 4:22]. Therefore, our first parents were told: *Rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth* [Gn 1:28]. Because swollen through pride, they were wishing to be equal to God in the knowledge of good and evil,<sup>8</sup> they were expelled from Paradise <and> placed with the cattle. Due to this holy Scripture, which as it was mentioned at the beginning, lifts [human] understanding to an elevated state, observing that the human race in its present state of life had become as a beast, *I am become as a beast before you* [Ps 72:23], and wishing to attract man to the speculation of itself and to guide him to a love of it,<sup>9</sup> strives to attract [man] like a beast, not by persuading by reason but by showing those delightful things that are in Scripture, and that are in the text on Ecclesiasticus quoted above, so that no one, no matter how beast-like, ceases from the acquisition of it when it says:

*In me is all hope <of life and of virtue> etc.* [Eccli. 24:25].

2. Four things are treated: [1] first, what the darkness [of man’s fall] had twisted<sup>10</sup> is straightened by holy Scripture: *In me*; [2] second, [mankind’s] grievous calamity is nursed (*colligitur*)<sup>11</sup> by it (i.e., holy Scripture): *is all hope*; [3] third, [mankind’s] ancient infirmity is banished by it: *of life*; [4] fourth, [mankind’s] tarnished nobility<sup>12</sup> is readorned (*repingitur*) by it: *of virtue*.

### [First Principal Part]

<sup>5</sup> John Chrysostom, *Sermon on the Ascension of the Lord* (PG 50, col. 447).

<sup>6</sup> Cicero, *Treatise on Rhetorical Invention*, bk. 1, 2 (Loeb Classical Library 386, p. 4).

<sup>7</sup> Bernard of Clairvaux, *Sermons on the Song of Songs*, hom. 35 (Sancti Bernardi opera, v. 1, p. 252, 13-18).

<sup>8</sup> Namely Adam and Eve.

<sup>9</sup> Namely, an elevated understanding and love of Scripture.

<sup>10</sup> Namely, fallen man’s ability to think rightly.

<sup>11</sup> *colligitur* – in the sense of binding a wound, or in a medical sense attended to or nursed.

<sup>12</sup> I.e., the weakening effects of sin (both original sin and active sin) on man’s once exalted prelapsarian state.

3. [1] First, therefore what the darkness [of man's fall] had twisted is straightened by holy Scripture, when it says: *In me*. Due to the Fall of our first parents, all human nature in its thinking (*cogitatio*) was not only darkened, but more than that, it was even blinded. This is made clear as follows. Gluttonous and voracious animals, such as a dog and a panther, commonly give birth to offspring that are blind. The gluttony and voracity in our first parents was so great, that not satisfied with the tree of life and with the other dishes of Paradise, they stretched-out their hands to the one, forbidden tree. Because of this, *their senseless minds were darkened. For professing themselves to be wise, they became fools*, Romans 1:21-22. And from this it follows that their entire progeny was darkened in its thinking, and even blinded, which David, bemoaning [the state of their] progeny, said: *He has made me to dwell <in darkness> like those that have been dead of old* [Ps 142:3]. But the blindness of this [progeny] is banished and its darkness is enlightened by holy Scripture, which was prefigured in [the Gospel of] John, chapter nine, where we read that the eyes of the man born blind had been enlightened when they were rubbed with Christ's saliva, mixed with clay [cf Jn 9:14]. The saliva that came from [Christ's] mouth prefigures holy Scripture, where it says in Ecclesiasticus 24:5: *I came out of the mouth of the most High, the firstborn before all creatures*, who joined [himself] to man, formed from the earth, and [which] when spread on the eyes of his mind, restored spiritual sight to him, after all [his physical] blindness had been banished. On account of this Gregory says in Book 2 of *The Morals*: "Holy Scripture is set before the eyes of the mind like a kind of mirror, that therein we may see our pure, inward face; for therein we discern the deformities, therein we discern the beauties [that we possess]. There we are made sensible how much progress we are making, there too how far we are from proficiency."<sup>13</sup> And therefore, as the restorer of lost luminosity says in Proverbs 8:15-16: *By me kings reign, and lawgivers decree just things; by me princes rule, and the mighty decree justice*. Concerning this we should take notice that in the first blindness of our parents we discover four disadvantages (*incommoda*).

4. (1.1) First of all, our first parents incurred an apathy for consultation, when Eve, having abandoned Adam's counsel, consulted the devil, and when Adam, having disregarded God's counsel, "lest he grieve her pleasures,"<sup>14</sup> as Augustine says, clung to Eve's counsel, saying: *The woman, whom you gave me to be my companion, gave me of the tree, and I did eat*, Genesis 3:12. And so "the woman taught once, and ruined all,"<sup>15</sup> as Chrysostom says.

5. (1.2) Secondly, they changed the rightness of the Divine order and plan, about which it had been said: In the day that you eat <from> it, you will die, Genesis 2:17, exchanging the word "*morte*" for "*forte*," and saying: God has commanded us that we should not eat; and that we should not touch it, lest perhaps (*forte*) we die, Genesis 3:3.

6. (1.3) Therefore, thirdly, they lost their place of lofty dominion (*dominacionis altitudinem*), so that those who received the guardianship of Paradise and dominion over all living creatures deserved to hear: *Man by the sweat of your face you shall eat bread; and: I will multiply your pangs, and your conceptions*, Genesis 3:19, 16.

7. (1.4) Fourthly, on account of this they degraded their strength (*fortitudo*) to

<sup>13</sup> Gregory the Great, *Moral Homilies on Job* (CC SL 143, p. 59, 1-4).

<sup>14</sup> Augustine, *On the Literal Interpretation of Genesis*, bk. 11, c. 42 (CC SL 28:1, p. 377-378). The subject of this sentence was Solomon, but was also applied to Adam's motive in the following sentence: "So even Adam, after the seduced woman ate from the forbidden tree and gave to him that he likewise eat, was unwilling to grieve her."

<sup>15</sup> Chrysostom, *Commentary on the First Epistle to Timothy*, hom. 1 (PG 62, col. 545).

execute [God's decrees], so that they who could not easily sin nor die became so worthless, that it was said to Adam: *For dust you are and to dust you will return*, Genesis [3:19].

8. These are the [four] disadvantages that we incur from the transgression of our first parents, concerning which Bernard lamented [in his series of sermons] *On the Song of Songs*, when he said: "*When man was being honored, he did not understand; [and now he is compared to senseless beasts and becomes like them]* etc. [Ps 48:13]. How honored [you ask]? His dwelling was in Paradise, and he spent his days in a place of pleasures. He experienced neither trouble nor want, his food the sweet-smelling apples, his bed the flowered banks, he was crowned with glory and honor, and he was made keeper of the things his Creator had made. A still more outstanding gift was the divine likeness he bore, that destined him companionship with the angel hosts and with the multitudes of heaven's armies. But he exchanged this glory of God for the image of an ox that eats grass" [cfr Ps 105:20].<sup>16</sup>

9. But behold and see how these disadvantages, which are incurred due to the sin of our first parents, are banished by holy Scripture, as is evident from the words quoted above (cfr Eccli. 24:25). First of all, it turns out that they had incurred an apathy for consultation, but behold and see how everything is conferred by the counsel of holy Scripture: *By me kings reign* [Prov. 8:15]. Secondly, it turns out that they had broken <or> changed the righteousness of divine ordination, but behold and see how laws are established by its (Scripture's) decree: *and lawgivers*<sup>17</sup> *decree just things* [Prv 8:15]. Thirdly, it turns out that they had lost their place atop the ruling order, but behold and see how all things are subject to its (Scripture's) command: *by me princes rule* [Prv 8:16]. Fourthly, it turns out that they diminished [their] strength (*fortitudo*) to execute [God's commands], but behold and see how [their] strength (*vires*) executes that command with its (Scripture's) help: and the mighty decree justice [Prv 8:16].

10. (ad 1.1) First, therefore, against the fact that they incurred an apathy for consultation, behold how holy Scripture banishes it, since all things are conferred by its counsel: *By me kings reign* [Prov. 8:15]. This is made clear as follows. Although many constellations appear to sailors at sea to be brighter than Ursa major (The Great Bear),<sup>20</sup> which is called Arcturus (Guardian of the Bear),<sup>18</sup> Job 9:9: *Who makes Arcturus, and Orion, and Hyades, and the inner parts of the south*, once they have rightly disregarded the motions of the [other] constellations, they primarily guide their course toward the sighting of Ursa major because it is closer to the [north celestial] pole, with the knowledge that upon sighting it they will be guided back more surely to their desired port. By the word 'pole,' I take it to mean Christ, who is the north [celestial] pole (*polus septentrionalis*), which always appears because of his humanity, according to which [it is said that] *he was seen upon earth, and conversed with men*, Baruch 3:38; and [who is also] the south [celestial] pole (*meridionalis*), which is always hidden by reason of his divinity, for which reason it was said to him, Isaiah 45:15: *Verily thou art a hidden God*. The point (axis) between these poles, which point we imagine and do not see,<sup>19</sup> is the union of [Christ's] two natures, concerning whom John the Baptist himself says

<sup>16</sup> Bernard of Clairvaux, *Sermons on the Song of Songs*, hom. 35 (Sancti Bernardi opera, v. 1, p. 251, 6-15).

