

An Archaeological Dig into St. Bernard of Clairvaux

Some Introductory Words

A quick look at documents on this homepage reveals that some deal with the biblical Song of Songs and commentaries on them, notably those by Origen, Gregory of Nyssa and Bernard of Clairvaux. The last differs from the first two by reason of greater temporal distance but more importantly, that Bernard wrote in Latin compared with the other two who wrote in Greek.

Part of the never-ending fascination with Bernard is his amazing ability to express spiritual realities in Latin. Rightfully it has earned him the title of Mellifluous Doctor. In fact, at times you find it difficult to believe that a human being could write as he had done. Chances are an angel must have been responsible. Some may say that this is an exaggeration but if you can read his Latin, you can see there's some truth to this observation. Somewhere and somehow down the line he has tapped into something deep in an extraordinary way. It's one of those things you either see or miss it completely. Bernard is able to combine his appealing style with an ability to effortlessly assemble one scriptural verse after another that makes the text light-some despite its composition being dense as well as terse. Indeed, mellifluous is an apt description, words which yield a sweetness not unlike honey.

After considering the biblical Song of Songs and commentaries on it from a number of angles, it's time to move on and consider another work by Bernard for which he's well known. That, of course, is **De Diligendo Deo** which we have here. But why the title with archaeological implications? Actually a friend suggested it which turned out to be spot on.

As it will be explained shortly, the document at hand does not deal with the text itself. Instead, the approach is to single out the scriptural references one by one. All are quoted in full after which come notations on each. By reason of the constriction of space and time, these notations cannot be expanded upon as much as I'd like. At the same time, doing so would be a kind of over-kill. Some of these notations are adaptations from other scriptural books on this homepage; i.e., they are fit in an abbreviated form. However, that doesn't stop anyone from extending them further. That has a lot to do with why the text is presented as such, a spur to urge readers on.

So once the scriptural verses are laid out before us in the literal sense of being abstracted...*ab + traho* or drawn out...from **De Dilogendo Deo**, we will be able to see clearly how Bernard rummaged through scripture to formulate his insights. Indeed, this is an archaeological dig into the mind of Bernard. As with a physical dig, you start off with the first layer after which you work downward with great care. This isn't done in one or two shots. Instead, a dig can be extended over many years, visited numerous occasions each of which reveals new information. So in a very real way, each scriptural verse represents a layer of Bernard's mind and spirit. For the task at hand, *lectio divina* of course is the tool to dig through these multiple layers.

Allow me to add suggestion if you persevere through what's presented here. After having "excavated" the scriptural references for a given chapter, in the spirit of *lectio divina*, reconstruct **On the Love of God**. Does it come up to St. Bernard's? I doesn't matter if it does or does not. The effort you put into it is what counts. As long as you come away with a better understanding of how his mind works. Who knows? You just might come up with something better. You won't find out until you go ahead and do it.

One important observation comes to mind after having gone through each and every scriptural verse. Only a handful are repeated. The vast majority are unique which says a lot as to how Bernard went through the Bible to get references that will back up his text.

Some observations about the document that follows may be helpful in outline form:

- One of the English translations may be found in:
<https://www.catholicspiritualdirection.org/onlovinggod.pdf>. This comes first. It's not the most desirable translation but chose because it's in public domain.

- The Latin text may be found in:
<https://www.pathsoflove.com/bernard/on-loving-god la.html> This text comes second chiefly because it's closer to the notations.

- The Preface lacks scriptural references and hence is not included here.
- Both the English and Latin texts are respectively in *green italics* and in *purple italics*. Both are in a slightly smaller script in order to conserve space. Despite the fact that they take up a lot of room, I decided to incorporate both because they give body, if you will, to the scriptural notations.

- Scriptural references may differ from what's in the Latin text and in the

English translation. Although Bernard wrote in Latin, the references in the English version are presented since they're easier to follow.

-Once the document at hand is complete, we can look at all these words and get a snapshot into the entire text, **On the Love of God**. That is the goal.

-The English translation is from **The Holy Bible: English Standard Version**, 2001 (Wheaton, Illinois).

Chapter One

You want me to tell you why God is to be loved and how much. I answer, the reason for loving God is God Himself; and the measure of love due to Him is immeasurable love. Is this plain? Doubtless, to a thoughtful man; but I am debtor to the unwise also. A word to the wise is sufficient; but I must consider simple folk too. Therefore I set myself joyfully to explain more in detail what is meant above.

We are to love God for Himself, because of a twofold reason; nothing is more reasonable, nothing more profitable. When one asks, Why should I love God? he may mean, What is lovely in God? or What shall I gain by loving God? In either case, the same sufficient cause of love exists, namely, God Himself.

And first, of His title to our love. Could any title be greater than this, that He gave Himself for us unworthy wretches? And being God, what better gift could He offer than Himself? Hence, if one seeks for God's claim upon our love here is the chiefest: Because He first loved us (I John 4.19).

Ought He not to be loved in return, when we think who loved, whom He loved, and how much He loved? For who is He that loved? The same of whom every spirit testifies: 'Thou art my God: my goods are nothing unto Thee' (Ps. 16.2, Vulg.). And is not His love that wonderful charity which 'seeketh not her own'? (I Cor.13.5). But for whom was such unutterable love made manifest? The apostle tells us: 'When we were enemies, we were reconciled to God by the death of His Son' (Rom. 5.10). So it was God who loved us, loved us freely, and loved us while yet we were enemies. And how great was this love of His? St. John answers: 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (John 3.16). St. Paul adds: 'He spared not His own Son, but delivered Him up for us all' (Rom. 8.32); and the son says of Himself, 'Greater love hath no man than this, that a man lay down his life for his friends' (John 15.13).

This is the claim which God the holy, the supreme, the omnipotent, has upon men, defiled and base and weak. Some one may urge that this is true of mankind, but not of angels. True, since for angels it was not needful. He who succored men in their time of need, preserved angels from such need; and even as His love for sinful men wrought wondrously in them so that they

should not remain sinful, so that same love which in equal measure He poured out upon angels kept them altogether free from sin.

Vultis ergo a me audire, quare et quomodo diligendus sit Deus? Et ego: Causa diligendi Deum, Deus est; modus, sine modo diligere. Estne hoc satis? Fortassis utique, sed sapienti. Caeterum si et insipientibus debitor sum (Rom. I, 14); ubi sat est dictum sapienti, etiam illis gerendus mos est. Itaque propter tardiores idem profusius, quam profundius repetere non gravabor. Ob duplicem ergo causam Deum dixerim propter seipsum diligendum: sive quia nihil justius, sive quia nil fructuosius diligere potest. Duplicem siquidem parit sensum, cum quaeritur de Deo, cur diligendus sit. Dubitari namque potest quid potissimum dubitetur; utrumnam, quo suo merito Deus, aut certe quo nostro sit commodo diligendus. Sane ad utrumque idem responderim; non plane aliam mihi dignam occurrere causam diligendi ipsum, praeter ipsum. Et prius de merito videamus. Multum quippe meruit de nobis, qui et immeritis dedit seipsum nobis. Quid enim melius seipso poterat dare vel ipse? Ergo si Dei meritum quaeritur, cum ipsum diligendi causa quaeritur, illud est praecipuum: quia ipse prior dilexit nos. Dignus plane qui redametur, praesertim si advertatur, quis, quos, quantumque amaverit. Quis enim? Nonne is cui omnis spiritus confitetur: Deus meus es tu, quoniam bonorum meorum non egesset? (Psal. XV, 2.) Et vera hujus charitas majestatis, quippe non quaerentis quae sua sunt. Quibus autem tanta puritas exhibetur? Cum adhuc, inquit, inimici essemus, reconciliati sumus Deo (Rom. V, 10). Dilexit ergo Deus, et gratis, et inimicos. Sed quantum? Quantum dicit Joannes: Sic Deus dilexit mundum, ut Filium unigenitum daret (Joan. III, 16): et Paulus, Qui proprio, ait, Filio non pepercit, sed pro nobis tradidit illum (Rom. VIII, 32). Ipse quoque Filius pro se, Majorem, inquit, charitatem nemo habet quam ut animam suam ponat quis pro amicis suis (Joan. XV, 13). Sic meruit justus ab impiis, summus ab infimis, ab infirmis omnipotens. Sed dicit aliquis: Ita quidem ab hominibus; sed ab angelis non ita. Verum est, quia necesse non fuit. Caeterum qui hominibus subvenit in tali necessitate, servavit angelos a tali necessitate: et qui homines diligendo, tales fecit ne tales remanerent; ipse aequo diligendo dedit et angelis, ne tales fierent.

1Jn 4.19: We love because he first loved us.

Agapao in the present tense follows from Jesus having the same agapao first or protos.

Ps 16.2: I say to the Lord, "You are my Lord; I have no good apart from you."

Here the psalmist more or less equates the Lord or 'Adony with that which is good or tov. He puts it in the negative so as to highlight the positive all the more, literally "not on (hal-) you."

Rom 5.10: For if while we were enemies we were reconciled to God by the death of his Son, much more now that we are reconciled, shall we be saved by his life.

Katallasso: the verbal root *allasso* or to change prefaced with the preposition *kata-* or in accord with. While Jesus' death is the agent responsible for this reconciliation, being saved in (*en*) his life is just as if not more important, the verb being *sozo* also as to rescue, to deliverer. And so in this verse first comes Jesus' death followed by his life.

Jn 3.16: For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

Note two pairs of verbs. The first consists of *agapao*, the verbal root for *agape*, which results in *didomai*, the fatherly love of God for humans, as well as the human reciprocal love for God and the common verb to give. The second pair consists of *pisteuo* which results in *echo* or to believe and to have. The contrast is between perishing and eternal life, *apollumi* or to perish utterly and *zoe* which is *aionios* or everlasting.

Rom 8.32: He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?

A contrast between two verbs: *phaidomai* and *paradidomai* or to spare as well as to be thrifty and to hand over to beside, *para-*. *Charizo* or to do something generously follows not just with regard to all things with the Son.

Jn 15.13: Greater love has no man than this, that a man lay down his life for his friends.

Agape or love is defined here as giving one's life on behalf of his friends. That is, *agape* = *tithemi* or to set, to place one's *psyche* which often means soul, one's very self. Note this *tithemi* is for friends only, *philos* or those who are dear to oneself.

Chapter Two

Those who admit the truth of what I have said know, I am sure, why we are bound to love God. But if unbelievers will not grant it, their ingratitude is at once confounded by His innumerable benefits, lavished on our race, and plainly discerned by the senses. Who is it that gives food to all flesh, light to every eye, air to all that breathe? It would be foolish to begin a catalogue, since I have just called them innumerable: but I name, as notable instances, food, sunlight and air; not because they are God's best gifts, but because they are essential to bodily life. Man must seek in his own higher nature for the highest gifts; and these are dignity,

wisdom and virtue. By dignity I mean free-will, whereby he not only excels all other earthly creatures, but has dominion over them. Wisdom is the power whereby he recognizes this dignity, and perceives also that it is no accomplishment of his own. And virtue impels man to seek eagerly for Him who is man's Source, and to lay fast hold on Him when He has been found.

Now, these three best gifts have each a twofold character. Dignity appears not only as the prerogative of human nature, but also as the cause of that fear and dread of man which is upon every beast of the earth. Wisdom perceives this distinction, but owns that though in us, it is, like all good qualities, not of us. And lastly, virtue moves us to search eagerly for an Author, and, when we have found Him, teaches us to cling to Him yet more eagerly. Consider too that dignity without wisdom is nothing worth; and wisdom is harmful without virtue, as this argument following shows: There is no glory in having a gift without knowing it. But to know only that you have it, without knowing that it is not of yourself that you have it, means self-glorying, but no true glory in God. And so the apostle says to men in such cases, 'What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it? (I Cor. 4.7). He asks, Why dost thou glory? but goes on, as if thou hadst not received it, showing that the guilt is not in glorying over a possession, but in glorying as though it had not been received. And rightly such glorying is called vain-glory, since it has not the solid foundation of truth. The apostle shows how to discern the true glory from the false, when he says, He that glorieth, let him glory in the Lord, that is, in the Truth, since our Lord is Truth (I Cor. 1.31; John 14.6).

We must know, then, what we are, and that it is not of ourselves that we are what we are. Unless we know this thoroughly, either we shall not glory at all, or our glorying will be vain. Finally, it is written, 'If thou know not, go thy way forth by the footsteps of the flock' (Cant. 1.8). And this is right. For man, being in honor, if he know not his own honor, may fitly be compared, because of such ignorance, to the beasts that perish. Not knowing himself as the creature that is distinguished from the irrational brutes by the possession of reason, he commences to be confounded with them because, ignorant of his own true glory which is within, he is led captive by his curiosity, and concerns himself with external, sensual things. So he is made to resemble the lower orders by not knowing that he has been more highly endowed than they.

We must be on our guard against this ignorance. We must not rank ourselves too low; and with still greater care we must see that we do not think of ourselves more highly than we ought to think, as happens when we foolishly impute to ourselves whatever good may be in us. But far more than either of these kinds of ignorance, we must hate and shun that presumption which would lead us to glory in goods not our own, knowing that they are not of ourselves but of God, and yet not fearing to rob God of the honor due unto Him. For mere ignorance, as in the first instance, does not glory at all; and mere wisdom, as in the second, while it has a kind of glory, yet does not glory in the Lord. In the third evil case, however, man sins not in ignorance but

deliberately, usurping the glory which belongs to God. And this arrogance is a more grievous and deadly fault than the ignorance of the second, since it contemns God, while the other knows Him not. Ignorance is brutal, arrogance is devilish. Pride only, the chief of all iniquities, can make us treat gifts as if they were rightful attributes of our nature, and, while receiving benefits, rob our Benefactor of His due glory.

Wherefore to dignity and wisdom we must add virtue, the proper fruit of them both. Virtue seeks and finds Him who is the Author and Giver of all good, and who must be in all things glorified; otherwise, one who knows what is right yet fails to perform it, will be beaten with many stripes (Luke 12.47). Why? you may ask. Because he has failed to put his knowledge to good effect, but rather has imagined mischief upon his bed (PS. 36.4); like a wicked servant, he has turned aside to seize the glory which, his own knowledge assured him, belonged only to his good Lord and Master. It is plain, therefore, that dignity without wisdom is useless and that wisdom without virtue is accursed. But when one possesses virtue, then wisdom and dignity are not dangerous but blessed. Such a man calls on God and lauds Him, confessing from a full heart, 'Not unto us, O Lord, not unto us, but unto Thy name give glory' (PS. 115.1). Which is to say, 'O Lord, we claim no knowledge, no distinction for ourselves; all is Thine, since from Thee all things do come.'