<sup>17</sup> The Latin text here reads: *legum ordinatores*, but the Vulgate reads: *legum conditores*. I have translated it as "lawgivers".

<sup>18</sup> Modern astronomers identify Arcturus as the red giant star in the Northern Hemisphere of Earth's sky and the brightest star in the constellation Boötes (the herdsman). It is located adjacent to the tail of the constellation Ursa Major (the Great Bear). However, medieval astronomers frequently associated Arcturus with the constellation of the Bear, either the constellation Ursa Major or Ursa Minor. In this instance it is most likely used synonymously with Ursa Major.

that he considered himself unworthy, when he said, John 1:27: *The latchet of whose shoe I am not worthy to loose*. The constellation that revolves around this polar star (i.e., The North Star/Polaris) is holy Scripture, whose entire orbit revolves around Christ. For this reason, that supreme theologian Paul said, 1 Corinthians 2:2: *For I judged not myself to know anything among you, but Jesus Christ, and him crucified*. This is what [Wisdom] herself says, Proverbs 8:30: *I was delighted every day, playing before him at all times*. For just as that constellation<sup>20</sup> contains seven stars,<sup>21</sup> of which four are arranged one way and three another way, and yet this one star, which is called the North Star (*transmontana*) is closer to the [north celestial] pole; and just as in the motion of this constellation at one time three of these stars are lowered and four are raised, so holy Scripture treats of seven virtues, namely four cardinal and three theological virtues. That star which is closer to the [north celestial] pole is charity, which approaches more nearly to Christ by virtue of its worthiness, 1 Corinthians 13:8: *The greatest of these is charity*. And this is the North Star, because it (*charity*) never ends: *whereas prophecies will come to an end, or tongues will cease, or knowledge will be destroyed* [1 Cor 13:8], but reaches to the mountains of Paradise. Also, holy Scripture sometimes lowers three stars<sup>22</sup> and raises four, and vice versa, because through it a populace is sometimes shaped by the four cardinal virtues, but also through it a populace is sometimes strengthened by the faith of the Trinity. Therefore, Gregory, 29 *Moralis*, commenting on Job 38:31, *or can you stop the turning about of Arcturus?* says: “There is, he says, in Arcturus a point for us to observe more carefully. For it revolves with seven stars,<sup>23</sup> and at one time raises three to the highest point, and depresses four to the lowest; at one time raises four on high, and lowers three below. Holy Church also, when she preaches at one time to unbelievers the knowledge of the Trinity, and at another the four virtues, [that is, prudence, fortitude, temperance, justice],<sup>24</sup> to believers, changes, as it were, by a kind of rotation in its preaching, the appearance of its position.” For this reason, all of us who sail in this world, *which is this great sea, which stretches wide its arms* [Ps 103:25], ought to completely guide our activities by exposure to holy Scripture and its counsel, even though the other sciences appear clearer to us, for example those sciences having the demonstrative method of proceeding, since it will guide us directly to the port of Paradise, which is suggested to us in a figure, <Luke> 22:10, where it says, *When you go into the city, a man carrying a pitcher of water will meet you: follow him into the house he enters; and the text adds: And he, namely the paterfamilias of the house, will show you a large dining room already furnished* [Lk 22:12]. The man carrying the pitcher of water and meeting those entering the city is the historical sense. He is the one that exposes himself to the eyes of those entering into the study of holy Scripture, [and] it is he that is called ‘a man,’ since everywhere a man should have a sound and reasonable explanation without clouded falsehood. The man carries the pitcher of water, since the spiritual sense, which is divided into three, is founded upon the historical. Those studying Scripture ought to follow him together with the pitcher, the spiritual sense, he carries, into the house of the Church triumphant into which he enters, where the paterfamilias has a large dining room already furnished for the students in this science, which was promised to the doctors of this science,

<sup>19</sup> The north and south celestial poles are the two imaginary points in the sky that form the Earth's axis of rotation.

<sup>20</sup> The North Star is part of the Little Dipper, which constellation, like the Big Dipper, consists of seven stars.

<sup>21</sup> I.e., The Great Bear, Ursa Major, also known as the Big Dipper.

<sup>22</sup> The three stars represent the three theological virtues of charity, faith and hope.

<sup>23</sup> Arcturus revolves in concert with the Big Dipper.

<sup>24</sup> Gregory the Great, *Moral Homilies on Job* 29, 31 (CC SL 143B, p. 1484, 101-108).

<sup>25</sup> *Locus desperatus* in manuscript.

Luke 22:29-30: *And I confer on you, just as my Father has conferred on me, a kingdom; so that you may eat and drink at my table in my kingdom.* Therefore, are not all things conferred by the counsel of holy Scripture? Hence, the meanings of holy Scripture are represented by those princes that are ruled by Ahasuerus, whose name means “beatitude or its atrium,”<sup>26</sup> <who> according to the custom of the kings, were always near his person, and all he did [Hest 1:13]. Whoever seeks to attain beatitude and enter into the atrium of the heavenly Jerusalem ought to employ the counsel of holy Scripture. Therefore [it says]: *Now, all you kings, understand this knowledge: receive instruction, you that judge the earth* [Ps 2:10].

11. (ad 1.2) Secondly, against the fact that our first parents changed the rightness of Divine ordinance,<sup>27</sup> behold how by the decree (*arbitrio*) of holy Scripture laws are established or customs are ordained: and lawgivers decree just things [Prv 8:15]. Holy Scripture established the laws and rules of the soul according to which it ought to regulate itself in its own works: *For the law <of the Lord> is unspotted, converting souls* [Ps 18:8]. This is made clear as follows. The division of hours, [namely] the rising and setting of the sun in the sky, cannot be better known than by an application of a plumb line (*perpendiculari*) to a quadrant.<sup>28</sup> The quadrant in which the radius of the sun crosses through two small sights represents holy Scripture. Within this quadrant the Sun of divine justice reveals to us the radius of his will through the two Testaments, as it were, through two small sights. For he (i.e., the Sun of divine justice) crosses, as it were, through two small sights, because he commands in both Testaments that our love extend to God and neighbor: *On these two commandments hang all the law and the prophets*, Matthew 22:40. Therefore, there is nothing left to be done but to apply the plumb line of our mind to the quadrant of holy Scripture, and then we will perfectly measure the degrees of the virtues, and how much the Sun of justice had risen in us by grace or had lowered in us by sin. This is the golden measuring stick (cfr Apoc. 21:16) that the Angel used, Apocalypse 21:15, *to measure the city and its gates and the wall*. Indeed, the city of our interior impulses, and the ports of our exterior senses, and the walls of our virtues and customs are measured in us by holy Scripture, as by an iron and infallible rule. For this reason the plumb line of our entire mind ought to be inseparably applied, Joshua 1:7-8: *Do not turn from it to the right hand or to the left, so that you may understand all things that you do. This book of the law shall not depart out of your mouth: but you shall meditate <on it> day and night, so that you may be careful to act and do all things that are written in it.* In accordance with this Jerome says in his letter to the maiden Demetriades: “Often read the divine Scriptures, indeed, let the Bible never be out of your hand.”<sup>29</sup> “Learn then that in the divine Scriptures, through which alone you can fully understand God’s will, that some things are prohibited

<sup>26</sup> Jerome, *Hebrew Names* (PL 23, col. 879).

<sup>27</sup> Divine ordinance is a rule or law that applies to anything which is regulated and measured internally or externally within the created order. Consequently, creatures are created to act within the law of their nature or according to their inherent inclinations and dispositions. Man’s nature was ordered such that his reason and will ruled over his passions and desires before the Fall. However, because sin is opposed to the nature of law, and because of original sin, mankind deviated from the path of reason and was led by the impulse of sensual pleasure. The virtues perfect and properly order man’s inner powers of the soul, and restore them to their preternatural state through the habitual subordination of the senses and lower sensual impulses to rational rule.

<sup>28</sup> The *quadrans vetus* or ‘old quadrant’ was a maritime navigational instrument, a mariner’s quadrant, created to measure the latitude of the position of a boat at sea. It is held in the vertical plane, the pair of sights mounted on one edge are trained on the sun at midday, and the position of the plumb line read off the degree scale along the curved rim. It was designed to convert a measured solar altitude to the hour of the day. This was achieved through a bead sliding on a string with a plumb bob that was first set according to the observer’s latitude and the day of the year. The sun was then observed through a pair of sights fixed on one edge of the instrument and the time was read off where the bead intersected the hour lines projected on the face of the instrument.

and that other things are commanded, that some things are granted, and that other things are persuaded: bad things are prohibited, good things are commanded; ordinary things are granted, and perfect things are persuaded.”<sup>30</sup>

12. (ad 1.3) Thirdly, against that which they lost, namely their place of lofty dominion, behold how all things are subject to the command of holy Scripture: *by me princes rule* [Prv 8:16]. This is made clear as follows. Such is the order found in regions of the universe, that that region, which is immune to foreign influence, as heaven is, so rules and commands other regions that nothing in them is generated, corrupted or moved without its power. Other sciences contain many vagrant influences contaminated with falsehoods and errors. It is said of every one of these sciences, Is. 1:22: *Your wine is mixed with water*. But holy Scripture is untainted by the three foreign influences of falsehood or error: “For there, truth exists without falsehood, goodness without malice, and happiness without misery,” as Hugh [of St. Victor] says in the second book, chapter three, *On the Soul*.<sup>32</sup> For this reason, we read in Proverbs 8:7-8: *My mouth will meditate truth, and my lips will hate wickedness. All my words are just, there is nothing wicked nor perverse in them*. On these grounds it follows that our hearts ought to be subject to her (holy Scripture), in order that everything may happen according to her command, [and] so that we may not allow anything to be corrupted, anything to be generated, and anything to be moved in us before its counsel is sought, [which is] foreshadowed in Genesis 41:44, where we read that the king said to Joseph: *Without your commandment no one shall move hand or foot in all the land of Egypt*. Joseph, who left his garment in the hand of the Egyptian women, Genesis 39:12, whose name means “increase,”<sup>33</sup> [and] who was the son of Rachael, whose name means “the one who sees God” or “the one who sees the principle,”<sup>34</sup> represents holy Scripture, because she (Scripture), despising the garment of earthly goods, and leaving them in the hands of the other sciences, preaches the increase of charity, grace and the virtues, Phil. 1:9: *May your charity more and more abound in knowledge, and in all understanding*. She (i.e., Scripture) is the daughter of the knowledge of the blessed, who with unveiled faces contemplate God,<sup>35</sup> Who is the source of all things. She has been entrusted by the Lord for this [purpose], so that nowhere in all the lands of this world the foot of the heart or the hand of our work may be moved without her command. “Indeed [Scripture] is a heavenly school, a source of learning for life, a lecture hall filled with truth, and without doubt a unique teaching which occupies its students with fruitful meanings rather than with the flattery of empty words,” as Cassiodorus says in his *Commentary on the Psalms*.<sup>36</sup>

13. (ad 1.4) Fourth, against the fact that [these disadvantages] degraded their strength to execute, behold how [their] strength (*vires*) executes what will be done with the help or close connection of holy Scripture: *and the mighty decree justice* [Prv 8:16]. This is made clear as follows. According to Isidore, “an infant born under the influence of Saturn or conceived

<sup>29</sup> Jerome, *Letter to Nepotian*, 52, 7 (PL 22, col. 533).

<sup>30</sup> Pelagius, *Letter to Demetriadem*, c. 9 (PL 30, 24B).  
God's command not to eat from the forbidden tree of knowledge.

<sup>31</sup> Namely, that darkened or twisted understanding that degrades the ability of fallen man to reason without error..

<sup>32</sup> Really Hugh of St. Victor, *De scripturis et scriptoribus sacris* (PL 175, col. 11A).

<sup>33</sup> Jerome, *Hebrew Names* (PL 23, col. 781).

<sup>34</sup> Jerome, *Hebrew Names*? I did not find the source.

<sup>35</sup> Cfr 2 Cor. 3:18.

<sup>36</sup> Cassiodorus, *Exposition of the Psalms*, Ps. 15 (CC SL 97, p. 142, 235-238).

<sup>37</sup> I could not find this source in Isidore. However, it is found in Bartholomaeus Anglicus, *De proprietatibus rerum*, bk. 8, c. 23 (A. Koberger: Nuremberg, 1492).



under its influence either dies or follows after these very bad qualities.”<sup>37</sup> Ptolemy says in his book, *On the Judgment of the Stars*,<sup>38</sup> that “Saturn causes men to be base, doing wicked things, slothful and severe. But when [Saturn] enters Jupiter’s orbit, its evil influence is transformed. And because it is naturally the color of lead, <when it is in conjunction with the radiance of Jupiter> it is made white and bright.”<sup>39</sup> According to the spiritual sense, when the human race abandoned its natural endowments, it died and was filled with very bad qualities, Ephesians 2:3: *We were by nature children of wrath*. Man is lazy and sluggish when it comes to every virtuous action, and what is more *the imagination and thought of man’s heart are prone to evil from his youth*, Genesis 8:21. But from [man’s] close connection with Jupiter, which is a benevolent, warm and moist (*humida*) star, and temperate in its natural endowments, in other words from [man’s] close connection with holy Scripture, which obtains divine benevolence, preaches the warmth of charity and the dew (*humorem*) of devotion, and causes temperance and the virtues that are qualities of the soul, his evil [character] is transformed <and> is made efficacious for acting, Wisdom 10:9: *Wisdom has delivered from sorrow them that attend upon her*. And the text continues: *That wisdom is mightier than anything else* [Wis 10:12], is prefigured in Matthew 1:5, where it is said: *Salmon begot Boaz*, about whom it is said in Ruth 2:1 that *her husband was a powerful man, and very rich*. Salmon means “image of strength,”<sup>40</sup> and signifies holy Scripture, wherein the image of divine strength and goodness shines, Wisdom 7:26: *She is the brightness of eternal light, and the unspotted mirror of God’s majesty, and the image of his goodness*. Here, [Salmon] begets Boaz, a powerful and very rich man, because he (Salmon) renders a man powerful and wealthy, not with temporal riches, but with these eternal riches, about which [Wisdom] says, Proverbs 8:18: *With me are riches and glory, glorious riches and justice*. Therefore, concerning strength (*fortitudo*), which holy Scripture produces, Jerome says in a certain letter: “Just as night does not extinguish the stars in the sky, worldly iniquity does not obscure the minds of the faithful adhering to the foundation of holy Scripture.”<sup>41</sup>

This concludes the first part.

#### [Second Principal Part]

14. [2] Secondly, [fallen man’s] trampled humility is lifted up or his grievous calamity is nursed (*colligitur*) by holy Scripture: *In me*, it says, *is all hope* [Eccli 24:25]. Ezechiel asks this question: *Son of man, what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests? The fire has burned it at both ends, and its middle is reduced to ashes: of what use is it now* [Ez 15:2, 4]? The wood of the vine is the human race planted in the earthly Paradise, whose fire has burnt both ends, because it was harmed in body and soul, <and> its middle was reduced to ashes when it was utterly deprived of its gifts (*gratuitis spoliatum*).<sup>42</sup> In view of this, it is asked: *Of what use is it now* [Ez 15:4]? The Lord will respond

<sup>38</sup> The true author of *On the Judgment of the Stars* is not Ptolemy, but Haly Abenragel, an Arab astrologer of the late 10th and early 11th century.

<sup>39</sup> I could not find this quotation in any work of Ptolemy or Haly Abenragel, but it is in Bartholomaeus Anglicus, *De proprietatibus rerum*, bk. 8, c. 23 (A. Koberger: Nuremberg, 1492).

<sup>40</sup> Jerome, *Hebrew Names* (CC SL 72, p. 119, 28).

<sup>41</sup> Really Augustine, *Enarrationes in Psalmos*, 93, 29 (CC SL 39, p. 1330, l. 18-20).

<sup>42</sup> I.e., mankind was deprived of his preternatural gifts, namely infused knowledge, absence of concupiscence, and bodily immortality, as well as of original righteousness.

<sup>43</sup> Jerome, *Hebrew Names* (CC SL 72, p. 155, 26).



to this question in Matthew 5:14, [where] he says that if <salt> loses its taste, what is there left to give taste to it? It is good for nothing any more but to be cast out, and to be trodden on by men, which happened; for because the Sun of original righteousness vanished from the human race, it (the human race) was therefore cast out of Paradise, where it was not only trampled by men, but even by demons, and was like one that had lost all hope of its reconciliation [to God]. For this reason, Job, speaking in the persona of the human race, says: *I have done with hope, I will live on no longer* [Job 7:16]. But through holy Scripture the grievous calamity of this person is nursed. This is prefigured in Exodus 2:2-3, where we read that that when Moses was born, his mother seeing that he was a fine baby hid him three months, but afterwards placed him among the reeds on the bank of the river. When Pharaoh's daughter took pity on the wailing [infant], through the mediation of her sister Mary (Mariam), she called a Hebrew woman, who nursed the infant, who progressed so much from her nourishment, that he led his people out [of Egypt] to the Promised Land. Moses, hidden by his mother in his father's house for three months, represents man, whom divine Wisdom created [and] kept in the earthly Paradise for a few hours, but because of his sin he was placed in the river of this world's misery, then, as man was wailing out of want and almost entirely succumbing, Wisdom, begotten of a Hebrew woman, taking pity on him, which means "one who is passing by,"<sup>43</sup> that is the theological path, which is called passing by (*transiens*), because it makes us tend continuously to the theology of the blessed,<sup>44</sup> took care [to bring about] this with the help of our sister [the blessed Virgin] Mary, whose name means "enlightened,"<sup>45</sup> that is the Church Triumphant, which is our sister by reason of creation and is illuminated by the light of the Godhead rejoicing over this. Thus this science (i.e., theology) nurtures man, that by virtue of it man can reach the Promised Land of the blessed, Isidore (of Seville), book three, *On the Supreme Good*: "The reading of the holy Scriptures confers a double gift: it informs the mind's understanding, and it removes the person from the world's vanities, while leading him to the love of God."<sup>46</sup> It is clear what she (Wisdom) says, Ecclesiasticus 24:24: *I am the mother of fair love, and of fear, and of knowledge, and of holy hope.*

### [Third Principal Part]

15. [3] Third, it is chiefly shown that [fallen man's] ancient infirmity is banished by holy Scripture: *of life*. This is made clear as follows. According to Aristotle and the [science of] medicine, an infirmity is caused by an imbalance of humors. The imbalance of spiritual humors in our first parents was so great, that he (Adam), who was created among all creatures more vile than the last and was brought to life from the slime of the earth into the fire of intelligences, wished to be equal to the Omnipotent in knowledge (*scientia*) and to be like the Creator, Psalm [49:21]: *Should I let you think I am like <you>? but I will reprove you, and set before your face*. For this reason, they (Adam and Eve) were infirm, and there was no one who could help. Therefore, in the persona of the human race the Psalmist crying out, said:

<sup>44</sup> The *theologia beatorum*, is that of the elect who have attained heaven, and who witness the glory of God first-hand along with all the blessed. It is fuller and more complete than the theology of those on earth or pilgrim theology (*theologia viatorum*), who are guided by God's word through Scripture as they pass through the trails and travails of this imperfect life toward heaven.