But we have digressed too far in the wish to prove that even those who know not Christ are sufficiently admonished by the natural law, and by their own endowments of soul and body, to love God for God's own sake. To sum up: what infidel does not know that he has received light, air, food—all things necessary for his own body's life—from Him alone who giveth food to all flesh (Ps. 136.25), who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matt. 5.45). Who is so impious as to attribute the peculiar eminence of humanity to any other except to Him who saith, in Genesis, 'Let us make man in Our image, after Our likeness'? (Gen. 1.26). Who else could be the Bestower of wisdom, but He that teacheth man knowledge? (Ps. 94.10). Who else could bestow virtue except the Lord of virtue? Therefore even the infidel who knows not Christ but does at least know himself, is bound to love God for God's own sake. He is unpardonable if he does not love the Lord his God with all his heart, and with all his soul, and with all his mind; for his own innate justice and common sense cry out from within that he is bound wholly to love God, from whom he has received all things. But it is hard, nay rather, impossible, for a man by his own strength or in the power of free-will to render all things to God from whom they came, without rather turning them aside, each to his own account, even as it is written, 'For all seek their own' (Phil. 2.21); and again, 'The imagination of man's heart is evil from his youth' (Gen. 8.21).

2. Quibus haec palam sunt, palam arbitror esse et cur Deus diligendus sit: hoc est, unde diligere meruerit. Quod si infideles haec latent, Deo tamen in promptu est ingratos confundere super innumeris beneficiis suis, humano nimirum et usui praestitis, et sensui manifestis. Nempe quis alius administrat cibum omni vescenti, cernenti lucem, spiranti flatum? Sed stultum est velle modo enumerare quae innumera esse non longe

ante praefatus sum: satis est ad exemplum praecipua protulisse, panem, solem et aerem. Praecipua dico, non quia excellentiora, sed quia necessaria; sunt quippe corporis. Quaerat enim homo eminentiora bona sua in ea parte sui, qua praeminet sibi, hoc est in anima quae sunt dignitas, scientia, virtus. Dignitatem in homine liberum arbitrium dico: in quo ei nimirum datum est caeteris non solum praeminere, sed et praesidere animantibus. Scientiam vero, qua eandem in se dignitatem agnoscat, non a se tamen. Porro virtutem, qua subinde ipsum a quo est, et inquirat non segniter, et teneat fortiter cum invenerit.

3. Itaque geminum unumquodque trium horum apparet. Dignitatem siquidem demonstrat humanam non solum naturae praerogativa, sed et potentia dominatus: quod terror hominis super cuncta animantia terrae imminere decernitur. Scientia quoque duplex erit, si hanc ipsam dignitatem, vel aliud quodque bonum in nobis, et nobis inesse, et a nobis non esse noverimus. Porro virtus et ipsa aequae bifaria cognoscetur, si auctorem consequenter inquirimus, inventoque inseparabiliter inhaeremus. Dignitas ergo sine scientia non prodest; illa vero etiam obest, si virtus defuerit: quod utrumque ratio declarat subjecta. Habere enim quod habere te nescias, quam gloriam habet? Porro nosse quod habeas, sed quia a te non habeas ignorare, habet gloriam, sed non apud Deum. Apud se autem glorianti dicitur ab Apostolo: Quid habes quod non accepisti? si autem accepisti, quid gloriaris quasi non acceperis? (I Cor. IV, 7.) Non ait simpliciter: Quid gloriaris? sed addit, quasi non acceperis, ut asserat reprehensibilem, non qui in habitis, sed qui tanquam in non acceptis gloriatur. Merito vana gloria nuncupatur hujusmodi, veritatis nimirum solido carens fundamento. Veram enim gloriam ab hac ita discernit: Qui gloriatur, ait, in Domino gloriatur (I Cor. I, 31), hoc est in veritate. Veritas quippe Dominus est.

4. Utrumque ergo scias necesse est, et quid sis, et quod a te ipso non sis: ne aut omnino videlicet non glorieris, aut inaniter glorieris. Denique si non cognoveris, inquit, te ipsam, egredere post greges sodalium tuorum (Cant. I, 7). Revera ita fit. Homo factus in honore, cum honorem ipsum non intelligit, talis suae ignorantiae merito comparatur pecoribus, velut quibusdam praesentis suae corruptionis et mortalitatis consortibus. Fit igitur ut sese non agnoscendo egregia rationis munere creatura, irrationabilium gregibus aggregari incipiat, dum ignara propriae gloriae, quae ab intus est, conformanda foris rebus sensibilibus, sua ipsius curiositate abducitur: efficiturque una de caeteris, quod se prae caeteris nihil accepisse intelligat. Itaque valde cavenda haec ignorantia, qua de nobis minus nobis forte sentimus: sed non minus, imo et plus illa qua plus nobis tribuimus: quod fit, si bonum quodcunque in nobis esse et a nobis decepti putemus. At vero super utramque ignorantiam declinanda et exsecranda illa praesumptio est, qua sciens et prudens forte audeas de bonis non tuis tuam quaerere gloriam: et quod certus es a te tibi non esse, inde tamen alterius rapere non verearis honorem. Prior equidem ignorantia gloriam non habet: posterior vero habet quidem, sed non apud Deum. Caeterum hoc tertium malum quod jam

scienter committitur, usurpat et contra Deum. In tantum denique ignorantia illa posteriori haec arrogantia gravior atque periculosior apparet, quo per illam quidem Deus nescitur, per istam et contemnitur: in tantum et priori deterior ac detestabilior, ut cum per illam pecoribus, per istam et daemonibus sociemur. Est quippe superbia et delictum maximum, uti datis tanquam innatis; et in acceptis beneficiis gloriam usurpare beneficii.

5. Quamobrem cum duabus istis, dignitate atque scientia, opus est et virtute, quae utriusque fructus est, per quam ille inquiritur ac tenetur, qui omnium auctor et dator merito glorificetur de omnibus. Alioquin sciens et non faciens digna, multis vapulabit. Quare? Utique quia noluit intelligere ut bene ageret: magis autem iniquitatem meditatus est in cubili suo (Psal. XXV, 4, 5), dum de bonis, quae a se non esse ex scientiae dono certissime comperit, boni Domini gloriam servus impius captare sibi, imo et raptare molitur. Liquet igitur et absque scientia dignitatem esse omnino inutilem, et scientiam absque virtute damnabilem. Verum homo virtutis, cui nec damnosa scientia, nec infructuosa dignitas manet, clamat Deo et ingenue confitetur: Non nobis, inquiens, Domine, non nobis, sed nomini tuo da gloriam (Psal. CXIII, 9). Hoc est: Nil nobis, o Domine, de scientia, nil nobis de dignitate tribuimus; sed tuo totum, a quo totum est, nomini deputamus.

6. Caeterum pene a proposito longe nimis digressi sumus, dum demonstrare satagimus, eos quoque qui Christum nesciunt, satis per legem naturalem ex perceptis bonis corporis animaeque moneri, quatenus Deum propter Deum et ipsi diligere debeant. Nam ut breviter, quae super hoc dicta sunt, iterentur: quis vel infidelis ignoret, suo corpori non ab alio in hac mortali vita supradicta illa necessaria ministrari, unde videlicet subsistat, unde videat, unde spiret, quam ab illo, qui dat escam omni carni (Psal. CXXXV, 25); qui solem suum oriri facit super bonos et malos, et pluit super justos et injustos? (Matth. V, 45.) Quis item vel impius putet alium ejus, quae in anima splendet, humanae dignitatis auctorem, praeter illum ipsum, qui in Genesi loquitur: Faciamus hominem ad imaginem et similitudinem nostram? (Gen. I, 26.) Quis alium scientiae largitorem existimet, nisi aequae ipsum, qui docet hominem scientiam? (Psal. XCIII, 10.) Quis rursus munus sibi aliunde virtutis aut putet datum, aut speret dandum, quam de manu itidem Domini virtutum? Meretur ergo amari propter se ipsum Deus, et ab infideli: qui etsi nesciat Christum, scit tamen seipsum. Proinde inexcusabilis est omnis etiam infidelis, si non diligit Dominum Deum suum ex toto corde, tota anima, tota virtute sua. Clamat nempe intus ei innata, et non ignorata rationi justitia, quia ex toto se illum diligere debeat, cui se totum debere non ignorat. Verum difficile, imo impossibile est, suis scilicet quempiam, liberive arbitrii viribus semel accepta a Deo, ad Dei ex toto convertere voluntatem; et non magis ad propriam retorquere, eaque sibi tanquam propria retinere, sicut scriptum est, Omnes quae sua sunt quaerunt (Philipp. II, 21): et item, Proni sunt sensus et cogitationes hominis in malum (Gen. VIII, 21).

1Cor 4.17: Therefore I sent to you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ as I teach them everywhere in every church.

Timothy is sent or *pempo* (also as to commission) as both *agapetos* and *pistos* or the object of *agape* and *pisteuo*, the latter as to believe or to trust and are situated in the Lord. The purpose of this in-ness is *anamimnesko* to put into mind as if placing something there according to Paul's ways or *hodos* in Christ. These ways he teaches (*didasko*) both everywhere and in every church, *pan* for all prefaced to both words.

1Cor 1.31: therefore as it is written, "Let him who boasts, boast of the Lord."

The verb *kauchaomai* to boast also means to brag. Paul is quoting from Jr 9.24: "but let him who glories glory in this, that he understands and knows me, that I am the Lord who practices steadfast love, justice and righteousness in the earth; for in these things I delight, says the Lord." The equivalent to *kauchaomai* is *halal* which fundamentally means to make a show of something. Here *halal* = *sakal* and *yadah*, the former connoting prudence and the latter intimate knowledge.

Jn 14.6: I am the way and the truth and the life. No one comes to the Father except through me.

Hodos, *aletheia* and *zoe*. All three are important though *hodos* is primary since it applies to the second sentence, *erchomai* to the Father, coming through Jesus with regard to *pros*, direction-towards which.
(way→truth→life→comes→to)

Sg 1.8: Tell me, you whom my soul loves, where you pasture your flock, where you make it lie down at noon; for why should I be like one who wanders by the flocks of your companions?

Two key words of interest to the bride: *rahah* and *ravats* or to nourish and to lay down, the latter with regard to quadrupeds folding their feet under them. Both are done at the sun's high point or start of the afternoon's intense heat. Compare with wandering or *hatah*, more as to become faint at this time of day.

Lk 12.47: And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating.

Ginosko or to know the master's will or *thelema* results in *dero* also to flay along with the adjective *polus* or much, many. This is a failure in getting ready

or to act, *etoimazo* and *poieo*: to prepare and to make or to do, the latter with regard to *pros* which indicates directness concerning the master's will.

Ps 36.4: He plots trouble while on his bed; he sets himself in a way that is not good; he does not reject evil.

Three parts to this verse: *chashav*, *yatsav* and (not) *ma'as* or to think, meditate, take up one's position and does not refuse. Those associated with each are *'aven*, (not) *tov* and *rah* or emptiness, not good and quickness.

Ps 115.1: Not to us, O Lord, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness!

The first part of this verse has four instances of the letter *l-*: *lo'*, *lanu*, *lo'*, *lanu* and *leshimka*. *Chesed* and *kavod* or tender love and glory (also heaviness) are worthy of *kavod*.

Ps 136.25: he who gives food to all flesh, for his steadfast love endures forever.

Often *lechem* is used for food, fundamentally as bread. This verse contains the phrase *ky leholam chasedu*, "for his love...*chesed* being equivalent to *agape*...lasts forever." Actually the phrase is part of each verse of the psalm at hand.

Mt 5.45: so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good and sends rain on the just and on the unjust.

Note the two verbs here: *anatello* and *brecho*. The former is more along the lines of springing up with regard to the sun and the latter the common verb to rain. Both as opposites are indifferent to the two opposite pairs.

Gn 1.26: Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the earth and over every creeping thing that moves upon the earth."

The key word here is *radah* or to subdue, fundamentally to tread underfoot. Such *radah* is rooted in man as being in the divine *tselem* and *demuth*, shadow and the latter also as appearance, semblance. Without acknowledgment of both, *radah* turns into something domineering and destructive.

Ps 94.10: He who chastens the nations, does he not chastize? He who teaches men knowledge.

Chasten and chastise: *yasar* and *yakach* or to correct by blows and stripes and to argue down. *Lamad* or to teach is not unlike these two verbs since it has to do with imparting discipline. *Dahath* derives from *yadah*, intimate knowledge.

Phl 2.21: They all look after their own interests, not those of Jesus Christ.

Zeteo is the verb at hand, fundamentally as to seek: *ta heauton* vs. *ta Iesou* or those of themselves and those of Jesus.

Gn 8.21: And when the Lord smelled the pleasing odor, the Lord said in his heart, "I will never again curse the ground because of man, for the imagination of man's heart is evil from his youth."

Yarach and *reyach*: to smell and odor, both of the same root which pertains to breathing. Reference is to Noah's offering, this *reyach* preventing the Lord from cursing the ground or '*adamah*, *qalal* also as to despise. Note '*adam* as being derived from '*adamah*.

Chapter Three

The faithful know how much need they have of Jesus and Him crucified; but though they wonder and rejoice at the ineffable love made manifest in Him, they are not daunted at having no more than their own poor souls to give in return for such great and condescending charity. They love all the more, because they know themselves to be loved so exceedingly; but to whom little is given the same loveth little (Luke 7.47). Neither Jew nor pagan feels the pangs of love as doth the Church, which saith, 'Stay me with flagons, comfort me with apples; for I am sick of love' (Cant. 2.5). She beholds King Solomon, with the crown wherewith his mother crowned him in the day of his espousals; she sees the Sole-begotten of the Father bearing the heavy burden of His Cross; she sees the Lord of all power and might bruised and spat upon, the Author of life and glory transfixed with nails, smitten by the lance, overwhelmed with mockery, and at last laying down His precious life for His friends. Contemplating this the sword of love pierces through her own soul also and she cried aloud, 'Stay me with flagons, comfort me with apples; for I am sick of love.' The fruits which the Spouse gathers from the Tree of Life in the midst of the garden of her Beloved, are pomegranates (Cant. 4.13), borrowing their taste from the Bread of heaven, and their color from the Blood of Christ. She sees death dying and its author overthrown: she beholds captivity led captive from hell to earth, from earth to heaven, so 'that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth' (Phil. 2.10). The earth under the ancient curse brought forth thorns and thistles; but now the Church beholds it laughing with flowers and restored by the grace of a new benediction. Mindful of the verse, 'My heart danceth for joy, and in my song will I praise Him', she refreshes herself with the fruits of His Passion which

she gathers from the Tree of the Cross, and with the flowers of His Resurrection whose fragrance invites the frequent visits of her Spouse.