<sup>45</sup> Jerome, *Hebrew Names* (CC SL 72, p. 141, 1).

<sup>46</sup> Isidore of Seville, *Sententiarum*, bk. 3, c. 8, 4 (CC SL 111, p. 229, 12-15).

<sup>47</sup> Jerome, *Hebrew Names* (CC SL 72, p. 61, 2).

<sup>48</sup> Ambrose, *On Cain and Abel*, bk. 2, c. 6 (CC SL 32.1, p. 398, 2-4).

<sup>49</sup> Jerome, *Hebrew Names* (CC SL 72, p. 141, 18).

*Have mercy on me, O Lord, <for> I am weak* [Ps 6:3]. This infirmity was banished by holy Scripture; for it restores the balance [of the spiritual humors] from which the aforementioned infirmity arose. Indeed [Scripture] ensures that it is *according to the same measure of a man, which is of an angel* [Apoc 21:17]. How the infirmity of this <man> (Adam) [occurred] is fully told by holy Scripture and is foreshadowed [in] the First Book of Kings 30:13, where we read that a young man of Egypt, the servant of an Amalekite, was left on the road [to die], but that David and his men *gave him bread so that he could eat, and water so that he could drink*; and the text continues: *Which things when he had eaten them his spirit returned, and he was refreshed* [1 Kg 30:12]. The young man of Egypt, the servant of an Amalekite, which means “a fawning people,”<sup>47</sup> signifies the human spirit, which, when it devotes itself by study to the service of the other sciences and embraces earthly things and worldly honors, becomes infirm more frequently. But while David and other saints, who spoke through the inspiration of the Holy Spirit, refreshed him (i.e., the young man of Egypt), holy Scripture, which is understood by bread and water because it contains the true refreshment of souls, restores and revives his spirit, John 6:64: *The words that I have spoken to you, are spirit and life*. For this reason Ambrose says in his book, *On Cain and Abel*: “We ought with our entire heart and soul to sift and refine for a long period of time the teachings of holy Scripture in order that the vitality of that spiritual food may suffuse the very depths of our souls.”<sup>48</sup> In Acts 5:15 it says that *they brought forth the sick [into the streets], and laid them on beds and couches, that when Peter* (whose name means “acknowledging”)<sup>49</sup> *came, his shadow at the least, might overshadow any of them, and they might be delivered from their infirmities*. For the charge of souls consists in the shade and refreshment of holy Scripture.

<Resumption Speech>  
[Fourth Principal Part]

16. [4] Fourth, [fallen man's] tarnished nobility is readorned (*repingitur*) by holy Scripture, which is mentioned when it says: *of virtue*. This is made clear as follows. Some things are adorned, such as the neck of a dove, whose color is changed in accordance with the diversity of lines of sight. According to the spiritual meaning, human minds are like this, whereby the color of the virtues is changed into the darkness of sinners when human minds are diverted from the unchangeable good and turn to the changeable good. And so, this is what happened to our first parents, Genesis 3:6-7: *The woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband who did eat. And the eyes of them both were opened: and when they perceived themselves to be naked* of every color of the virtues. Lamenting over this, Jeremiah says, Lamentations 4:1: *How the gold has become dim, how the finest color is changed!* And the text continues: *The noble sons of Zion, <and> they that were clothed with the best gold: how <are> they esteemed as earthen pots, the work of the potter's hands* [Lam 4:2]! But the naked are readorned (*repingitur*) by holy Scripture in this way. This is that *paved floor upon which the beds of gold and silver were placed: which was embellished with painting of wonderful variety*, Hester 1:6. The variety of virtues contained in holy Scripture is so great, that the beds of our consciences are thereafter gilded with the gold of charity and wisdom, and with the silver of purity and innocence, and with

<sup>50</sup> Alan of Lille, *The Complaint of Nature*, 12 (N.M. Haring ed., in *Studi Medievali*, ser. 3, 19 (1978): 856, ll. 114-132).

<sup>51</sup> Translations of Aquinas' *Summa Theologiae* are based on the fathers of the English Dominican province translation.

the colors of the other virtues. It is [the human mind's] whole intention, that after having relinquished the changeable good for the unchangeable good, we may be converted. Therefore, such a picture arises. On account of this, one coming to the study [of Scripture] and tasting its sweetness can say to it, 2 Chronicles 9:5-7: *The word is true which I heard in my country, namely while I was in the other sciences acquired by the natural light [of reason]. Concerning your virtues and wisdom I did not believe them that told it, until I came, and my eyes had seen, and I had proved that scarce one half of your wisdom had been told me: you have exceeded the same with your virtues. Happy are your men, and happy are your servants, who stand always before you, and hear your wisdom.* Alan of Lille offers a reason for this in *The Complaint of Nature*, saying: "It (i.e., Wisdom) is the sun by which the mind becomes like day in the midst of shadows; it is the eye of the heart, the rapturous paradise of the spirit. It turns the earthly into the heavenly by the power of godlike change, the perishable into the immortal, man into God."<sup>50</sup> [Scripture] does this by adorning him (man) with virtues. Regarding this we should know that for this reason a tarnished (*deturpata*) face might be readorned, [and] that it is not enough to readorn another part unless all the parts are equally adorned. The spiritual face of man is comprised of four parts, namely the concupiscible [appetite], the irascible [appetite], and the intellect and the will, which can be adorned with the virtues, and which had been tarnished in our first parents. And therefore, if through holy Scripture the tarnished nobility of man ought to be readorned by means of perfection, these four parts of the face of man must be adorned with the virtues. This is done by holy Scripture, (4.1) by which the concupiscible [appetite] is adorned with temperance, (4.2) the will with justice, (4.3) the intellect with prudence, and (4.4) the irascible [appetite] with fortitude. As to these [virtues] it is made clear as follows.

17. [4.1] And first of all, [let us treat] temperance, [namely] how the concupiscible [appetite] is adorned by it. For a clarification of this point we should know that, on the matter in hand, the parts of temperance can be taken in two ways; for temperance consists of subjective and potential parts. Its subjective parts are its specific types (species), which are differentiated according to the difference of the matter or object. Temperance covers pleasures <of touch>, and these fall into two classes: some are related to procreation, others are directed to nourishment. Among the pleasures related to procreation, some are of greater importance, namely those that are related to sexual and carnal acts, and chastity is directed to keep these restrained. The others are the surrounding [pleasures], and these are of lesser importance, namely those about touching, others about kissing and embracing, and chasteness (*puditia*) concerns these, by which the pleasures of this kind are restrained. Among the pleasures that are directed to nourishment, some cover food, and abstinence should curtail these pleasures, others drink, and these sobriety covers.<sup>51</sup> For even though sobriety generally should extend to food and drink, still for the most part, it properly covers drink, as it says in that text of Ecclesiasticus 31:37: *Sober drinking is health to soul and body.* Concerning the potential parts of temperance we should know that the potential parts of any principal virtue are called secondary virtues: for while the principal virtue observes the mode in some principal matter, these observe the mode in some other matters, wherein moderation is not so hard a task. Now, as it was said, the rôle of temperance is to moderate and temper the

<sup>52</sup> §17, nearly verbatim from Aquinas, ST IIa-IIae, q. 143, a. 1, c. 2.

<sup>53</sup> Aquinas, ST IIa-IIae, q. 166, a. 2.

<sup>54</sup> Aristotle, *The Metaphysics*, bk. 1, 1. 980a21 (as cited by Aquinas).

pleasures of touch, which are a very difficult task to temper. And so, wherever there is a virtue that is effective of moderation in some matter or other, [and] restrains the appetite in its impulse towards something, it may be considered a part of temperance, as a virtue allied to it.<sup>52</sup> This takes place in four ways.

18. The first way that this takes place is when a man desires to know something capricious. Just as with respect to his body man naturally desires the pleasures of food and sex, so with respect to his soul he has a natural urge to know;<sup>53</sup> hence we read in the prologue of *The Metaphysics*: “All men by nature desire to know.”<sup>54</sup> The function of studiousness<sup>55</sup> is the curtailment of this desire, which forbids man from knowing capricious and superfluous things, and from being occupied with novel things. Therefore, Augustine, *On the Morals [of the Catholic Church]*, says: “We are forbidden to be curious, and this is a great gift that temperance bestows.”<sup>56</sup>

19. The second way is when desire is restrained with respect to our inner feelings. And this happens on three levels. The first <movement> is that of the will when shaken by an onslaught of emotion: and this movement is retrained by continence, the effect of which is that, although a man suffer immoderate concupiscences, his will is nevertheless not overmastered by them. The second movement is when desire tends to something, and this is the movement of hope, and of daring which results from hope, and this movement is restrained by humility, which curbs inner feelings from not bursting forth into haughtiness (*sublimem*) <and> boasting. The third movement is that of anger, which looks for revenge, and this is restrained by meekness or mildness, but it occurs in diverse ways, because meekness properly restrains the movement of anger, which is apparent because wrath, to which meekness is opposed, refers to excessive anger. But clemency mitigates punishments, which likewise is apparent because cruelty, which is opposed to clemency, implies excessive punishment.

20. The third way is when desire is curtailed with regard to bodily movements and actions, and this movement is curtailed by modesty, to which Andronicus attributes three parts.<sup>57</sup> The first of these enables one to discern what to do and what not to do, and what to do and in what order, and to persevere in what we do. The second observes decorum in what a man does.<sup>58</sup>

21. The fourth way is when desire is curtailed with respect to [the use we make of] external goods, which requires a twofold [moderation]. First, so that a man is content with few things, and does not require superfluous things; and with respect to this Macrobius<sup>59</sup> puts sparseness, but Andronicus contentment. Secondly, so that a finicky niceness is not demanded, but rather if it is lacking within, that it does not burst forth into complaining or impatience; and with respect to this Macrobius ascribes moderation, Andronicus simplicity,<sup>60</sup>

<sup>52</sup> Aquinas defines studiousness as “a rigorous application of the mind to something” Aquinas, *Summa Theologiae*, II<sup>a</sup>-IIae q. 143 a. 2 c.

<sup>53</sup> §18, nearly verbatim from Aquinas, ST IIa-IIae, q. 166, a. 2, co. and s.c. Augustine, *On the Morals of the Church*, bk. 1. C. 21 (CSEL 90, p. 43, 5-6) as cited by Aquinas.

<sup>57</sup> Andronicus of Rhodes (fl. 1st century BC). The work, *De passionibus*, attributed to the Hellenistic philosopher, Andronicus, lists the virtues.

<sup>58</sup> §19-§20, nearly verbatim from Aquinas, ST IIa-IIae, q. 143, a. 1, c. 3-4. The third, which Peter does not mention here, Thomas assigns as good manners with friends and acquaintances, and this he calls gravity.

<sup>59</sup> Macrobius, a pagan contemporary of Augustine, whose work, *In somnium Scipionis*, contributed the list and development of the Christian virtues.

<sup>60</sup> §21, nearly verbatim from Aquinas, ST IIa-IIae, q. 143, a. 1, c. 5.

but others ascribe poverty.<sup>61</sup>

And so we have the twelve virtues that are contained under temperance.

<The Division of Holy Scripture>

<Division of the Old Testament>

22. In order that the face of your mind may be adorned by holy Scripture with these [virtues], the law in Genesis guides us to the first of these virtues, namely chastity, when it punishes the vice opposed to chastity. And this is the manner by which the law intends to guide men to virtue. The manner of this punishment is clearly revealed in the same book. For when carnal concupiscence had grown so strong, that *all flesh had corrupted its way* [Gn 6:12], the Lord moderated the ardor of concupiscence by the Flood, Genesis 7:17-24. <Noah> cursed Canaan and his descendants, who shamelessly commanded a sexual act, Genesis 10:25.<sup>62</sup> Also, as a remedy for lust (*fornicitis*) and carnal concupiscence Abraham circumcised his household;<sup>63</sup> [God] commanded this, when He said, Genesis 17:14: *The male, who is not circumcised in the flesh of his foreskin shall be cut off from his people: because he has broken my covenant.* Because of the ignominious vice of the flesh, [God] reduced the men of Sodom to ash, Genesis 19:24. On account of the rape of Dinah innumerable Sichemites perished, Genesis 34:26. So that by the fear of punishment God might bring one to chastity, which Joseph taught by his own example, when, while doing some business without any man with him, he left his garment in the hand of the Egyptian woman, who accused him of the wicked act of assault, Genesis 39: 11-12. And so it follows: *Joseph in the time of his distress kept the commandment, and he was made lord of Egypt*, 1 Maccabees 2:53.

23. Continence, which keeps the mind in check, so that it may not be led by the intensity of heated emotions that are set ablaze by sensuality, like the fire in the thorn-bush, reflects the subject matter (*congruit*) in Exodus, where the bush burned without consuming itself [cfr Ex 3:3]; where the castigation of the flesh in keeping with continence is afflicted by the plagues [cfr Ex 7:14-12:11]; where they (the Hebrews) are commanded to gird their loins by the blood of the lamb, lest the flesh force the mind to run riot [Ex 12:11]; where they are also provided heavenly food, so that they might despise corporeal food [Ex 16:1-36]; where the continent man is joined to the Lord by the law, by which law anyone who fornicates perishes; where following the custom of those continent religious in the desert of religion, a nation is guided through the desert to You, so that it may cross a path [that] the divided waters provided, where it is evident that the waters of carnal pleasures turn back at the presence of continence. And just as Pharaoh wanted to capture the Israelites in those waters, so the devil strives to drown us in the waters of pleasure, but one must valiantly resist him (the devil) by continence, because *no price is worthy of a continent soul*, Ecclesiasticus 26:20.

24. Sobriety applies well to Leviticus, where it treats of the order and offices of the

<sup>61</sup> Perhaps a reference to Franciscan moral theologians, who espoused radical poverty as an evangelical virtue.

<sup>62</sup> A reference to Noah's curse against Canaan, who defiled Noah while he lay in a drunken stupor.

<sup>63</sup> Abraham and his son Ishmael, as well as all the sons of his household were circumcised, cfr Gen. 17:26.

<sup>64</sup> Isidore of Seville, *Etymologies*, bk. 6, c. 1, 7 (ed. Lindsay, W.M., vol. 1 Oxford, 1911): "The Gospel contains the earlier matter in such a way that all things that are replicated in it are nevertheless new."

<sup>65</sup> Jerome, *Letter to Paulinus of Nola*, 53, 7 (CSEL 54, p. 456, 4-5).

<sup>66</sup> Jerome, *Hebrew Names* (CC SL 72, p. 104, 29).

Levites, who, *so that, denying ungodliness and worldly desires, should live soberly, and justly, and godly in this world*, Tit 2:12, and *so that they may have knowledge to discern between holy and unholy, between unclean and clean* [Lv 10:10], and *so that they can teach the children of Israel all (God's) ordinances*, it was commanded to them in Leviticus 10:9, that under punishment of death *you shall not drink wine nor anything that may make you drunk, neither you nor your sons, when you enter into the tabernacle of the testimony*, since drunkenness is extremely dangerous and overwhelming in those whose office is to serve God in the Church, Isaiah 28:7: *The priest and the prophet have been ignorant through drunkenness, they are swallowed up with wine, they have gone astray in drunkenness, they have not known him that sees, they have been ignorant of judgment*. Because of this the Apostle mentions three of the same [commands], 2 Timothy 4:5: (*Be vigilant, labor in all things, do the work of an evangelist*), *fulfill your ministry. Be sober*.

25. Abstinence is appropriate to the Book of Numbers. Because of excessive overeating, which abstinence restrains, one's physical strength is weakened and one is disturbed to the point of distress, which things those who contend for mastery need. To this point there is the fact that abstinence is suitably well fitted to the Book of Numbers, where those things that prepare one for battle are numbered, because *everyone who contends for mastery, refrains himself from all things*, as it is said in 1 Corinthians 9:25.

26. Studiousness, which is an intense application of the mind to something useful, which is neither superfluous nor capricious, pertains to Deuteronomy. First of all, studiousness, as was mentioned, restrains and cuts short capricious and superfluous study. Deuteronomy produces this studiousness, where God's law is repeated. Therefore, according to Isidore, *Etymologies*, book 6: "Deuteronomy" is the new law of God or the replication of the law, because those things already mentioned are handed over in such a way as to appear new.<sup>64</sup> Or it shows man's studiousness in this way, as a frequent remembrance of the things that they had heard, which chiefly ought to concern the law, because *nothing is sweeter than to have regard for the commandments of the Lord*, Ecclesiasticus 23:37.

27. Meekness is appropriate to Joshua. Because of meekness it is proper for you to enter the Promised Land: *Blessed are the meek: for they shall possess the land*, Matthew 5:4; and in Psalm 36:11: *The meek shall inherit the land*. Because of his meekness Joshua accepted the terms of peace with the Gabaonites, Joshua 9:22. "This man (Joshua) bears the type of the Lord not only by his deeds, but even by his name,"<sup>65</sup> as Jerome says in his *Epistle to Paulinus*, chapter seven, whose [name (i.e., Joshua)] means "savior,"<sup>66</sup> by whom is meant that person who says, Jeremiah 11:19: *I was as a meek lamb, that is carried to be a victim*.

28. Clemency belongs to the Book of Judges, who, although they were elected to take revenge on the nation of their enemies, were also always in need of clemency, [which] as it was said earlier, should mitigate punishment. Indeed, Cicero says in the second book of *Treatise on Rhetorical Invention* that "clemency is a virtue whereby the mind is restrained by kindness when unreasonably provoked to hatred of a person."<sup>67</sup> Therefore, it is very necessary that it (clemency) be asserted, because *his throne is strengthened by clemency*, Proverbs 20:28.