Then it is that He exclaims, ‘Behold thou art fair, My beloved, yea pleasant: also our bed is green’ (Cant. 1.16). She shows her desire for His coming and whence she hopes to obtain it; not because of her own merits but because of the flowers of that field which God hath blessed. Christ who willed to be conceived and brought up in Nazareth, that is, the town of branches, delights in such blossoms. Pleased by such heavenly fragrance the bridegroom rejoices to revisit the heart’s chamber when He finds it adorned with fruits and decked with flowers—that is, meditating on the mystery of His Passion or on the glory of His Resurrection.

The tokens of the Passion we recognize as the fruitage of the ages of the past, appearing in the fullness of time during the reign of sin and death (Gal. 4.4). But it is the glory of the Resurrection, in the new springtime of regenerating grace, that the fresh flowers of the later age come forth, whose fruit shall be given without measure at the general resurrection, when time shall be no more. And so it is written, ‘The winter is past, the rain is over and gone, the flowers appear on the earth’ (Cant. 2.11 f); signifying that summer has come back with Him who dissolves icy death into the spring of a new life and says, ‘Behold, I make all things new’ (Rev. 21.5). His Body sown in the grave has blossomed in the Resurrection (I Cor. 15.42); and in like manner our valleys and fields which were barren or frozen, as if dead, glow with reviving life and warmth.

The Father of Christ who makes all things new, is well pleased with the freshness of those flowers and fruits, and the beauty of the field which breathes forth such heavenly fragrance; and He says in benediction, ‘See, the smell of My Son is as the smell of a field which the Lord hath blessed’ (Gen. 27.27). Blessed to overflowing, indeed, since of His fullness have all we received (John 1.16). But the Bride may come when she pleases and gather flowers and fruits therewith to adorn the inmost recesses of her conscience; that the Bridegroom when He cometh may find the chamber of her heart redolent with perfume.

So it behooves us, if we would have Christ for a frequent guest, to fill our hearts with faithful meditations on the mercy He showed in dying for us, and on His mighty power in rising again from the dead. To this David testified when he sang, ‘God spake once, and twice I have also heard the same; that power belongeth unto God; and that Thou, Lord, art merciful (Ps. 62.11f). And surely there is proof enough and to spare in that Christ died for our sins and rose again for our justification, and ascended into heaven that He might protect us from on high, and sent the Holy Spirit for our comfort. Hereafter He will come again for the consummation of our bliss. In His Death He displayed His mercy, in His Resurrection His power; both combine to manifest His glory.

The Bride desires to be stayed with flagons and comforted with apples, because she knows how easily the warmth of love can languish and grow cold; but such helps are only until she has

entered into the bride chamber. There she will receive His long-desired caresses even as she sighs, 'His left hand is under my head and His right hand doth embrace me' (Cant. 2.6). Then she will perceive how far the embrace of the right hand excels all sweetness, and that the left hand with which He at first caressed her cannot be compared to it. She will understand what she has heard: 'It is the spirit that quickeneth; the flesh profiteth nothing' (John 6.63). She will prove what she hath read: 'My memorial is sweeter than honey, and mine inheritance than the honey-comb' (Ecclus. 24.20). What is written elsewhere, 'The memorial of Thine abundant kindness shall be showed' (Ps. 145.7), refers doubtless to those of whom the Psalmist had said just before: 'One generation shall praise Thy works unto another and declare Thy power' (Ps. 145.4). Among us on the earth there is His memory; but in the Kingdom of heaven His very Presence. That Presence is the joy of those who have already attained to beatitude; the memory is the comfort of us who are still wayfarers, journeying towards the Fatherland.

Christiani quantos habeant stimulos amandi Deum prae infidelibus. 7. Contra quod plane fideles norunt, quam omnino necessarium habeant Jesum, et hunc crucifixum: dum admirantes et amplexantes supereminentem scientiae charitatem in ipso, id vel tantillum quod sunt, in tantae dilectionis et dignationis vicem non rependere confunduntur. Facile proinde plus diligunt, qui se amplius dilectos intelligunt: cui autem minus donatum est, minus diligit. Judaeus sane, sive paganus, nequaquam talibus aculeis incitatur amoris, quales Ecclesia experitur, quae ait, Vulnerata charitate ego sum: et rursum, Fulcite me floribus, stipate me malis, quia amore languedo (Cantic. II, 4, 5). Cernit regem Salomonem in diademate, quo coronavit eum mater sua (Cant. III, 11); cernit Unicum Patris, crucem sibi bajulantem; cernit caesum et consputum Dominum majestatis; cernit auctorem vitae et gloriae confixum clavis, percussum lancea, opprobriis saturatum, tandem illam dilectam animam suam ponere pro amicis suis. Cernit haec, et suam magis ipsius animam gladius amoris transverberat, et dicit: Fulcite me floribus, stipate me malis, quia amore languedo. Haec sunt quippe mala punica, quae in hortum introducta dilecti sponsa carpit ex ligno vitae, a coelesti pane proprium mutuata saporem, colorem a sanguine Christi. Videt deinde mortem mortuam, et mortis auctorem triumphatum. Videt de inferis ad terras, de terris ad superos captivam duci captivitatem, ut in nomine Jesu omne genu flectatur, coelestium, terrestrium, et inferorum (Philipp. II, 10). Advertit terram, quae spinas et tribulos sub antiquo maledicto produxerat, ad novae benedictionis gratiam innovatam refluere. Et in his omnibus, illius recordata versiculi, Et refluere caro mea, et ex voluntate mea confitebor ei (Psal. XXVII, 7); passionis malis, quae de arbore tulerat crucis, cupit vigere et de floribus resurrectionis, quorum praesertim fragrantia sponsum ad se crebrius revisendam invitet..

8. Denique ait: Ecce tu pulcher es, dilecte mi et decorus; lectulus noster floridus (Cantic. I, 15). Quae lectulum monstrat, satis quid desideret aperit: et cum floridum nuntiat, satis indicat, unde quod desiderat obtinere praesumat. Non enim de suis meritis, sed de floribus agri, cui benedixit Deus. Delectatur floribus, Christus, qui in

Nazareth et concipi voluit, et nutriri. Gaudet sponsus coelestis talibus odoramentis, et cordis thalamum frequenter libenterque ingreditur, quod istiusmodi refertum fructibus, floribusque respersum invenerit. Ubi suae videlicet aut passionis gratiam, aut resurrectionis gloriam sedula inspicit cogitatione versari, ibi profecto adest sedulus, adest libens. Monumenta siquidem Passionis, fructus agnosce quasi anni praeteriti, omnium utique retro temporum sub peccati mortisque imperio decursorum, tandem in plenitudine temporis, apparentes. Porro autem Resurrectionis insignia, novos adverte flores sequentis temporis, in novam sub gratia revirescentis aetatem, quorum fructum generalis futura resurrectio in fine parturiet sine fine mansurum. Jam, inquit, hiems transiit, imber abiit et recessit, flores apparuerunt in terra nostra (Cant. II, 11, 12): aestivum tempus advenisse cum illo significans, qui de mortis gelu in vernalem quamdam novae vitae temperiem resolutus, Ecce, ait, nova facio omnia (Apoc. XXI, 5): cujus caro seminata est in morte, reffloruit in resurrectione; ad cujus mox odorem in campo convaliis nostrae revirescunt arida, recalescunt frigida, mortua reviviscunt.

9. Horum ergo novitate florum ac fructuum, et pulchritudine agri suavissimum spirantis odorem, ipse quoque Pater in Filio innovante omnia delectatur, ita ut dicat: Ecce odor filii mei, sicut odor agri pleni, cui benedixit Dominus (Gen. XXVII, 27). Bene pleni, de cujus plenitudine omnes accepimus. Sponsa tamen familiaris ex eo sibi, cum vult, flores legit, et carpit poma, quibus propriae aspergat intima conscientiae, et intranti sponso cordis lectulus suave redoleat. Oportet enim nos, si crebrum volumus habere hospitem Christum, corda nostra semper habere munita fidelibus testimoniis, tam de misericordia scilicet morientis, quam de potentia resurgentis; quomodo David aiebat: Duo haec audivi, quia potestas Dei est, et tibi, Domine, misericordia (Psal. LXI, 12, 13). Siquidem utriusque rei testimonia credibilia facta sunt nimis; Christo utique moriente propter delicta nostra, et resurgente propter justificationem nostram, et ascendente ad protectionem nostram, et mittente Spiritum ad consolationem nostram, et quandoque redituro ad consummationem nostram. Nempe in morte misericordiam, potentiam in resurrectione, utramque in singulis exhibuit reliquorum.

10. Haec mala, hi flores, quibus sponsa se interim stipari postulat et fulciri, credo sentiens facile vim in se amoris posse tepescere et languescere quodammodo, si non talibus jugiter foveatur incentivis, donec introducta quandoque in cubiculum, diu cupitis excipiatur amplexibus, et dicat: Laeva ejus sub capite meo, et dextera illius amplexata est me (Cantic. II, 6). Sentiet quippe tunc et probabit universa dilectionis testimonia, quae in priori adventu, tanquam de sinistra dilecti, acceperat, prae multitudine dulcedinis amplexantis dexterae contemnenda, et omnino jam quasi subtus habenda. Sentiet quod audierat: Caro non prodest quidquam; spiritus est qui vivificat (Joan VI, 64). Probabit quod legerat: Spiritus meus super mel dulcis, et haereditas mea super mel et favum. Quod vero sequitur, Memoria mea in generatione

saeculorum (Eccli. XXIV, 20); hoc dicit, quia quandiu stare praesens cernitur saeculum, in quo generatio advenit, et generatio praeterit, non deerit electis consolatio de memoria, quibus nondum de praesentia plena refectio indulgetur. Unde scriptum est, Memoriam abundantiae suavitatis tuae eructabunt: haud dubium, quin hi, quos paulo superius dixerat, Generatio et generatio laudabit opera tua (Psal. CXLIV, 7, 4). Memoria ergo in generatione saeculorum, praesentia in regno coelorum. Ex ista glorificatur jam assumpta electio: de illa interim peregrinans generatio consolatur.

Lk 7.47: Therefore I tell you her sins which are many are forgiven—for she loved much. But he who is forgiven little, loves little.

Aphiemi or to forgive has a more forceful sense, to dismiss or to release. Compare many sins with loving much, *agapao*. The small *de* or “but” contrasts *polus* used twice with *oligos* or little also used twice.

Sg 4.13: Your shoots are an orchard of pomegranates with all choicest fruits, henna with nard.

A catalog of fruits and related items continuing through the next verse. Although shoots are the visible beginning of a plant, the bridegroom implies that he knows they will develop into an orchard or *pardes* (paradise). As for choicest, it comes from the verbal root *magad*, to be chief, noble.

Phil 2.10: So at the name of Jesus every knee should bow in heaven and on earth and under the earth.

A partial quote from Isaiah 45.23: “By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: to me every knee shall bow, every tongue shall swear allegiance.” “By myself” reads literally “in me” with the verb *shavah* from which the sacred number seven is derived. This swearing results in a word or *davar* (similar to *logos*) which goes out one way ie n righteousness, *tsedaqah*. It results in acknowledgment by all persons to reflect this divine *shavah* and to conform to it.

Sg 1.16: Behold, you are beautiful, my love; behold, you are beautiful; your eyes are doves.

With regards to the attribute of being fair, it derives from the verbal root *yaphah*, to shine, to be bright and is in conjunction with the exclamation, behold (*hinak*) which expresses admiration coupled with astonishment. The bridegroom then compares her eyes with those of doves, traditionally symbolic of purity and innocence among commentators of the Song.

Gal 4.4: But when the fullness of time had come, God sent forth his son born of

woman, born under the law.

Pleroma or fullness as it pertains to *chronos*, conventional time. This word may be said to transform *chronos* into a *kairos* event, that meaning a special occasion. Note two uses of *gignomai* or to come into being, that is, with regard to woman and the law.

Sg 2.11-12: for behold, the winter is past; the rain is over and gone. The flowers appear on the earth, the time of singing has come and the voice of the turtle-dove is heard in our land.

This statement gives reason for his spouse's rising and coming in vs. 10, that is, to herself (*lak*). "Behold" (*hineh*) is not so much astonishment as an expression of the bridegroom getting his spouse's attention with respect to what is transpiring at the moment. He wants her to realize the cessation (*havar*, to pass) of both winter and rain.

Appropriate to the spring are flowers, singing and the voice of the turtle-dove. As for the second two, they intimate the song of birds and are appropriate to "our land" or *'erets*, this word also applicable to a people and here as belonging to both spouses. In sum, the two verbs *ra'ah* and *nagah*: to be seen and has appeared, the latter also as to touch, to come to.

Rev 21.5: And he who was seated on the throne said, "Behold, I am making all things news." Also he said, "Write this down, for these words are trustworthy and true."

The speaker is the one sitting upon the throne as distinguished from the "great voice" coming from the throne who also utters *idou* (behold) as a way of getting attention. "All things" is not specified, but it comes after the new heaven, new earth and new Jerusalem. Note the present tense at work, here *poio* or "I make" which suggests something that is ongoing.

To authenticate the newness of what the person sitting on the throne expresses through his *idou*, he bids John to write it down as a record, so to speak. Such words (*logos*) come from the divine *Logos* and are therefore genuine.

1Cor 15.42: So it is with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.

Houtos or thus is a lead-to with regard to the order designated as *phthora* and *aphtharsia*, perishable and imperishable. To the former belongs *speiro* (downward motion) while to the latter belongs *egeiro* (upward motion), that is, to sow and to raise.

Gn 27.27: So he (Jacob) came near and kissed him. And Isaac smelled the smell of his garments and blessed him and said, “See, the smell of my son is that as the smell of a field that the Lord has blessed!”

Smelled (*ruach*): used with the noun of this same verbal root (to smell or *reyach*); from it is derived spirit. The scent is less tangible than feeling yet offered sufficient evidence to Isaac that Esau was present, not Jacob. In the verse at hand, Isaac smelled not so much Jacob but his garments which implies that that he smelled the deception of his younger son but failed to trust his initial reliance upon the sense of hearing (Jacob’s voice as opposed to Esau’s). To Isaac, the *reyach* of Jacob equals that of a field; not simply a field but one “blessed by the Lord.” I.e., Isaac trusts the sense of smell over hearing.

Jn 1.16: And from his fullness we have all received, grace upon grace.

The divine Logos is endowed with fullness or *pleroma*, the totality of his being. By reason of being full, it implies needing to spill over somehow somewhere. Also implied is that if a person has this *pleroma*, there’s nothing to do, it being sufficient in and by itself.