29. Chasteness (*pudicia*) applies to Ruth, who, after she had abandoned her native country, followed the chaste Noemi, and who chastely joined herself to Boaz by lovingly having children with him. Thus, she was one of those [women] whom the Apostle

<sup>67</sup> Cicero, *Treatise on Rhetorical Invention*, bk. 2, 54 (Loeb Classical Library 386, p. 330, 164).

<sup>68</sup> Really Julianus Pomerius, *De vita contemplative libri tres*, 3, 19 (PL 59, 502).

<sup>69</sup> Jerome, *Helmeted Prologue* (Biblia sacra, vol. 1 -- ed. Weber, Stuttgart, 1969, p. 364, 30). The *Helmeted Prolog* is also known as *Prologue to the Book of Kings*, where Jerome writes that "Samuel follows third, which we call First and Second Kingdoms."

commanded, ITimothy 3:11, *must be chaste, sober, and faithful in all things.*

30. Frugality or self-contentment applies to Tobias, who, content with few things, used to divide what was leftover for the imprisoned and poor of his kindred, <and> who used to teach his son when he said: *If you have much, give abundantly: if you have a little, take care even so to bestow willingly a little*, Tobias 4:9; and again in the same work: *Fear not, my son: we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin* [Tob 4:23].

31. Modesty was demonstrated chiefly in Judith, to wit it seeks to discern how and in what order one means to do something, and to persevere in this and to observe decorum in one's words and actions, which Judith did to the highest degree, who kept decorum in everything in such a way, that *there was not anyone who spoke an <ill> word of her*, Judith 8:8. *For there was not such another woman upon earth in look, in beauty, and in sense of words*, in the same book 11:19. In the way she entered and left Holofernes, she was prudently circumspect how and in what order she should do things, and persevered in what she did. For when she had put intolerable fear behind her, she attacked Holofernes, decapitating him, [and] liberated the city and its people. Therefore, *she was modest, easy to be persuaded, consenting to the good*, James 3:17.

32. Humility applies to Esther, who, because of her humility was promoted by the king after she had denounced the pride of [queen] Vasti [cfr Hest 1:19], who exalted the lowly Mordecai through her humble supplication after the proud man Aman was hanged on the gibbet, who also symbolizes the Church, which followed after the the ceremonies of the old law of the Synagogue had been abolished, through which the faithful are liberated and the devil was put to shame.

33. Poverty, sparsity or simplicity befits Job, who *was a man that was simple and upright, and fearing God*, Job 1:1, and in whom sparsity and poverty was so great, that when all his spiritual goods had been taken away <and when> on top of this his daughters and sons had been killed, he never grumbled inwardly, nor did he sin by his lips, nor speak any foolish thing against God [Job 1:22], but said: *The Lord gave, and the Lord has taken away: as it has pleased the Lord so is it done: blessed be the name of the Lord* [Job 1:21].

34. And so we have twelve books understood through the twelve virtues that fall under temperance. These [virtues] are the twelve fountains that the children [of Israel] discovered in Elim, Exodus 15:27, by means of which the human soul is strengthened against the banquet of pleasure in the desert of this world. These are the twelve oxen enduring the molten sea, 3 Kings 7:23-25, within which, as in a bath, those that ought to serve the Lord must be washed. These are the twelve little lions that appear on the steps, by means of which one used to climb to the throne of Solomon, 3 Kings 10:20, because by these twelve steps of temperance one will ascend to the throne where the true Solomon, Jesus Christ, now sits, because *he that loves cleanness of heart, for the grace of his lips shall have the king for his friend*, Proverbs 22:11; and Matthew 5:8: *Blessed are the clean of heart: for they shall see God*. These [virtues] are the twelve stars that John saw, Revelations 12:1, on the crown of the woman who appeared in heaven, clothed with the sun, and the moon under her feet, because temperance, having been crowned by these twelve virtues, adorns the soul, which dwells in the Sun, that is, in inextinguishable purity, and puts the moon under its feet, because it extinguishes and tramples every sexual pleasure in it (i.e., the soul). Hence Prosperus, Book 3, *On the Contemplative Life*, says: "Temperance produces an abstemious, frugal, sober, moderate, chaste, taciturn, and modest person. This virtue, <if> it dwells in the soul, curbs the libido, moderates desires, multiplies holy desires, castigates vices, orders all perplexities within us,



banishes perverse thoughts, sows holiness, extinguishes the fire of sexual pleasure, composes the mind through calm tranquility, and always defends everyone from every storm of the vices."<sup>68</sup>

35. [4.2] The second [cardinal] virtue by which our will is adorned is justice. Concerning this virtue we should know that justice is twofold, namely particular justice and general or legal justice. Particular justice is twofold, namely commutative and distributive.

36. Commutative justice consists in [preserving] equality based on the quantity [of things exchanged between persons], so that a person receives the same amount he has given. This not only holds true when a reward is bestowed in accordance with the merit, but also when a punishment is inflicted in accordance with the crime, Deuteronomy 25:2: *According to the measure of the sin shall the measure also of the stripes be*. This justice is also treated in the First and Second Book of Kings, which are one book according to what Jerome says in his *Helmeted Prologue*.<sup>69</sup> There, he treats of the righteous death of Eli and his sons, and of the righteous raising up of [the spirit of] Samuel, and of the righteous rejection of Saul by God, who *raised up for David a righteous Branch, [and] who ruled <as king>, and dealt wisely, and executed judgment and justice in the land* [Jer. 23:5], who (i.e., David) decided rightly that only those remaining by the baggage should receive the same spoils as those going down into battle, 1 Kings 30:24, who on account of his own justice frequently escaped from mortal dangers, because *justice will deliver from death*, Proverbs 10:2.

37. Concerning distributive justice, which observes equality based on proportion, because in accordance with distributive justice a person receives all the more of the common goods, according as he holds a more prominent position in society<sup>70</sup> or the more widely known he is to society, is treated in the Third <and Fourth> Book of Kings, which according to Jerome likewise constitute a single book.<sup>71</sup> For there it is recounted that things were distributed differently to various people according to the difference of their merits. Because *Solomon reigned in days of peace* [Eccli 47:15], and because peace is a work of justice, he (Solomon), who neither asked for riches from God nor revenge against his enemies, but for wisdom to rule his people [cfr 3 Kings 3:11], therefore ruled over all of Israel. But in the hand of his son Rehoboam, who neither justly nor peaceably wished to rule his people nor did he acquiesce to the counsel of the elders, but who said to the young: *My father beat you with whips, but I will beat you with scorpions*, 3 Kings 12:11, his (father's) kingdom was divided and lost the ten tribes. Also, in the rest of the book it fittingly treats the distribution of the kingdoms of Israel and Judah, whose justices and injustices are judged by the Lord, Psalm 73:4: *When I shall take a time, I will judge* ju9781465473189  
stices.

38. General or legal justice, which is common to every virtue, for the actions of all the virtues pertain to it in some way, is properly suited to the Book of Chronicles, which embraces every period of time from Adam to the end of the kings (i.e., kingship in Israel). For this reason Jerome himself says in his *Helmeted Prologue*: "Which we can call more

<sup>68</sup> Cf Aquinas, ST IIa-IIae, q. 61, a. 1, obj. 2.

<sup>69</sup> Jerome, *Helmeted Prologue* (Biblia sacra, vol. 1 -- ed. Weber, Stuttgart, 1969, p. 364, 31): "Fourth is Malachim, that is Kings, which book contains Third and Fourth Kingdoms."

<sup>70</sup> Jerome, *Helmeted Prologue* (Biblia sacra, vol. 1 -- ed. Weber, Stuttgart, 1969, p. 365, 40-41).

<sup>71</sup> See Thomas Aquinas's *Prologue* to his commentary on Aristotle's *Metaphysics*. Note that The Book of Chronicles is also translated as *The Book of Things*.

specifically a chronicle of the entire divine history.”<sup>72</sup> And just as when one is ignorant of common (abstract) things (*communia*), one must necessarily be ignorant of specific (concrete) things (*propria*),<sup>73</sup> so Jerome in his *Epistle to Paulinus*, chapter seven, says of this book that “it is of such importance and value that without it anyone who should claim to himself a knowledge of the Scriptures, would make himself a laughing stock in his own eyes.”<sup>74</sup>

39. And so we have three books that represent three types of justice, and by them our mind is kept in righteousness. *This is the threefold cord that is not easily broken*, Ecclesiastes 4:12. Concerning this [justice] Anselm says in his book, *Why God became Man*: “Justice is a liberty of the spirit, which gives to each one his own worth: it gives reverence to the superior; concord to the equal; teaching to the inferior; obedience to God, sanctification to oneself, patience towards the enemy, and a practical compassion for the needy.”<sup>75</sup>

40. [4.3] The third cardinal virtue is prudence, by which our intellect is adorned. With respect to this virtue attention should be paid to the two things that are required for its constitution: the first is knowledge, the other is the application of knowledge. With respect to the first of these Isidore says that “the term ‘prudent’ (*prudens*) comes from ‘looking ahead’ (*porro videns*); for the prudent man is keen-sighted and foresees how uncertainties will fall.”<sup>76</sup> But with respect to the second, Aristotle says in the fourth book of *The Ethics* that “prudence is the right idea in our doing things.”<sup>77</sup> The first applies to prudence inasmuch as it has to do with knowledge; the second inasmuch as it has to do with command, namely by the application of knowledge to an action.