John puts this fullness as something which has been received (*lambano*), that is, grace upon grace or *charis* (also as favor, kindness) with the preposition *anti* which here implies succession of the same reality. Also, *anti* suggests replacement; the first *charis* referring to the former covenant whereas the second *charis* to the new covenant. Although the two differ, they consist of *charis*, so it’s a matter of degree.

Ps 62.12-13: Once God has spoken; twice have I heard this; that power belongs to God and that to you, O Lord, belongs steadfast love. For you will render to a man according to his work.

Note that the divine unity (once, ‘*achath*) is expressed through his speaking or *davar*. Human multiplicity is expressed through hearing (*shamah*) or twice, *shetaym*. Vs. 12 reveals the first *shamah*, namely, the relationship between God and power, *hoz*. In the next verse we have a second *shamah* which continues from the previous verse: *chesed* is proper to the Lord; both *chesed* and *hoz* are prefixed to God/Lord by the preposition *l-* (to) which can signify direction-towards-which. The act of divine requiting (*shalam*, verbal root of *shalom*) is in proportion to a man’s work; another use of the preposition *l-*.

Sg 2.6: His left hand is under my head, and his right hand embraces me.

While the bride’s left hand supports his spouse’s head, his right hand does the actual embracing or *chabaq*. The two are carried out simultaneously.

Jn 6.63: But there are some of you who do not believe (For Jesus knew from the beginning who those were who did not believe and who it was who would betray him).

The significance of “but” or *alla* is when Jesus acknowledges that some who are present do not believe, *pisteuo*. As for the parentheses, they are in the RSV and left as such which intimates that instead of speaking about those in the synagogue, he’s referring to the person who would betray him. The verb for this *paradidomi*, literally to give beside or *para* those who will take custody of him. Obviously this caused quite a stir but once the dust had settled, many thought his words weren’t far off the mark.

Eccl 24.20: For the remembrance of me is sweeter than honey, and my inheritance sweeter than the honeycomb.

The two key words here are *mnemosunon* and *klertonomia* or memory and inheritance. Both have to do with passing on what belonged to one generation to the next. The adjective *glukos* or sweet applies to the first and to the second, the Greek noun for *meli* or honey. Thus the transmission is one inferring the sense of taste as the agent.

Ps 145.4: One generation shall commend your works to another and shall declare your mighty acts.

This verses has *dor* followed by *dor* or generation whose task is to glorify divine words, *shavach* being the verb which fundamentally means to soothe. In addition to *shavach* is *nagad* also as to manifest.

Chapter Four

But it will be well to note what class of people takes comfort in the thought of God. Surely not that perverse and crooked generation to whom it was said, ‘Woe unto you that are rich; for ye have received your consolation’ (Luke 6.24). Rather, those who can say with truth, ‘My soul refuseth comfort’ (Ps. 77.2). For it is meet that those who are not satisfied by the present should be sustained by the thought of the future, and that the contemplation of eternal happiness should solace those who scorn to drink from the river of transitory joys. That is the generation of them that seek the Lord, even of them that seek, not their own, but the face of the God of Jacob. To them that long for the presence of the living God, the thought of Him is sweetest itself: but there is no satiety, rather an ever-increasing appetite, even as the Scripture bears witness, ‘they that eat me shall yet be hungry’ (Ecclus. 24.21); and if the one an-hungred spake, ‘When I awake up after Thy likeness, I shall be satisfied with it.’ Yea, blessed even now are they which do hunger and thirst after righteousness, for they, and they only, shall be filled. Woe to you, wicked and perverse generation; woe to you, foolish and abandoned people, who

hate Christ's memory, and dread His second Advent! Well may you fear, who will not now seek deliverance from the snare of the hunter; because 'they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts' (I Tim. 6.9). In that day we shall not escape the dreadful sentence of condemnation, 'Depart from Me, ye cursed, into everlasting fire' (Matt. 25.41). O dreadful sentence indeed, O hard saying! How much harder to bear than that other saying which we repeat daily in church, in memory of the Passion: 'Whoso eateth My flesh and drinketh My blood hath eternal life' (John 6.54). That signifies, whoso honors My death and after My example mortifies his members which are upon the earth (Col. 3.5) shall have eternal life, even as the apostle says, 'If we suffer, we shall also reign with Him' (II Tim. 2.12). And yet many even today recoil from these words and go away, saying by their action if not with their lips, 'This is a hard saying; who can hear it?' (John 6.60). 'A generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God' (Ps. 78.8), but chooseth rather to trust in uncertain riches, it is disturbed at the very name of the Cross, and counts the memory of the Passion intolerable. How can such sustain the burden of that fearful sentence, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels'? 'On whomsoever that stone shall fall it will grind him to powder' (Luke 20.18); but 'the generation of the faithful shall be blessed' (Ps. 112.2), since, like the apostle, they labor that whether present or absent they may be accepted of the Lord (II Cor. 5.9). At the last day they too shall hear the Judge pronounce their award, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world' (Matt. 25.34).

In that day those who set not their hearts aright will feel, too late, how easy is Christ's yoke, to which they would not bend their necks and how light His burden, in comparison with the pains they must then endure. O wretched slaves of Mammon, you cannot glory in the Cross of our Lord Jesus Christ while you trust in treasures laid up on earth: you cannot taste and see how gracious the Lord is, while you are hungering for gold. If you have not rejoiced at the thought of His coming, that day will be indeed a day of wrath to you.

But the believing soul longs and faints for God; she rests sweetly in the contemplation of Him. She glories in the reproach of the Cross, until the glory of His face shall be revealed. Like the Bride, the dove of Christ, that is covered with silver wings (Ps. 68.13), white with innocence and purity, she reposes in the thought of Thine abundant kindness, Lord Jesus; and above all she longs for that day when in the joyful splendor of Thy saints, gleaming with the radiance of the Beatific Vision, her feathers shall be like gold, resplendent with the joy of Thy countenance.

Rightly then may she exult, 'His left hand is under my head and His right hand doth embrace me.' The left hand signifies the memory of that matchless love, which moved Him to lay down His life for His friends; and the right hand is the Beatific Vision which He hath promised to His own, and the delight they have in His presence. The Psalmist sings rapturously, 'At Thy right hand there is pleasure for evermore' (Ps. 16.11): so we are warranted in explaining the right hand as that divine and deifying joy of His presence.

Rightly too is that wondrous and ever-memorable love symbolized as His left hand, upon which the Bride rests her head until iniquity be done away: for He sustains the purpose of her mind, lest it should be turned aside to earthly, carnal desires. For the flesh wars against the spirit: 'The corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many

things' (Wisdom 9.15). What could result from the contemplation of compassion so marvelous and so undeserved, favor so free and so well attested, kindness so unexpected, clemency so unconquerable, grace so amazing except that the soul should withdraw from all sinful affections, reject all that is inconsistent with God's love, and yield herself wholly to heavenly things? No wonder is it that the Bride, moved by the perfume of these unctions, runs swiftly, all on fire with love, yet reckons herself as loving all too little in return for the Bridegroom's love. And rightly, since it is no great matter that a little dust should be all consumed with love of that Majesty which loved her first and which revealed itself as wholly bent on saving her. For 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life' (John 3.16). This sets forth the Father's love. But 'He hath poured out His soul unto death,' was written of the Son (Isa. 53.12). And of the Holy Spirit it is said, 'The Comforter which is the Holy Ghost whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you' (John 14.26). It is plain, therefore, that God loves us, and loves us with all His heart; for the Holy Trinity altogether loves us, if we may venture so to speak of the infinite and incomprehensible Godhead who is essentially one.

ii. Sed interest, quanam generatio ex Dei capiat recordatione solamen. Non enim generatio prava et exasperans, cui dicitur, Vae vobis, divites, qui habetis consolationem vestram (Luc. VI, 24); sed quae dicere veraciter potest, Renuit consolari anima mea. Huic plane et credimus, si secuta adjecerit: Memor fui Dei, et delectatus sum (Psal. LXXXVI, 3, 4). Justum quippe est, ut quos praesentia non delectant, praesto eis sit memoria futurorum: et qui de rerum fluentium qualibet affluentia despiciunt consolari, recordatio illos delectet aeternitatis. Et haec est generatio quaerentium Dominum, quaerentium non quae sua sunt, sed faciem Dei Jacob (Psal. XXIII, 6). Dei ergo quarentibus et suspirantibus praesentiam, praesto interim et dulcis memoria est, non tamen qua satientur, sed qua magis esurient unde satientur. Hoc ipsum de se cibus ipse testatur, ita dicens, Qui edit me, adhuc esuriet (Eccli. XXIV, 29): et qui eo cibus est, Satiabor, inquit, cum apparuerit gloria tua (Psal. XVI, 15). Beati tamen jam nunc qui esuriunt et sitiunt justitiam, quoniam quandoque ipsi, . Vae tibi, generatio prava atque perversa! vae tibi, popule stulte et insipiens, qui et memoriam fastidis, et praesentiam expavescis! Merito quidem: nec modo enim liberari vis de laqueo venantium, siquidem qui volunt divites fieri in hoc saeculo, incidunt in laqueum diaboli (I Tim. VI, 9); nec tunc a verbo aspero poteris liberari. O verbum asperum, o sermo durus! Ite, maledicti, in ignem aeternum (Matth. XXV, 41). Durior plane atque asperior illo, qui quotidie nobis de memoria passionis in Ecclesia replicatur: Qui manducat meam carnem, et bibit sanguinem meum, habet vitam aeternam. Hoc est, qui recolit mortem meam, et exemplo meo mortificat membra sua quae sunt super terram, habet vitam aeternam: hoc est, si compatimini, et conregnabitis. Et tamen plerique ab hac voce resilientes et abeuntes hodieque retrorsum, respondent non verbo, sed facto: Durus est hic sermo; quis potest eum audire? (Joan. VI, 55, 61.) Itaque generatio quae non direxit cor suum et non est creditus cum Deo spiritus ejus (Psal. LXXVII, 8), sed magis sperans in incerto divitiarum, verbum modo crucis audire gravatur, ac memoriam passionis sibi judicat

onerosam. Verum qualiter verbi illius pondus in praesentia sustinebit: Ite, maledicti, in ignem aeternum, qui paratus est diabolo, et angelis ejus? Super quem profecto ceciderit lapis iste, conteret eum. At vero generatio rectorum benedicetur (Psal. CXI, 2): qui utique cum Apostolo, sive 589 absentes, sive praesentes, contendunt placere Deo (II Cor. V, 9). Denique audient, Venite, benedicti, Patris mei (Matth. XXV, 34), etc. Tunc illa quae non direxit cor suum, sero quidem experietur, quam in illius comparatione doloris jugum Christi suave, et onus leve fuerit, cui tanquam gravi et aspero duram cervicem superbe subduxit. Non potestis, o miseri servi mammonae, simul gloriari in cruce Domini nostri Jesu Christi, et sperare in pecuniae thesauris; post aurum abire, et probare quam suavis est Dominus. Proinde quem suavem in memoria non sentitis, asperum procul dubio in praesentia sentietis.

Lk 6.24: But woe to you who are rich, for you have received your consolation.

Paraklesis or literally a summoning beside means riches will be permanently with the person to whom woe is attributed, *para-* or beside him.

Ps 77.2: In the day of my trouble I seek the Lord; in the night my hand is stretched out without wearying; my soul refuses to be comforted.

Day is a type of *kairos* event and can include an indefinite period of time whether referring to good or evil. *Darash* is the verb to seek, also to tread. However, at night there is a stretching or *nagar* also as to flow. The basic meaning for verb for to weary (*pug*) means to be cold. The psalmist's soul or *nephesh*, his essential being, refuses comfort, *nacham* also as to console.

Eccl 24.21: Those who eat me will hunger for more, and those who drink me will thirst for more.

Two pairs: 1) *esthio* leads to *peinao*: also as to consume and to crave 2) *pino* leads to *dipsao*: to drink and also as to long for.

1Tm 6.9: But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.

Note the two verbs with a downward connotation: *emipto* and *buthizo* or to fall among and to drag down

Mt 25.41: Then he will say to those on his left, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels."

Poreuomai or to leave followed by *apo* or from followed by *eis* or into: from Jesus and into eternal fire. All this takes place instantly.

Jn 6.54: Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.

Trogo and *pino*: also as to nibble, to munch and to drink = *zoe* also as existence which is *aionios* or eternal.

Col 3.5: Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire and covetousness which is idolatry.

Nekroo: to put to death *melos* or limbs which literally are upon the earth.

2Tm 2.12: if we endure, we will also reign with him; if we deny him, he also will deny us.

Two pairs: *hupomeno* and *sumbasileuo*, *arneomai* and *arneomai*. Note the prepositions in the first pair, *hupo-* and *sum-* or under and with which connote intimacy. The first *arneomai* also to disown is reciprocal, depending upon us.

Jn 6.60: When many of his disciples heard it they said, “This is a hard saying; who can listen to it?”

Skleros as applied to *logos* as coming from the *Logos* who just spoke. It also means harsh, unyielding.

Ps 78.8: and that they should not be like their fathers, a stubborn and rebellious generation.

Sarar and *marah*: to be unmanageable and to resist intimated as being in the present as it had been in the past.

Lk 20.18: Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him.

Pipto→*sunthao*→*pipto*→*likmao* or falls→also to shatter→falls→crush.

Ps 112.2: His offspring will be mighty in the land; the generation of the upright will be blessed.

Gibor or mighty in the military sense along with those who are upright or *yashar* which fundamentally means to be straight. Both are intimated to work together.

2Cor 5.9: So whether we are at home in the body we are away from the Lord.

The same root *demos* (country, land) for *endemeo* and *ekdemeo*; i.e., *en-* and *ek-* or in and from.

Mt 25.34: Then the king will say to those on his right, “Come, you who are

blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.”

The king bidding those to come suggests they are at some distance and could tell by the expression on his face that it is good news for them. Their acts of kindness now are transformed into a kingdom that without their knowledge had been prepared, *etoimazo* also as to make ready.

Ps 68.13: though you men lie along the sheepfolds—the wings of a dove covered with silver, its pinions with shimmering gold.

Sheepfolds or *shephataym* can also refer to stalls for the sacrificial victims. The second part of vs. 13 may refer to a precious object discovered amid the spoil; attention is brought to the dove’s (*yonah*) wings or *kanaph* (singular), from a verbal root meaning to hide.

The dove’s wings are adorned with silver; its pinions (‘*ever*, singular) refer more to feathers. Green gold or *yeraqraq* is their adornment; this word suggests the color of leprosy. Such *yeraqraq* are joined with the word *charuts*, more specifically, gold itself.

Wisd 9.15: for a perishable body weighs down the soul, and this earthly tent burdens the thoughtful mind.

Baruno and *britho*: to weigh down or to oppress and to be heavy or laden. To the former belongs *psuche* and to the latter, *nous*. I.e., a double weight which squashes a person. *Poluphrontidos* is the adjective for thoughtful, *polus* or much prefaced to *phronis*, prudence or wisdom.

Jn 3.16: For God so loved the world that he gave his only Son that whoever believes in him should not perish but have eternal life.

Agapao: to result in *pisteuo* literally into (*eis*) him or Jesus. This results in no *apollumi* (to perish utterly) but in having *zoe* also as existence which is *aionios* or eternal.

Is 53.12: Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many and makes intercession for the transgressors.

Chalmaq also means to portion out and used twice, that is, with those who are chosen by the Lord and have endured the same sufferings as the servant. *Harah* means poured and has the alternate meaning of being uncovered. Thus it could be said that the servant uncovers his *nephesh* or soul to an ignominious

death, a way by which he had made intercession or *pagah* for transgressors, *pashah* connoting rebels. *Manah* or “numbered” suggests being chosen or destined beforehand. Also note that the singular sin is used.

Jn 14.26: But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

Primary focus is upon the *Parakletos* or literally, one who summons beside or *para-*. He will teach as well bring to remembrance, *didasko* and *hupomimnesko* or literally to remind from under or *hupo-*.

Chapter Five

From the contemplation of what has been said, we see plainly that God is to be loved, and that He has a just claim upon our love. But the infidel does not acknowledge the Son of God, and so he can know neither the Father nor the Holy Spirit; for he that honoureth not the Son, honoureth not the Father which sent Him, nor the Spirit whom He hath sent (John 5.23). He knows less of God than we; no wonder that he loves God less. This much he understands at least—that he owes all he is to his Creator. But how will it be with me? For I know that my God is not merely the bounteous Bestower of my life, the generous Provider for all my needs, the pitiful Consoler of all my sorrows, the wise Guide of my course: but that He is far more than all that. He saves me with an abundant deliverance: He is my eternal Preserver, the portion of my inheritance, my glory. Even so it is written, ‘With Him is plenteous redemption’ (Ps. 130.7); and again, ‘He entered in once into the holy place, having obtained eternal redemption for us’ (Heb. 9.12). Of His salvation it is written, ‘He forsaketh not His that be godly; but they are preserved for ever’ (Ps. 37.28); and of His bounty, ‘Good measure, pressed down and shaken together, and running over, shall men give into your bosom’ (Luke 6.38); and in another place, ‘Eye hath not seen nor ear heard, neither have entered into the heart of man, those things which God hath prepared for them that love Him’ (I Cor. 2.9). He will glorify us, even as the apostle beareth witness, saying, ‘We look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body’ (Phil. 3.20f); and again, ‘I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us’ (Rom. 8.18); and once more, ‘Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen (II Cor. 4.17f).

‘What shall I render unto the Lord for all His benefits towards me?’ (Ps. 116.12). Reason and natural justice alike move me to give up myself wholly to loving Him to whom I owe all that I

have and am. But faith shows me that I should love Him far more than I love myself, as I come to realize that He hath given me not my own life only, but even Himself. Yet, before the time of full revelation had come, before the Word was made flesh, died on the Cross, came forth from the grave, and returned to His Father; before God had shown us how much He loved us by all this plenitude of grace, the commandment had been uttered, 'Thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might' (Deut. 6.5), that is, with all thy being, all thy knowledge, all thy powers. And it was not unjust for God to claim this from His own work and gifts. Why should not the creature love his Creator, who gave him the power to love? Why should he not love Him with all his being, since it is by His gift alone that he can do anything that is good? It was God's creative grace that out of nothingness raised us to the dignity of manhood; and from this appears our duty to love Him, and the justice of His claim to that love. But how infinitely is the benefit increased when we bethink ourselves of His fulfillment of the promise, 'thou, Lord, shalt save both man and beast: how excellent is Thy mercy, O Lord!' (Ps. 36.6f.). For we, who 'turned our glory into the similitude of a calf that eateth hay' (Ps. 106.20), by our evil deeds debased ourselves so that we might be compared unto the beasts that perish. I owe all that I am to Him who made me: but how can I pay my debt to Him who redeemed me, and in such wondrous wise? Creation was not so vast a work as redemption; for it is written of man and of all things that were made, 'He spake the word, and they were made' (Ps. 148.5). But to redeem that creation which sprang into being at His word, how much He spake, what wonders He wrought, what hardships He endured, what shames He suffered! Therefore what reward shall I give unto the Lord for all the benefits which He hath done unto me? In the first creation He gave me myself; but in His new creation He gave me Himself, and by that gift restored to me the self that I had lost. Created first and then restored, I owe Him myself twice over in return for myself. But what have I to offer Him for the gift of Himself? Could I multiply myself a thousand-fold and then give Him all, what would that be in comparison with God?

14. Intuens ergo haec, credo, satis agnoscit quare Deus diligendus sit, hoc est, unde diligi mereatur. Caeterum infidelis non habens Filium, nec Patrem proinde habet, nec Spiritum sanctum. Qui enim non honorificat Filium, non honorificat Patrem qui missit illum (Joan. V, 23); 590 sed nec Spiritum sanctum quem misit ille. Is itaque mirum non est, si quem minus agnoscit, minus et diligit. Attamen et ipse totum ei sese debere non ignorat, quem sui totius non ignorat auctorem. Quid ergo ego, qui Deum meum teneo vitae meae non solum gratuitum largitorem, largissimum administratorem, pium consolatorem, sollicitum gubernatorem; sed insuper etiam copiosissimum redemptorem, aeternum conservatorem, ditatorem, glorificatorem? sicut scriptum est, Copiosa apud eum redemptio (Psal. CXXIX, 7): et item, Introivit semel in Sancta, aeterna redemptione inventa (Hebr. IX, 12): et de conservatione, Non relinquet sanctos suos; in aeternum conservabuntur (Psal. XXXVI, 28): et de locupletatione, Mensuram bonam, et confertam, et coagitatam, et superefluentem

dabunt in sinum vestrum (Luc. VI, 38): et rursus, Nec oculus vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus diligentibus se (I Cor. II, 9): et de glorificatione. Salvatorem exspectamus Dominum nostrum Jesum Christum, qui reformabit corpus humilitatis nostrae, configuratum corpori claritatis suae (Philipp. III, 20, 21): et illud, Non sunt condignae passione hujus temporis ad futuram gloriam, quae revelabitur in nobis (Rom. VIII, 18): et iterum, Id quod in praesenti est momentaneum et leve tribulationis nostrae, supra modum in sublimitate aeternum gloriae pondus operatur in nobis, non contemplantibus quae videntur, sed quae non videntur (II Cor. IV, 17, 18).

15. Quid retribuam Domino pro omnibus his? Illum ratio urget et justitia naturalis totum se tradere illi, a quo se totum habet, et ex se toto debere diligere. Mihi profecto fides tanto plus indicit amandum, quanto et eum me ipso pluris aestimandum intelligo: quippe qui illum non solum mei, sed sui quoque ipsius teneo largitorem. Denique nondum tempus fidei advenerat, nondum innotuerat in carne Deus, obierat in cruce, prodierat de sepulcro, redierat ad Patrem: nondum, inquam, commendaverat in nobis suam multam dilectionem, illam de qua jam multa locuti sumus, cum jam mandatum est homini diligere Dominum Deum suum ex toto corde, tota anima, tota virtute sua (Deut. VI, 5), id est ex omni quod est, quod scit, quod potest. Nec tamen injustus Deus, suum sibi vindicans opus et dona. Ut quid enim non amaret opus artificem, cum haberet unde id posset? Et cur non quantum omnino posset, cum nihil omnino nisi ejus munere posset? Ad haec, quod de nihilo, quod gratis, quod in hac dignitate conditum est; et debitum dilectionis manifestius facit, et exactum justiore ostendit. Caeterum quantum putamus adjectum beneficii, cum homines et jumenta salvavit, quemadmodum multiplicavit misericordiam suam Deus? (Psal. XXXV, 7, 8.) Nos dico, qui mutavimus gloriam nostram in similitudinem vituli comedentis fenum (Psal. CV, 20), peccando comparati jumentis insipientibus (Psal. XLVIII, 13). Quod si totum me debeo pro me facto, quid addam jam et pro refecto et refecto hoc modo? Nec enim tam facile refectus, quam factus: siquidem non solum de me, sed de omni quoque quod factum est, scriptum est, Dixit, et facta sunt (Psal. CXLVIII, 5). At vero qui me tantum et semel dicendo fecit, in reficiendo profecto et dixit multa, et gessit mira, et pertulit dura; nec tantum dura, sed et indigna. Quid ergo retribuam Domino pro omnibus quae retribuit mihi? (Psal. CXV, 12.) In primo opere me mihi dedit; in secundo, se: et ubi se dedit, me mihi reddidit. Datus ergo, et redditus, me pro me debeo, et bis debeo. Quid Deo retribuam pro se? Nam etiam si me millies rependere possem, quid sum ego ad Deum?

Jn 5.23: that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

Two pairs of the verb *timao* or to honor, also to revere: Son with *kathos* or

connected to the Father. The reverse holds true as well.

Ps 130.7: O Israel, hope in the Lord! For with the Lord there is steadfast love, and with him is plentiful redemption.

Yachal also as to expect is transferred from the psalmist's soul to Israel, another instance of the collective identity between a person and the nation Israel to which he belongs. Here *yachal* is "in ('el-)...direction-to...the Lord." Such "toward-ness" leads to awareness of two qualities with (him) the Lord: *chesed* and *pedoth*, also a setting free. The verse at hand adds plenteous (*rav*) in the sense of continuous redemption.

Heb 9.12: he entered once and for all into the holy places not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.

Eiserchomai is the key verb here, literally as to enter emphasized by the preposition *eis-* or into prefaced to the verb. Note the plural *ta hagia* or holy places, this prefaced with the preposition *eis*. *Heurisko* or to find is the verb with regard to eternal redemption, *lutrosis* also as setting free.

Ps 37.28: For the Lord loves justice; he will not forsake his saints. They are preserved forever, but the children of the wicked shall be cut off.

Justice (*mishpat*) is intimated as being analogous to God's saints or those who practice *chesed* which is equivalent to *agape*. "Righteous" is lacking in Hebrew which reads "they shall be preserved" or *shamar*. The antithesis to *shamar* is being cut off, *karath*.

Lk 6.38: give and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.

Didomi or to give which is first active and then passive. The result? A measure which is *kalos*, literally beautiful and ends up into (*eis*) one's lap, *kolpos* also as bosom. Note *metreo* and its reciprocal verb, *antimetreo*, *anti-* suggesting a return.

1Cor 2.9: What no eye has seen, nor ear has heard, nor the heart of man imagined, what God has prepared for those who love him.

The verb *anabaino* or to go up with the preposition *epi* or upon the heart. A partial quote of Is 64.4: "From of old no one has heard or perceived by the ear, no eye has seen a God besides you who acts for those who wait for him."

In this verse the verb *chakah* is crucial, to wait.

Phil 3.20: But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ.

Politeuma fundamentally as belonging to a city-state which literally begins from under or *huparcho* and in (*en*) the heavens. I.e., that which is *hupo-* leading to *en-* or from under-to-in.

Rom 8.16: The Spirit himself bears witness with our spirit that we are children of God.

Two instances of *Pneuma*: divine and human, the union between them being *sumartureo* or to bear witness with or *sum-*.

2Cor 4.17: For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison.

The verb *katergazomai* or to work in accord with (*kata-*) a plan in mind: *thlipsis* also as distress leading to *baros* also as load of glory, *doxa*. *Huperbole* means a state of exceeding to an extraordinary degree and used twice.

Ps 116.12: What shall I render to the Lord for all his benefits to me?

Shuv is the key verb, to return with regard to *gamal* also as to repay with the preposition *hal*, literally “upon me.”

Dt 6.5: You shall love the Lord your God with all your heart and with all your soul and with all your might.

‘*Ahav*: to love, also as to desire or to breathe after: heart, soul and might are prefaced with the preposition *b-*, “in.” The third is the adverb *me’od*, excessiveness.

Ps 36.6: Your righteousness is like the mountains of God; your judgments are like the great deep; man and beast you save, O Lord.

Two pairs: *tsedaqah* and *mishpat* (righteousness and judgment) = mountains and deep, the latter as *tehom* or similar to the *tohu* of Gn 1.1, a formless waste.

Ps 106.20: They exchanged the glory of God for the image of an ox that eats grass.

Mur or to exchange also means to alter: divine glory or *kavod* for *shor* or ox. Thus *mur* implies more than an exchange, a transformation.

Ps 148.5: Let them praise the name of the Lord! For he commanded and they were created.

Halal or to praise resulting from the Lord first commanding which resulted in creating, *tsavah* and *bara'*, the former also as to set over, appoint.

Chapter Six

Admit that God deserves to be loved very much, yea, boundlessly, because He loved us first, He infinite and we nothing, loved us, miserable sinners, with a love so great and so free. This is why I said at the beginning that the measure of our love to God is to love immeasurably. For since our love is toward God, who is infinite and immeasurable, how can we bound or limit the love we owe Him? Besides, our love is not a gift but a debt. And since it is the Godhead who loves us, Himself boundless, eternal, supreme love, of whose greatness there is no end, yea, and His wisdom is infinite, whose peace passeth all understanding; since it is He who loves us, I say, can we think of repaying Him grudgingly? 'I will love Thee, O Lord, my strength. The Lord is my rock and my fortress and my deliverer, my God, my strength, in whom I will trust' (Ps. 18.1f). He is all that I need, all that I long for. My God and my help, I will love Thee for Thy great goodness; not so much as I might, surely, but as much as I can. I cannot love Thee as Thou deservest to be loved, for I cannot love Thee more than my own feebleness permits. I will love Thee more when Thou deemest me worthy to receive greater capacity for loving; yet never so perfectly as Thou hast deserved of me. 'Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written' (PS. 139.16). Yet Thou recordest in that book all who do what they can, even though they cannot do what they ought. Surely I have said enough to show how God should be loved and why. But who has felt, who can know, who express, how much we should love him.