41. It should be noted that the parts of any whole are of three kinds: namely, an ‘integral’ part, such as the walls, roof, and foundation, which are integral parts of a house; a ‘subjective’ part, such as the ox and the lion and man, which are subjective parts of the animal kingdom; and a ‘potential’ part, such as the nutritive and sensitive powers, which are potential parts of the soul. These three parts can be assigned to any virtue. First, in likeness to integral parts, and so the things that need to concur for the perfect act of a virtue are called the integral parts of [that] virtue. And in this way there are eight parts of prudence: namely, memory, understanding, aptness to be taught (*docilitas*), acumen (*solertia*), reasoning (*ratio*), foresight (*providentia*), circumspection <and> caution, the sufficiency of which things is thus established.

42. For prudence, as has already been mentioned, exercises its knowing side (*cognoscitiua*) as well as its imperative side (*preceptiua*), that is, it has to do with the application of knowledge to action. The first five [parts of prudence] belong to it (prudence) inasmuch as it is a cognitive virtue, but the last three [parts of prudence] belong to it inasmuch as it is a commanding virtue. This is made clear as follows. Three things must be considered concerning knowledge. First, knowledge itself, which, if it belongs to past things, is called memory, but if it belongs to the present, no matter whether those present things are contingent or necessary of them, is called understanding or intelligence. Second, the

<sup>72</sup> Jerome, *Letter to Paulinus*, 53, 8 (CSEL 56/1, p. 461, 14-16).

<sup>73</sup> I did not find this source in Anselm’s *Why God became Man*, but did find it in Thomas Hibernicus’ *Manipulus florum*, (Paris, BnF MS lat. 15986, f. 112ra).

<sup>76</sup> Isidore of Seville, *The Etymologies*, 10, 201 (ed. Lindsay, W.M., vol. 1 Oxford, 1911).

<sup>77</sup> Aristotle, *Nicomachean Ethics*, 6, 6 1140b20 (as cited by Aquinas).

<sup>78</sup> Both terms refer to the process of learning: *disciplina* is the reception by a student of knowledge that is being taught; *doctrina* refers to the action of the teacher who makes something known to the student.

<sup>79</sup> Aristotle, *Posterior Analytics*, bk. 1, 33, 89b10 (as cited by Aquinas).

acquisition of knowledge must be considered in knowledge itself, which is caused either by instruction (*disciplina*) or by teaching (*doctrina*),<sup>78</sup> to which pertains aptness to be taught, or it is caused by discovery, to which pertains acumen, which is a "swift conjecture about finding the means," as defined in *Posterior Analytics*, Book One.<sup>79</sup> Third, the use of knowledge must be considered, inasmuch as we proceed from things known to knowledge of other things, and reasoning belongs to this. And it is for this reason that reasoning, in order to command anything aright, requires the following three conditions. First, the ordering of something suited to the end, and this belongs to foresight; second, the attending to the circumstances of the situation, and this belongs to circumspection; third, the avoidance of obstacles, which belongs to caution. And these are the integral parts of prudence.

43. The subjective parts of any virtue are its <various> species. From this point of view the subjective parts of prudence are the prudence by which one rules oneself, which must be done by the aforementioned virtues, and the prudence by which one rules a group. And this [prudence] is divided because every group is joined together for some special undertaking, such as an army organized <for battle>; and this prudence is governed by military prudence. But there is also a group joined together for the whole of life, such as the multitude of a household or family, and this <is> governed by domestic prudence. There is another group which makes up a city-state or realm, and this is the ruling principle of which is regnative prudence, in the ruler, but this is political prudence, simply so called, in the subjects.<sup>80</sup> And these are the potential parts of prudence.

44. Its potential parts are the virtues closely allied to prudence, such as *euboulia*, which is good counsel; and *synesis*, which concerns sound judgment according to the common rules of conduct, and *gnome*, which concerns sound judgment according to higher principles, and not in matters covered by the common rules of conduct, such as the enemy of one's country, when it would be wrong to give him back his deposit. Hence *gnome* denotes a certain discrimination in judgment.<sup>81</sup>

45. And so we have fifteen virtues belonging to prudence, the last of these, namely *gnome*, which is sound judgment according to matters of higher principles, befits Isaiah, who receives matters of such high principles in his prophecy, that according to Jerome in his *Epistle to Paulinus*, chapter seven, "he seems to compose not a prophecy but a gospel."<sup>82</sup> For who being able (*quis valens*), could receive higher principles, than he himself who said: *Behold a virgin shall conceive, and bear a son*, Isaiah 7:14? Does this statement not transcend matters covered by the common rules of conduct? And again: *Send forth, O Lord, the lamb, the ruler of the earth*, Isaiah 16:1; and again: *Who shall declare his generation?* Isaiah 53:8; and moreover: *That you would rend the heavens, and would come down*, Isaiah 64:1.

46. Aptness to be taught (*docilitas*), which observes the acquisition of knowledge through instruction (*doctrinam*), reflects the subject matter of Jeremiah, to whom it was said: *Before I formed you in the womb, I knew you* [Jer 1:5]. And again: *Behold I have given my words in your mouth*, Jeremiah 1:9.

47. Understanding is appropriate to Lamentations. Vexation makes you understand

<sup>80</sup> §41-§43, verbatim from Aquinas, ST IIa-IIae, q. 48, a. 1.

<sup>81</sup> §44, verbatim from Aquinas, ST IIa-IIae, q. 51, a. 3-4.

<sup>82</sup> Jerome, *Letter to Paulinus*, 53, 3 (CSEL 54, p. 460, 17-18).

<sup>83</sup> Cfr Ezek. 1:5 and 10. The prophet Ezekiel had a vision of four living creatures with four faces: the face of a human being, of a lion, of an ox and of an eagle. Within early Christian tradition the four faces of Ezekiel's vision were associated with the four evangelists: the human with Matthew, the lion with Mark, the ox with Luke and the

what you hear, as Isaiah says [Is 28:19], and this happens most of all when it is present. Jeremiah recounts the vexation and desolation of the people in Lamentations, when he says, Lamentations 2:7: *The Lord has cast off his altar; he has cursed his sanctuary; he has delivered into the hand of the enemy's judgment the walls of its towers.*

48. Memory is fitting to Baruch, who, in order to call the people away from avarice, reminds them of those *who take their diversion with the birds of the air, who hoard up silver and gold, wherein men trust* [Bar 3:17-18]. Concerning such people he adds: *They are cut off, and are gone down to hell*, Baruch 3:19. He rejects *worldly prudence that is in the children of Agar*, because: *The way of wisdom they have not known, neither have they remembered her paths*, Baruch 3:23.

49. Reasoning is suited to Ezekiel, who, like a rational living creature, proceeded from the sensible figures of holy living creatures to the understanding of the Evangelists,<sup>83</sup> [and] who, seeing *a wheel in the midst of a wheel*, understood by this that the New Testament is in the Old Testament, Ezekiel 1:16. He was also shown the rebuilding of the Temple [cfr Ez 40], so that by this vision he might understand the Church Militant, which is built by evangelical teaching, and the Church Triumphant, which is prefigured by the Temple. *These have prophecy, to be used according to the rule of faith*, Romans 12:6.

50. Acumen,<sup>84</sup> which is a firm conjecture about finding the means, properly suits Daniel, who conjectures all the means shrewdly and with certainty as to the anointing of the Most Holy, and also as to the end of prophecy, and even as to the time when Christ was killed.<sup>85</sup> Hence, *God gave to Daniel the understanding of all visions and dreams*, Daniel 1:17.

51. Foresight, which seeks the fitting means to an end, because it observes the distant end, is suitable to the Minor Prophets, who, seeing the end from a distance, when the Holy Spirit was dictating at one time to two tribes, at another time to ten, directed fitting means. Hence Michah 6:8: *I will show you, O man, what is good* etc. And just as there are twelve fruits of the [holy] Spirit, which the Apostle enumerated in Galatians 5:22-23,<sup>86</sup> so there are twelve prophets who had been inspired by the Holy Spirit, because *all these things are done by one and the same Spirit, who allots to each one individually as the Spirit wills*, 1 Corinthians 12:11, so that in this way to each person the proper fruit [of the holy Spirit] may be weighed in accordance with a reward.

52. Circumspection, which considers the circumstances of the situation that adorn it, chiefly applies to the Psalmist, who gracefully adorned the act of worship that is shown to God with solemn songs and instruments for a variety of people, places, and times. Hence, whoever has considered such circumstances can rightly be called a circumspect person: *Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of God's circumspection*, Ecclesiasticus 14:22.

53. Caution, which avoids obstacles, properly reflects the subject matter of Ezra and Nehemiah,<sup>87</sup> "whose words," as Jerome says in his *Preface to Esdras*, "among the Hebrews are confined to one scroll."<sup>88</sup> For when the temple was rebuilt after their return from the

eagle with John.

<sup>84</sup> Or shrewdness.

<sup>85</sup> Reference to the prophecies contained in chapter nine of Daniel.

<sup>86</sup> Galatians 5:22-23: But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity.

<sup>87</sup> Ezra and Nehemiah = 1 and 2 Esdras

<sup>88</sup> Jerome, *Preface to Esdras*, Vulgate Bible.