16. Hic primum vide, quo modo, imo quam sine modo a nobis Deus amari meruerit; qui (ut paucis quod dictum est repetam) prior ipse dilexit nos, tantus, et tantum, et gratis tantillos, et tales. En quod in principio dixisse me memini, modum esse diligendi Deum, sine modo diligere. Denique cum dilectio quae tendit in Deum, tendat in immensum, tendat in infinitum (nam et infinitus Deus est et immensus); quisnam, 591, quaeso, debeat finis esse nostri, vel modus amoris? Quid quod amor ipse noster non jam gratuitus impenditur, sed rependitur debitus? Amat ergo immensitas, amat aeternitas, amat supereminens scientiae charitas; amat Deus, cujus magnitudinis non est finis (Psal. CXLIV, 3), cujus sapientiae non est numerus (Psal. CXLVI, 5), cujus pax exsuperat omnem intellectum (Philipp. IV, 7): et vicem rependimus cum mensura? Diligam te, Domine, fortitudo mea, firmamentum meum, et refugium meum, et liberator meus (Psal. XVII, 2, 3): et meum denique quidquid optabile atque amabile dici potest. Deus meus, adjutor meus, diligam te pro dono tuo, et modo meo, minus quidem justo, sed plane non minus posse meo: qui etsi quantum

dobeo non possum, non possum tamen ultra quam possum. Potero vero plus, cum plus donare dignaberis: nunquam tamen prout dignus habebis. Imperfectum meum viderunt oculi tui: sed tamen in libro tuo omnes scribentur (Psal. CXXXVIII, 16), qui quod possunt faciunt, etsi quod debent non possunt. Satis, quantum reor, apparet, et quonam modo Deus diligendus sit, et quo merito suo. Quo, inquam, merito suo: nam quanto, cui sane appareat? quis dicat? quis sapiat?

Ps 18.1-2: I love you, O Lord, my strength. The Lord is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold.

Racham or to behold with tender compassion. Note the nine nouns all relative to a safe place or refuge. The only verb associated with any of them is *chasah* or to take refuge, also to flee.

Ps 139.16: Your eyes saw my unformed substance; in your book were written every one of them, the days that were formed for me when as yet there were not of them.

Golem or unformed substance, namely, something rolled together, the only reference in the Bible. The simple verb *raha* is used in to see. In the second part of the verse days are noted as already having been made while the psalmist is in the womb. Such days are recorded in God's book or *sepher*, a term often referring to the covenant. Perhaps the divine association of human days can refer to their potential as *kairoi* events.

Chapter Seven

And now let us consider what profit we shall have from loving God. Even though our knowledge of this is imperfect, still that is better than to ignore it altogether. I have already said (when it was a question of wherefore and in what manner God should be loved) that there was a double reason constraining us: His right and our advantage. Having written as best I can, though unworthily, of God's right to be loved. I have still to treat of the recompense which that love brings. For although God would be loved without respect of reward, yet He wills not to leave love unrewarded. True charity cannot be left destitute, even though she is unselfish and seeketh not her own (I Cor. 13.5). Love is an affection of the soul, not a contract: it cannot rise from a mere agreement, nor is it so to be gained. It is spontaneous in its origin and impulse; and true love is its own satisfaction. It has its reward; but that reward is the object beloved. For whatever you seem to love, if it is on account of something else, what you do really love is that something else, not the apparent object of desire. St. Paul did not preach the Gospel that he might earn his bread; he ate that he might be strengthened for his ministry. What he loved was not bread, but the Gospel. True love does not demand a reward, but it

deserves one. Surely no one offers to pay for love; yet some recompense is due to one who loves, and if his love endures he will doubtless receive it.

On a lower plane of action, it is the reluctant, not the eager, whom we urge by promises of reward. Who would think of paying a man to do what he was yearning to do already? For instance no one would hire a hungry man to eat, or a thirsty man to drink, or a mother to nurse her own child. Who would think of bribing a farmer to dress his own vineyard, or to dig about his orchard, or to rebuild his house? So, all the more, one who loves God truly asks no other recompense than God Himself; for if he should demand anything else it would be the prize that he loved and not God.

It is natural for a man to desire what he reckons better than that which he has already, and be satisfied with nothing which lacks that special quality which he misses. Thus, if it is for her beauty that he loves his wife, he will cast longing eyes after a fairer woman. If he is clad in a rich garment, he will covet a costlier one; and no matter how rich he may be he will envy a man richer than himself. Do we not see people every day, endowed with vast estates, who keep on joining field to field, dreaming of wider boundaries for their lands? Those who dwell in palaces are ever adding house to house, continually building up and tearing down, remodeling and changing. Men in high places are driven by insatiable ambition to clutch at still greater prizes. And nowhere is there any final satisfaction, because nothing there can be defined as absolutely the best or highest. But it is natural that nothing should content a man's desires but the very best, as he reckons it. Is it not, then, mad folly always to be craving for things which can never quiet our longings, much less satisfy them? No matter how many such things one has, he is always lusting after what he has not; never at peace, he sighs for new possessions. Discontented, he spends himself in fruitless toil, and finds only weariness in the evanescent and unreal pleasures of the world. In his greediness, he counts all that he has clutched as nothing in comparison with what is beyond his grasp, and loses all pleasure in his actual possessions by longing after what he has not, yet covets. No man can ever hope to own all things. Even the little one does possess is got only with toil and is held in fear; since each is certain to lose what he hath when God's day, appointed though unrevealed, shall come. But the perverted will struggles towards the ultimate good by devious ways, yearning after satisfaction, yet led astray by vanity and deceived by wickedness. Ah, if you wish to attain to the consummation of all desire, so that nothing unfulfilled will be left, why weary yourself with fruitless efforts, running hither and thither, only to die long before the goal is reached?

It is so that these impious ones wander in a circle, longing after something to gratify their yearnings, yet madly rejecting that which alone can bring them to their desired end, not by exhaustion but by attainment. They wear themselves out in vain travail, without reaching their blessed consummation, because they delight in creatures, not in the Creator. They want to traverse creation, trying all things one by one, rather than think of coming to Him who is Lord of all. And if their utmost longing were realized, so that they should have all the world for their own, yet without possessing Him who is the Author of all being, then the same law

of their desires would make them contemn what they had and restlessly seek Him whom they still lacked, that is, God Himself. Rest is in Him alone. Man knows no peace in the world; but he has no disturbance when he is with God. And so the soul says with confidence, 'Whom have I in heaven but Thee; and there is none upon earth that I desire in comparison of Thee. God is the strength of my heart, and my portion for ever. It is good for me to hold me fast by God, to put my trust in the Lord God' (Ps. 73.25ff). Even by this way one would eventually come to God, if only he might have time to test all lesser goods in turn.

But life is too short, strength too feeble, and competitors too many, for that course to be practicable. One could never reach the end, though he were to weary himself with the long effort and fruitless toil of testing everything that might seem desirable. It would be far easier and better to make the assay in imagination rather than in experiment. For the mind is swifter in operation and keener in discrimination than the bodily senses, to this very purpose that it may go before the sensuous affections so that they may cleave to nothing which the mind has found worthless. And so it is written, 'Prove all things: hold fast that which is good' (I Thess. 5.21). Which is to say that right judgment should prepare the way for the heart. Otherwise we may not ascend into the hill of the Lord nor rise up in His holy place (Ps. 24.3). We should have no profit in possessing a rational mind if we were to follow the impulse of the senses, like brute beasts, with no regard at all to reason. Those whom reason does not guide in their course may indeed run, but not in the appointed race-track, neglecting the apostolic counsel, 'So run that ye may obtain'. For how could they obtain the prize who put that last of all in their endeavor and run round after everything else first?

But as for the righteous man, it is not so with him. He remembers the condemnation pronounced on the multitude who wander after vanity, who travel the broad way that leads to death (Matt. 7.13); and he chooses the King's highway, turning aside neither to the right hand nor to the left (Num. 20.17), even as the prophet saith, 'The way of the just is uprightness (Isa. 26.7). Warned by wholesome counsel he shuns the perilous road, and heeds the direction that shortens the search, forbidding covetousness and commanding that he sell all that he hath and give to the poor (Matt. 19.21). Blessed, truly, are the poor, for theirs is the Kingdom of Heaven (Matt. 5.3). They which run in a race, run all, but distinction is made among the racers. 'The Lord knoweth the way of the righteous: and the way of the ungodly shall perish' (Ps. 1.6). 'A small thing that the righteous hath is better than great riches of the ungodly' (Ps. 37.16). Even as the Preacher saith, and the fool discovereth, 'He that loveth silver shall not be satisfied with silver' (Eccles. 5.10). But Christ saith, 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled' (Matt. 5.6). Righteousness is the natural and essential food of the soul, which can no more be satisfied by earthly treasures than the hunger of the body can be satisfied by air. If you should see a starving man standing with mouth open to the wind, inhaling draughts of air as if in hope of gratifying his hunger, you would think him lunatic. But it is no less foolish to imagine that the soul can be satisfied with worldly things which only inflate it without feeding it. What have spiritual gifts to do with carnal appetites, or carnal with spiritual? Praise the Lord, O my soul: who satisfieth thy

mouth with good things (Ps. 103.1ff). He bestows bounty immeasurable; He provokes thee to good, He preserves thee in goodness; He prevents, He sustains, He fills thee. He moves thee to longing, and it is He for whom thou longest.

I have said already that the motive for loving God is God Himself. And I spoke truly, for He is as well the efficient cause as the final object of our love. He gives the occasion for love, He creates the affection, He brings the desire to good effect. He is such that love to Him is a natural due; and so hope in Him is natural, since our present love would be vain did we not hope to love Him perfectly some day. Our love is prepared and rewarded by His. He loves us first, out of His great tenderness; then we are bound to repay Him with love; and we are permitted to cherish exultant hopes in Him. 'He is rich unto all that call upon Him' (Rom. 10.12), yet He has no gift for them better than Himself. He gives Himself as prize and reward: He is the refreshment of holy soul, the ransom of those in captivity. 'The Lord is good unto them that wait for Him' (Lam. 3.25). What will He be then to those who gain His presence? But here is a paradox, that no one can seek the Lord who has not already found Him. It is Thy will, O God, to be found that Thou mayest be sought, to be sought that Thou mayest the more truly be found. But though Thou canst be sought and found, Thou canst not be forestalled. For if we say, 'Early shall my prayer come before Thee' (Ps. 88.13), yet doubtless all prayer would be lukewarm unless it was animated by Thine inspiration.

We have spoken of the consummation of love towards God: now to consider whence such love begins.

17. Nunc quo nostro commodo diligendus sit, videamus. Sed quantum est et in hoc videre nostrum ad id quod est? Nec tamen quod videtur tacendum est, etsi non omnino videtur ut est. Superius, cum propositum esset, quare, et quomodo diligendus sit Deus, duplicem dixi parere intellectum id quod quaeritur, Quare: ut, aut quo suo merito, aut quo nostro commodo diligendus sit, utrumlibet quaeri posse perinde videatur. Dicto proinde de merito Dei, non prout dignum ei, sed prout datum est mihi; superest ut de praemio, quod item dabitur, dicam. Non enim sine praemio diligitur Deus, etsi absque praemii intuitu diligendus sit. Vacua namque vera charitas esse non potest, nec tamen mercenaria est; quippe non quaerit quae sua sunt (I Cor. XIII, 5). Affectus est, non contractus: nec acquiritur pacto, nec acquirit. Sponte afficit, et spontaneum facit. Verus amor seipso contentus est. Habet praemium, sed id quod amatur. Nam quidquid propter aliud amare videaris, id plane amas, quo amoris finis pertendit, non per quod tendit. Paulus non evangelizat ut comedat, sed comedit ut evangelizet: eo quod amet, non cibum, sed Evangelium (I Cor. IX, 18). Verus amor praemium non requirit, sed meretur. Praemium sane necdum amanti proponitur, amanti debetur, perseveranti redditur. Denique in rebus inferioribus suadendis, invitos promissis vel praemiis invitamus, et non spontaneos. Quis enim munerandum hominem putet, ut faciat quod et sponte cupit? Nemo, verbi causa, conducit aut esurientem ut comedat, aut sitientem ut bibat, aut certe matrem ut

parvulum allactet filium uteri sui. An vero quis putet prece vel pretio quempiam commonendum suam ipsius vel sepire vineam, vel arborem circumfodere, vel structuram propriae domus erigere? Quanto magis Deum amans anima, aliud praeter Deum sui amoris praemium non requirit? Aut si aliud requirit, illud pro certo, non Deum diligit.

18. Inest omni utenti ratione naturaliter pro sua semper aestimatione atque intentione appetere potiora, et nulla re esse contentum, cui quod deest, iudicet praeferendum. Nam et qui, verbi gratia, uxorem habet speciosam, petulanti oculo vel animo respicit pulchriorem: et qui veste pretiosa indutus est, pretiosiore affectat, et possidens multas divitias, invidet ditiori. Videas jam multis praediis et possessionibus ampliatis, adhuc tamen in dies agrum agro copulare, atque infinita cupiditate dilatare terminos suos. Videas et qui in regalibus domibus, amplisque habitant palatiis, nihilominus quotidie conjungere domum ad domum, et inquieta curiositate aedificare, diruere, mutare quadrata rotundis. Quid homines sublimatos honoribus? annon insatiabili ambitione magis ac magis totis viribus conari ad altiora videmus? Et horum omnium idcirco non est finis, quia nil in eis summum singulariter reperitur vel optimum. Et quid mirum si inferioribus et deterioribus contentus non sit, qui citra summum vel optimum quiescere non potest? Sed hoc stultum et extremae dementiae est, ea semper appetere, quae nunquam, non dico satient, sed nec temperent appetitum: dum quidquid talium habueris, nihilominus non habita concupiscas, et ad quaeque defuerint, semper inquietus anheles. Ita enim fit ut per varia et fallacia mundi oblectamenta vagabundus animus inani labore discurrens fatigetur, non satietur: dum quidquid famelicus inglutierit, parum reputet ad id quod superest devorandum, semperque non minus anxie cupiat quae desunt, quam quae adsunt laete possideat. Quis enim obtineat universa? Quanquam et modicum id quod quisque cum labore obtinuerit, cum timore possederit, certus quidem non sit quando cum dolore amittat, certus autem quod quandoque amittat. Sic directo tramite voluntas perversa contendit ad optimum, festinat ad id unde possit impleri. Imo vero his anfractibus ludit secum vanitas, mentitur iniquitas sibi. Si ita vis adimplere quod vis, hoc est, si illud apprehendere vis, quo apprehenso nil jam amplius velis, quid tentare opus est et caetera? Curris per devia, et longe ante morieris, quam hoc circuitu pervenias ad optatum.