<sup>89</sup> Aquinas, ST IIa-IIae, q. 51, a. 1, co.

Babylonian captivity, they were given this warning so that they might not be hindered from building it: *Each labored on the work with one hand and with the other held a sword*, Nehemiah 4:17. And those that rebuild their mind after the Fall are taught that they should be cautious in this text, Ephesians 5:15-16: *See how you walk circumspectly: not as unwise, but as wise: redeeming the time, because the days are evil.*

54. *Eubulia*, which derives its meaning from *eu*, which means "good," and *boli*, which means "counsel," as if being "a good counsel" or rather "a disposition to take good counsel,"<sup>89</sup> fits well with the book of Proverbs, which is altogether filled with counsels. Hence, somewhere at the beginning: *My son, if sinners entice you, do not consent. If they say: Come with us, let us lie in wait for blood; let us hide snares for the innocent without cause; let us swallow him up alive like hell* etc. [Prv 1:10-12]. *My son, do not walk with them* [Prv 1:15]. And because the young and feeble-minded need counsel most of all, therefore he directs his words to such people: *My son, hear the instruction of your father* [Prv 1:8].

55. *Synesis*, which exercises sound judgment according to the common laws of conduct, is suitable to Ecclesiastes, where Solomon following the custom of orators argues *pro et contra*, so that by doing this he can make better judgments. Therefore, in Ecclesiastes 2:1 Solomon argues: *I said in my heart: I will go, and abound with delights, and enjoy good things* etc. *I amassed for myself silver and gold, and the wealth of kings: men-singers I had and women-singers* etc. [Eccle 2:8]. The text continues: *I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun* [Eccle 2:11]. And from these arguments he finishes with the best conclusion at the end, saying: *Let us <all> hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is the duty of all mankind* [Eccle 12:13].

56. Domestic prudence, which observes the direction of the home or family, pertains to the Song of Songs, where it is taught how a husband and wife, and young men and women ought to mutually treat one another.

57. Prudence, which observes the multitude of a nation or realm, which in a ruler is called regnative [prudence], is appropriate to the Book of Wisdom, where judges are taught to acquire wisdom so that they may know how to judge the people. Hence, at the beginning [of the Book of Wisdom 1:1 it says]: *Love justice, you that are the judges of the earth.*

58. Simple politics, which observes a group with respect to subjects is suitable to Ecclesiasticus, where according to Isidore, "it sets out the discipline of the religious life of the whole Church,"<sup>90</sup> by which subjects are regulated so that they may learn to obey their superiors: *My children, keep discipline in peace*, Ecclesiasticus 41:17.

59. Military prudence most properly pertains to the Book of Maccabees. Two qualities seem to belong to military service: the first is to fight courageously for the sake of justice, and [the second] is to withstand heavy burdens. Concerning the first quality, it is treated in the First [Book] of Maccabees, where the battles of Mattathias, Judas Maccabee and his brothers are strenuously encouraged. With respect to the second quality, it is treated in the Second [Book] of Maccabees, where the martyrdom of that most holy mother and her seven sons is solemnly recounted, concerning which the Church solemnizes [that martyrdom] because of its proximity to the gospel and its excellence.<sup>91</sup>

60. And so we have fifteen books corresponding to the fifteen virtues contained under prudence, and in this way we are able to ascend by the fifteen steps of prudence to that

<sup>90</sup> Isidore of Seville, *Etymologies*, 6, 2, 32 (ed. Lindsay, W.M., vol. 1 Oxford, 1911).

<sup>91</sup> The Feast of the Holy Maccabees or of the Seven Maccabee Brothers is celebrated in the Catholic Church on August 1st, and the two books of Maccabees in the Vulgate are located at the end of the Old Testament and directly precede the four Gospels.

temple not made by human hands.<sup>92</sup>

61. [4.4] The fourth [cardinal] virtue by which our irascible [appetite] must be adorned is fortitude (or courage). For the clarification of this point we should know that the act of fortitude, namely confronting and withstanding, is twofold. Now two things are required for confronting. The first is [mental preparation] so that one's mind is ready to confront, and with respect to this Cicero mentions confidence. The second requirement belongs to the execution of the task of those things which someone has confidently begun. With respect to this Cicero mentions magnificence. For the other act of fortitude, which is to endure, likewise two things are required. The first is so that the mind should not be overcome by sorrow in the face of difficulty of impending ills, and sink from its lofty level. With respect to this [Cicero] mentions patience. The other is so that by the prolonged suffering of hardships man is not so wearied that he loses heart. And with respect to this [Cicero] mentions perseverance.<sup>93</sup> To these four virtues Macrobius adds three,<sup>94</sup> and Andronicus one.<sup>95</sup> For because confidence pertains to the certainty of our hope, magnanimity is annexed to it, which refers to the magnitude of what we hope for. And still more because confidence denotes hope, which cannot be strong unless its opposite, namely fear, is banished, therefore, freedom from anxiety (*securitas*) is added to it, which banishes fear. Moreover, because a person may be called persevering, and constant because no other obstacles cause him to do so, therefore, constancy is connected to perseverance. Again, because it not only pertains to magnificence that it executes those things that are confidently begun, but also that it does so together with a certain valiant prudence and solicitude, therefore, Andronicus adds valiant goodness (i.e., chivalry) which we can term 'all-out effort' (*strenuitas*).<sup>96</sup>

62. And so we have the eight virtues that have to do with fortitude. These and also those virtues mentioned earlier, are treated more fully by brother Thomas<sup>97</sup> in the *secunda secundae* by means of an array of questions and articles.<sup>98</sup> Everything that has been said about the virtues has been taken from this brother.

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63. Matthew, who treats the Incarnation of the Son of God, presents the first of these virtues (i.e., confidence) to us. From this the soul takes confidence that you see [God's] strength assisting it (i.e., the soul), Isaiah 12:2: *Behold, God is my savior, I will deal confidently, and will not fear.*

64. Mark teaches magnificence when he describes Christ, the author of the great events of the Resurrection and Ascension, as a lion. *To our God belongs magnificence. The works of God are perfect*, Deuteronomy 32:3-4.

65. Luke invites us to patience when he describes Christ as a calf sacrificed for the human race. He especially dwells on his Passion, by which we are urged to patience in

<sup>92</sup> The "temple not made by human hands" is a reference to the resurrected body of Christ, cfr Mk 14:58.

<sup>93</sup> §61-§62, Aquinas, ST IIa-IIae, q. 128, c. 2.

<sup>94</sup> See Aquinas, ST IIa-IIae q. 128, a. 1, ad 6, where Thomas states that Macrobius adds these three annexed virtues of fortitude: magnanimity, security and constancy.

<sup>95</sup> See Aquinas, ST IIa-IIae q. 128, a. 1, ad 6, where Thomas states that Andronicus considered magnificence to be a part (a connected virtue) of fortitude.

<sup>96</sup> Aquinas, ST IIa-IIae, q. 128, a. 1, resp. 6.

<sup>97</sup> Thomas Aquinas, theologian and member of the Order of Preachers (1225-1274).

<sup>98</sup> Cf Aquinas, ST IIa-IIae q. 1-170.

accordance with that text of First Peter 4:1: *Christ therefore having suffered in the flesh, be you also armed with the same thought.*

66. We have perseverance from John, who describes Christ as having existed from eternity with the Father, and as having appeared to us in time with the seamless garment of our mortality, [and] who will remain with us until the end of the age, as it says in the [Gospel of] Matthew [28:20] at the end: *I am with you all days, even to the consummation of the world.* And by this we are prepared for patience, because *that man will be saved, who endures to the last,* Matthew 10:22.

67. In his epistles Paul teaches magnanimity, which refers to the scale of what we hope for, when he lifts the mind up to that which *eye has not seen, nor ear heard, neither has it entered into the heart of man, what things God has prepared for them that love him,* 1 Corinthians 2:9, which things *the sufferings of this time are not worthy to be compared with the glory to come,* Romans 8:18.

68. The Apostles teach freedom from anxiety (*securitas*), which banishes fear, in the catholic epistles that James, Peter, John and Jude wrote to those living in tribulation, promising [them] the certain expectation of a crown, James 1:2: *Brethren, count it all joy, when you shall fall into diverse temptations* etc. 1 John 4:18: *He that fears, is not perfected in charity.* And in the same letter, 5:13: [*These things I write to you*], *that you may know that you have eternal life, you who believe in the name of the Son of God.*

69. Constancy, which compels a person who has begun a work of virtue to never cease from it on account of any obstacles, is taught in the Acts of the Apostles, where exquisite and innumerable tortures are recounted, which the disciples in the primitive Church suffered, and yet they were not wearied, fainting in their minds, but *they went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus,* Acts 5:41.

70. All out effort (*strenuitas*), which is courageous goodness, and compels a person to act courageously, is taught in [the Book of] Revelation, where those who act tepidly are rebuked, Revelation 3:16: *Because you are lukewarm, and neither cold, nor hot, I will begin to vomit you out of my mouth;* where also a future reward is promised to those who act courageously, Revelation 3:11-12: *Behold, I come quickly: hold fast that which you have, that no man take your crown. He that shall overcome, I will make him a pillar in the temple of my God, namely in paradise, and he shall go out no more, but he will reign forever with Christ.* May Jesus Christ grant this to us etc.