19. Hoc ergo in circuitu impii ambulant, naturaliter appetentes unde finiant appetitum, et insipienter respicientes unde propinquent fini: fini dico, non consumptioni, sed consummationi. Quamobrem non beato fine consummari, sed consumi vacuo labore accelerant, qui rerum magis specie, quam auctore delectati, prius universa percurrere, et de singulis cupiunt experiri, quam ad ipsum curent universitatis Dominum pervenire. Et quidem pervenirent, si quandoque voti compotes effici possent, ut omnia scilicet, praeter omnium principium, unus aliquis obtineret. Ea namque suae cupiditatis lege, qua in rebus caeteris non habita prae

habitis esurire, et pro non habitis habita fastidire solebat; mox omnibus quae in coelo, et quae in terra sunt obtentis et contemptis, tandem ad ipsum procul dubio curreret, qui solus deesset omnium Deus. Porro ibi quiesceret: quia sicut citra nulla revocat quies: sic nulla ultra jam inquietudo sollicitat. Diceret pro certo: Mihi autem adhaerere Deo bonum est. Diceret, Quid enim mihi est in coelo, et a te quid volui super terram? et item, Deus cordis mei, et pars mea Deus in aeternum (Psal. LXXII, 28, 25, 26). Sic ergo (ut dictum est) ad id quod optimum est, quivis cupidus perveniret, si quidem ante, quod citra cupit, assequi posset.

20. Verum quoniam id omnino impossibile praestruit et vita brevior, et virtus infirmior, et consors numerosior; longo profecto itinere et casso labore desudant, qui dum quaecunque desiderant, attingere volunt, ad cunctorum desiderabilium nequeunt pertingere finem. Et utinam attingere universa animo, et non experimento vellent! Hoc enim facile possent, et non incassum. Nam et animus sensu quidem carnali tanto velocior, quanto et perspicacior, ad hoc datus est, ut illum ad omnia praeveniat; nihilque audeat contingere sensus, quod animus praecurrens ante utile non probaverit. Hinc enim arbitror dictum, Omnia probate, quod bonum est tenete (I Thess. V, 21); ut videlicet ille huic provideat, nec is suum votum, nisi ad illius iudicium consequatur. Alioquin non ascendes in montem Domini, nec stabis in loco sancto ejus, pro eo quod in vano acceperis animam tuam (Psal. XXIII, 3, 4), hoc est animam rationalem: dum instar pecoris sensum sequeris, ratione quidem otiosa, et non resistente in aliquo. Quorum itaque ratio non praevenit gressus, currunt, sed extra viam: ac proinde Apostoli spreto consilio, non sic currunt ut apprehendant (I Cor. XI, 24). Quando etenim apprehendant, quem 593 apprehendere nisi post omnia nolunt? Distortum iter, et circuitus infinitus, cuncta primitus attentare velle.

21. Justus autem non ita. Audiens nempe vituperationem multorum commorantium in circuitu (multi enim sunt viam latam pergentes, quae ducit ad mortem), ipse sibi regiam eligit viam, non declinans ad dexteram vel ad sinistram. Denique attestante propheta, Semita justis recta est, rectis callis justis ad ambulandum (Isai. XXVI, 7). Hi sunt, qui salubri compendio cauti sunt molestum hunc et infructuosum vitare circuitum, verbum abbreviatum et abbrevians eligentes, non cupere quaecunque vident, sed vendere magis quae possident, et dare pauperibus. Beati plane pauperes, quoniam ipsorum est regnum caelorum (Matth. V, 3). Omnes quidem currunt (I Cor. IX, 24); sed inter currentes discernitur. Denique novit Dominus viam justorum, et iter impiorum peribit (Psal. I, 6). Ideo autem melius est modicum justo super divitias peccatorum multas (Psal. XXXVI, 16), quoniam quidem, ut Sapiens loquitur et insipiens experitur, qui diligit pecuniam, non saturabitur pecunia (Eccle. V, 9): qui autem esuriunt et sitiunt justitiam, ipsi saturabuntur (Matth. V, 6). Justitia siquidem ratione utentis spiritus cibus est vitalis et naturalis: pecunia vero sic non minuit animi famem, quomodo nec corporis ventus. Denique si famelicum hominem apertis faucibus vento, inflatis haurire buccis aerem cernas, quo quasi consulat fami, nonne

credas insanire? Sic non minoris insaniae est, si spiritum rationalem rebus putes quibuscunque corporalibus non magis inflari, quam satiari. Quid namque de corporalibus ad spiritus? Nec illa sane spiritualibus, nec isti e regione refici corporalibus queunt. Benedic, anima mea, Domino, qui replet in bonis desiderium tuum (Psal. CII, 1, 5). Replet in bonis, excitat ad bonum, tenet in bono; praevenit, sustinet, implet. Ipse facit ut desideres; ipse est quod desideras.

22. Dixi supra: Causa diligendi Deum, Deus est. Verum dixi: nam et efficiens, et finalis. Ipse dat occasionem, ipse creat affectionem, desiderium ipse consummat. Ipse fecit, vel potius factus est ut amaretur: ipse speratur, amandus felicius, ne in vacuum sit amatus. Ejus amor nostrum et praeparat, et remunerat. Praecedit benignior, rependitur justior, exspectatur suavior. Dives est omnibus qui invocant eum: nec tamen habet quidquam se ipso melius. Se dedit in meritum, se servat in praemium, se apponit in refectione animarum sanctarum, se in redemptione distrahit captivarum. Bonus es, Domine, animae quaerenti te (Thren. III, 25): quid ergo invenienti? Sed enim in hoc est mirum, quod nemo te quaerere valet, nisi qui prius invenerit. Vis igitur inveniri ut quaeraris, quaeri ut inveniaris. Potes quidem quaeri et inveniri, non tamen praeveniri, Nam etsi dicimus, Mane oratio mea praeveniet te (Psal. LXXXVII, 14); non dubium tamen quod tepida sit omnis oratio, quam non praevenierit inspiratio. Dicendum jam unde inchoet amor noster, quoniam ubi consummetur, dictum est.

1Cor 13.5: it does not insist on its own way; it is not irritable or resentful.

Reference is to *agape* with three negatives; *zeteo* with *heautes*, *paroxunomai* and *logizomai* with *kakos* (seek itself, be greatly upset and to calculate with regard to evil).

Ps 73.25: whom have I in heaven but you? And there is nothing on earth that I desire besides you.

The first statement identifies heaven (*shamyam*) with God himself, excluding the presence of other divine beings such as angels. Despite this supreme transcendence, the psalmist claims that the heavenly presence is accessible on earth, *'erets*. Note that the preposition besides (*him*) can also mean with; it is associated with the verb *chaphats* or desire, as with regard to Ps 18.19: "He delivered me because he delighted in me."

1Ths 5.21: but test everything; hold fast what is good.

Dokimazo and *katecho*: also to examine and literally to have in accord with (*kata-*), the latter with regard to *kalos* or what is beautiful.

Ps 24.3: Who shall ascend the hill of the Lord? And who shall stand in his holy

place?

Probable reference is to ascending Mt. Zion and the Jerusalem temple. Note the use of these two high places after mention of the seas and rivers in lowly places. The first ascent (*halah*) reads “in (*b-*) the hill;” similarly, with regard to the second act of standing (*qum*), it is “in his holy place.” As for *qum*, it’s basic meaning is to rise as though there were a second ascent within the holy place (*meqom*). The two rhetorical questions of vs. 3 can refer to any person who has emerged from the chaos symbolized by the above mentioned seas and rivers.

Mt 7.13: Enter by the narrow gate. For the gate is wide and the way is easy.

Pule: a gate or door which is *stenos* or narrow to which the verb *eiserchomai* (to go into) applies. This contrasts with the gate which is *plateios* or broad, wide and the road into is as *euruchoros*, spacious

Num 20.17: Please let us pass through your land. We will not pass through field or vineyard or drink water from a well. We will go along the King’s Highway. We will not turn aside to the right hand or to the left until we have passed through your territory.

The king of Edom turned a deaf ear to Moses’ request and certainly kept track of Israel moving throughout the Sinai wilderness. Not only that, he knew their final destination was Canaan and that its people are destined for annihilation. It was clear that Israel just might do to Edom what they intend to do with that land. To show his resolve, the king gathered his forces in case a showdown was on the horizon. Instead of risking obliteration at this late stage in their forty year wanderings, Moses relents. It must have been especially disappointing in light of the Lord having rebuked him.

Is 26.7: The path of the righteous is level; you make level the way of the righteous.

Note two words with regard to walking: *'orach* is the (poetical) noun for way and *mahgal* which refers more to a track or rut. The former is level or *meyshrym*, a noun meaning up-righteousness, hence “way of up-righteousness.” The latter is the verb *palas* which connotes a weighing out.

Mt 5.3: Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Makarios: also as happy with regard to the poor or *ptochos* which also can be rendered as pitiful in spirit, *pneuma*. *Pneuma* suggests having adopted an

inner attitude as such. This equals the kingdom of heaven.

Ps 1.6: for the Lord knows the way of the righteous, but the way of the wicked will perish.

This way or *derek* is upward or the direction in which the fruit of the righteous reaches. The growth of such fruit depends upon the Lord's knowing and is in stark contrast to the "downward" *derek* of the wicked. Thus Psalm One concludes with a fuller understanding of that blessedness or 'ashry, awareness of being known by God.

Ps 37.16: Better is the little that the righteous has than the abundance of many wicked.

The little or *mehat* is unspecified with regard to the singular righteous or *tsadadaqh* compared with the abundance (*hamon*) of the plural wicked (*rashah*). As for *hamon*, it implies noise.

Ecls 5.10: He who loves money will not be satisfied with money; nor he who loves wealth, with gain: this also is vanity.

Hevel or vanity also means breath, breath or vapor. Here it's equivalent with the negative of *savah*, to be full or satisfied concerning wealth.

Mt 5.6: Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Makarios or happy with regard to those hungering and thirsting for righteousness, *dikaiosune* also as justice. *Chortazo* also means to experience inner satisfaction.

Ps 103.1: Bless the Lord, O my soul, and all that is within me, bless his holy name!

A distinction between two types of blessings (*barak*, the verb): the psalmist's *nephesh* and that which is within him, *qerev* or the very center of his being which is directed towards the divine *shem*. The "all" can include *nephesh* and implies concentration of energy with regard to the act of blessing.

Rom 10.12: For there is no distinction between Jew and Greek; the same Lord is Lord of all, bestowing his riches on all who call on him.

Diastole: also as difference, the negative of which contrasts with *autos* or same concerning the Lord. *Pluteo* or to be rich is with the preposition *eis* and before the verb *epikaleo*, to call upon.

Lam 3.25: The Lord is good to those who wait for him, to the soul who seeks him.

The adjective *tov* or good: the first preposition *l-* with regard to *qavah* also to hope and the second *l-* with regard to *nephesh* or soul, the verb here being *darash* or to seek, also to visit.

Ps 88.13: But I, O Lord, cry to you; in the morning my prayer comes before you.

A verse of confidence after a series of questions doubting God's intentions towards the psalmist. Here the verb to cry is *shuah* similar to Jon 2.2: "Out of the belly of Sheol I cried." The morning suggests that the psalmist has been in the temple all night without receiving divine help, but this time of day gives him hope. Note morning in conjunction with *qadam*, to come before, from which is derived the preposition before.

Chapter Eight

Love is one of the four natural affections, which it is needless to name since everyone knows them. And because love is natural, it is only right to love the Author of nature first of all. Hence comes the first and great commandment, 'Thou shalt love the Lord thy God.' But nature is so frail and weak that necessity compels her to love herself first; and this is carnal love, wherewith man loves himself first and selfishly, as it is written, 'That was not first which is spiritual but that which is natural; and afterward that which is spiritual' (I Cor. 15.46). This is not as the precept ordains but as nature directs: 'No man ever yet hated his own flesh' (Eph. 5.29). But if, as is likely, this same love should grow excessive and, refusing to be contained within the restraining banks of necessity, should overflow into the fields of voluptuousness, then a command checks the flood, as if by a dike: 'Thou shalt love thy neighbor as thyself'. And this is right: for he who shares our nature should share our love, itself the fruit of nature. Wherefore if a man find it a burden, I will not say only to relieve his brother's needs, but to minister to his brother's pleasures, let him mortify those same affections in himself, lest he become a transgressor. He may cherish himself as tenderly as he chooses, if only he remembers to show the same indulgence to his neighbor. This is the curb of temperance imposed on thee, O man, by the law of life and conscience, lest thou shouldst follow thine own lusts to destruction, or become enslaved by those passions which are the enemies of thy true welfare. Far better divide thine enjoyments with thy neighbor than with these enemies. And if, after the counsel of the son of Sirach, thou goest not after thy desires but refrainest thyself from thine appetites (Ecclus. 18.30); if according to the apostolic precept having food and raiment thou art therewith content (I Tim. 6.8), then thou wilt find it easy to abstain from fleshly lusts which war against the soul, and to divide with thy neighbors what

thou hast refused to thine own desires. That is a temperate and righteous love which practices self-denial in order to minister to a brother's necessity. So our selfish love grows truly social, when it includes our neighbors in its circle.

But if thou art reduced to want by such benevolence, what then? What indeed, except to pray with all confidence unto Him who giveth to all men liberally and upbraideth not (James 1.5), who openeth His hand and filleth all things living with plenteousness (Ps. 145.16). For doubtless He that giveth to most men more than they need will not fail thee as to the necessaries of life, even as He hath promised: 'Seek ye the Kingdom of God, and all those things shall be added unto you' (Luke 12.31). God freely promises all things needful to those who deny themselves for love of their neighbors; and to bear the yoke of modesty and sobriety, rather than to let sin reign in our mortal body (Rom. 6.12), that is indeed to seek the Kingdom of God and to implore His aid against the tyranny of sin. It is surely justice to share our natural gifts with those who share our nature.

But if we are to love our neighbors as we ought, we must have regard to God also: for it is only in God that we can pay that debt of love aright. Now a man cannot love his neighbor in God, except he love God Himself; wherefore we must love God first, in order to love our neighbors in Him. This too, like all good things, is the Lord's doing, that we should love Him, for He hath endowed us with the possibility of love. He who created nature sustains it; nature is so constituted that its Maker is its protector for ever. Without Him nature could not have begun to be; without Him it could not subsist at all. That we might not be ignorant of this, or vainly attribute to ourselves the beneficence of our Creator, God has determined in the depths of His wise counsel that we should be subject to tribulations. So when man's strength fails and God comes to his aid, it is meet and right that man, rescued by God's hand, should glorify Him, as it is written, 'Call upon Me in the time of trouble; so will I hear thee, and thou shalt praise Me' (Ps. 50.15). In such wise man, animal and carnal by nature, and loving only himself, begins to love God by reason of that very self-love; since he learns that in God he can accomplish all things that are good, and that without God he can do nothing.

17. Nunc quo nostro commodo diligendus sit, videamus. Sed quantum est et in hoc videre nostrum ad id quod est? Nec tamen quod videtur tacendum est, etsi non omnino videtur ut est. Superius, cum propositum esset, quare, et quomodo diligendus sit Deus, duplicem dixi parere intellectum id quod quaeritur, Quare: ut, aut quo suo merito, aut quo nostro commodo diligendus sit, utrumlibet quaeri posse perinde videatur. Dicto proinde de merito Dei, non prout dignum ei, sed prout datum est mihi; superest ut de praemio, quod item dabitur, dicam. Non enim sine praemio diligitur Deus, etsi absque praemii intuitu diligendus sit. Vacua namque vera charitas esse non potest, nec tamen mercenaria est; quippe non quaerit quae sua sunt (I Cor. XIII, 5). Affectus est, non contractus: nec acquiritur pacto, nec acquirit. Sponte afficit, et spontaneum facit. Verus amor seipso contentus est. Habet praemium, sed id quod amatur. Nam quidquid propter aliud amare videaris, id plane amas, quo

amoris finis pertendit, non per quod tendit. Paulus non evangelizat ut comedat, sed comedit ut evangelizet: eo quod amet, non cibum, sed Evangelium (I Cor. IX, 18). Verus amor praemium non requirit, sed meretur. Praemium sane necdum amanti proponitur, amanti debetur, perseveranti redditur. Denique in rebus inferioribus suadendis, invitos promissis vel praemiis invitamus, et non spontaneos. Quis enim munerandum hominem putet, ut faciat quod et sponte cupit? Nemo, verbi causa, conducit aut esurientem ut comedat, aut sitientem ut bibat, aut certe matrem ut parvulum allactet filium uteri sui. An vero quis putet prece vel pretio quempiam commonendum suam ipsius vel sepire vineam, vel arborem circumfodere, vel structuram propriae domus erigere? Quanto magis Deum amans anima, aliud praeter Deum sui amoris praemium non requirit? Aut si aliud requirit, illud pro certo, non Deum diligit.

18. Inest omni utenti ratione naturaliter pro sua semper aestimatione atque intentione appetere potiora, et nulla re esse contentum, cui quod deest, iudicet praefendum. Nam et qui, verbi gratia, uxorem habet speciosam, petulanti oculo vel animo respicit pulchriorem: et qui veste pretiosa indutus est, pretiosiore affectat, et possidens multas divitias, invidet ditiori. Videas jam multis praediis et possessionibus ampliatis, adhuc tamen in dies agrum agro copulare, atque infinita cupiditate dilatare terminos suos. Videas et qui in regalibus domibus, amplisque habitant palatiis, nihilominus quotidie conjungere domum ad domum, et inquieta curiositate aedificare, diruere, mutare quadrata rotundis. Quid homines sublimatos honoribus? annon insatiabili ambitione magis ac magis totis viribus conari ad altiora videmus? Et horum omnium idcirco non est finis, quia nil in eis summum singulariter reperitur vel optimum. Et quid mirum si inferioribus et deterioribus contentus non sit, qui citra summum vel optimum quiescere non potest? Sed hoc stultum et extremae dementiae est, ea semper appetere, quae nunquam, non dico satient, sed nec temperent appetitum: dum quidquid talium habueris, nihilominus non habita concupiscas, et ad quaeque defuerint, semper inquietus anheles. Ita enim fit ut per varia et fallacia mundi oblectamenta vagabundus animus inani labore discurrens fatigetur, non satietur: dum quidquid famelicus inglutierit, parum reputet ad id quod superest devorandum, semperque non minus anxie cupiat quae desunt, quam quae adsunt laete possideat. Quis enim obtineat universa? Quanquam et modicum id quod quisque cum labore obtinuerit, cum timore possederit, certus quidem non sit quando cum dolore amittat, certus autem quod quandoque amittat. Sic directo tramite voluntas perversa contendit ad optimum, festinat ad id unde possit impleri. Imo vero his anfractibus ludit secum vanitas, mentitur iniquitas sibi. Si ita vis adimplere quod vis, hoc est, si illud apprehendere vis, quo apprehenso nil jam amplius velis, quid tentare opus est et caetera? Curris per devia, et longe ante morieris, quam hoc circuitu pervenias ad optatum.

19. Hoc ergo in circuitu impii ambulant, naturaliter appetentes unde finiant

appetitum, et insipienter respicientes unde propinquent fini: fini dico, non consumptioni, sed consummationi. Quamobrem non beato fine consummari, sed consumi vacuo labore accelerant, qui rerum magis specie, quam auctore delectati, prius universa percurrere, et de singulis cupiunt experiri, quam ad ipsum curent universitatis Dominum pervenire. Et quidem pervenirent, si quandoque voti compotes effici possent, ut omnia scilicet, praeter omnium principium, unus aliquis obtineret. Ea namque suae cupiditatis lege, qua in rebus caeteris non habita prae habitis esurire, et pro non habitis habita fastidire solebat; mox omnibus quae in coelo, et quae in terra sunt obtentis et contemptis, tandem ad ipsum procul dubio curreret, qui solus deesset omnium Deus. Porro ibi quiesceret: quia sicut citra nulla revocat quies: sic nulla ultra jam inquietudo sollicitat. Diceret pro certo: Mihi autem adhaerere Deo bonum est. Diceret, Quid enim mihi est in coelo, et a te quid volui super terram? et item, Deus cordis mei, et pars mea Deus in aeternum (Psal. LXXII, 28, 25, 26). Sic ergo (ut dictum est) ad id quod optimum est, quivis cupidus perveniret, si quidem ante, quod citra cupit, assequi posset.

20. Verum quoniam id omnino impossibile praestruit et vita brevior, et virtus infirmior, et consors numerosior; longo profecto itinere et casso labore desudant, qui dum quaecunque desiderant, attingere volunt, ad cunctorum desiderabilium nequeunt pertingere finem. Et utinam attingere universa animo, et non experimento vellent! Hoc enim facile possent, et non incassum. Nam et animus sensu quidem carnali tanto velocior, quanto et perspicacior, ad hoc datus est, ut illum ad omnia praeveniat; nihilque audeat contingere sensus, quod animus praecurrens ante utile non probaverit. Hinc enim arbitror dictum, Omnia probate, quod bonum est tenete (I Thess. V, 21); ut videlicet ille huic provideat, nec is suum votum, nisi ad illius iudicium consequatur. Alioquin non ascendes in montem Domini, nec stabis in loco sancto ejus, pro eo quod in vano acceperis animam tuam (Psal. XXIII, 3, 4), hoc est animam rationalem: dum instar pecoris sensum sequeris, ratione quidem otiosa, et non resistente in aliquo. Quorum itaque ratio non praevenit gressus, currunt, sed extra viam: ac proinde Apostoli spreto consilio, non sic currunt ut apprehendant (I Cor. XI, 24). Quando etenim apprehendant, quem 593 apprehendere nisi post omnia nolunt? Distortum iter, et circuitus infinitus, cuncta primitus attentare velle.

21. Justus autem non ita. Audiens nempe vituperationem multorum commorantium in circuitu (multi enim sunt viam latam pergentes, quae ducit ad mortem), ipse sibi regiam eligit viam, non declinans ad dexteram vel ad sinistram. Denique attestante propheta, Semita justis recta est, rectis callis justis ad ambulandum (Isai. XXVI, 7). Hi sunt, qui salubri compendio cauti sunt molestum hunc et infructuosum vitare circuitum, verbum abbreviatum et abbrevians eligentes, non cupere quaecunque vident, sed vendere magis quae possident, et dare pauperibus. Beati plane pauperes, quoniam ipsorum est regnum caelorum (Matth. V, 3). Omnes quidem currunt (I Cor. IX, 24); sed inter currentes discernitur. Denique novit Dominus viam justorum,

et iter impiorum peribit (Psal. I, 6). Ideo autem melius est modicum justo super divitias peccatorum multas (Psal. XXXVI, 16), quoniam quidem, ut Sapiens loquitur et insipiens experitur, qui diligit pecuniam, non saturabitur pecunia (Eccle. V, 9): qui autem esuriunt et sitiunt justitiam, ipsi saturabuntur (Matth. V, 6). Justitia siquidem ratione utentis spiritus cibus est vitalis et naturalis: pecunia vero sic non minuit animi famem, quomodo nec corporis ventus. Denique si famelicum hominem apertis faucibus vento, inflatis haurire buccis aerem cernas, quo quasi consulat fami, nonne credas insanire? Sic non minoris insaniae est, si spiritum rationalem rebus putes quibuscunque corporalibus non magis inflari, quam satiari. Quid namque de corporibus ad spiritus? Nec illa sane spiritualibus, nec isti e regione refici corporalibus queunt. Benedic, anima mea, Domino, qui replet in bonis desiderium tuum (Psal. CII, 1, 5). Replet in bonis, excitat ad bonum, tenet in bono; praevenit, sustinet, implet. Ipse facit ut desideres; ipse est quod desideras.

22. Dixi supra: Causa diligendi Deum, Deus est. Verum dixi: nam et efficiens, et finalis. Ipse dat occasionem, ipse creat affectionem, desiderium ipse consummat. Ipse fecit, vel potius factus est ut amaretur: ipse speratur, amandus felicius, ne in vacuum sit amatus. Ejus amor nostrum et praeparat, et remunerat. Praecedat benignior, rependitur justior, exspectatur suavior. Dives est omnibus qui invocant eum: nec tamen habet quidquam se ipso melius. Se dedit in meritum, se servat in praemium, se apponit in refectione animarum sanctarum, se in redemptione distrahit captivarum. Bonus es, Domine, animae quaerenti te (Thren. III, 25): quid ergo invenienti? Sed enim in hoc est mirum, quod nemo te quaerere valet, nisi qui prius invenerit. Vis igitur inveniri ut quaeraris, quaeri ut inveniaris. Potes quidem quaeri et inveniri, non tamen praeveniri, Nam etsi dicimus, Mane oratio mea praeveniet te (Psal. LXXXVII, 14); non dubium tamen quod tepida sit omnis oratio, quam non praevenerit inspiratio. Dicendum jam unde inchoet amor noster, quoniam ubi consummetur, dictum est.

1Cor 15.46: But it is not the spiritual that is first but the natural and then the spiritual.

Protos or that which is most important or *psuchikos*, natural in the sense of worldly followed by *pneumatikos*, what is of the spirit.

Eph 5.29: For no one ever hated his own flesh but nourishes and cherishes it just as Christ does the church.

Ektrepho and *thalpo*: to feed or to raise and to take care of. Both applied to physical existence are an image of the same applied to the church by Christ.

Eccl 18.30: Do not follow your base desires but restrain your appetites.

Epithumia and *orexis*: desire or yearning and inclination. To the first

belongs *poreuo* or to go, to carry and to the second belongs *koluo* or to prevent; both verbs are in the negative.

1Tm 6.8: But if we have food and clothing, with these we will be content.

Arkeo: to be sufficient, adequate.

Jms 1.5: If any of you lacks wisdom, let him ask God who gives generously to all without reproach, and it will be given him.

Leipo also as to fall short of leads to *aiteo* or to ask, this with reference to literally beside (*para*) God giving. I.e., *para* or being in the vicinity of God, if you will, supersedes everything. Furthermore, there is no reproach, *oneidizo*, also to denounce.

Ps 145.16: You open your hand; you satisfy the desire of every living thing.

Patach for to open (the hand), the result of such a divine opening being satisfaction (*savah*).

Lk 12.31: Instead seek his kingdom, and these things will be added to you.

First come *zeteo* or to seek followed by the directness of *pros-*, the preposition prefaced to *tithemi*, to set or to place forth.

Rom 6.12: Let not sin therefore reign in your mortal bodies to make you obey their passions.

The verb for reign is *basileuo* which has a stronger or more comprehensive sense which is why Paul doesn't wish this to apply it to our mortal bodies, bodies subject to death. Should sin do this *basileuo*, we obey our passions, the obedience of which is equivalent to that of a slave. This is rendered first by the preposition *eis* (into) with regard to the verb *hupakouo* or to give ear (*akouo* or to listen prefaced with *hupo-* or under) followed by *epithumia*, literally as a desire-upon, *epi-*. Thus the pronoun pattern: *eis->hupo->epi*.

Ps 50.15: and call upon me in the day of trouble; I will deliver you, and you shall glorify me.

Day (*yom*) of trouble is a particular occasion or *kairos* event where a close unity exists between addressing God (calling, *qara'*) and trouble, *tsarah*. On this same day God delivers his suppliant, *chalats* the end of which is the giving of glory to God, *kavod*. Usually this verb signifies action from God but here it is directed towards him which is appropriate for a *kairos* (*yom*) event.

Chapter Nine

So then in the beginning man loves God, not for God's sake, but for his own. It is something for him to know how little he can do by himself and how much by God's help, and in that knowledge to order himself rightly towards God, his sure support. But when tribulations, recurring again and again, constrain him to turn to God for unfailing help, would not even a heart as hard as iron, as cold as marble, be softened by the goodness of such a Savior, so that he would love God not altogether selfishly, but because He is God? Let frequent troubles drive us to frequent supplications; and surely, tasting, we must see how gracious the Lord is (Ps. 34.8). Thereupon His goodness once realized draws us to love Him unselfishly, yet more than our own needs impel us to love Him selfishly: even as the Samaritans told the woman who announced that it was Christ who was at the well: 'Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the savior of the world' (John 4.42). We likewise bear the same witness to our own fleshly nature, saying, 'No longer do we love God because of our necessity, but because we have tasted and seen how gracious the Lord is'. Our temporal wants have a speech of their own, proclaiming the benefits they have received from God's favor. Once this is recognized it will not be hard to fulfill the commandment touching love to our neighbors; for whosoever loves God aright loves all God's creatures. Such love is pure, and finds no burden in the precept bidding us purify our souls, in obeying the truth through the Spirit unto unfeigned love of the brethren (I Peter 1.22). Loving as he ought, he counts that command only just. Such love is thankworthy, since it is spontaneous; pure, since it is shown not in word nor tongue, but in deed and truth (I John 3.18); just, since it repays what it has received. Whoso loves in this fashion, loves even as he is loved, and seeks no more his own but the things which are Christ's, even as Jesus sought not His own welfare, but ours, or rather ourselves. Such was the psalmist's love when he sang: 'O give thanks unto the Lord, for He is gracious' (Ps. 118.1). Whosoever praises God for His essential goodness, and not merely because of the benefits He has bestowed, does really love God for God's sake, and not selfishly. The psalmist was not speaking of such love when he said: 'So long as thou doest well unto thyself, men will speak good of thee' (Ps. 49.18). The third degree of love, we have now seen, is to love God on His own account, solely because He is God.

26. Amat ergo jam Deum, sed propter se interim adhuc, non propter ipsum. Est tamen quaedam prudentia scire quid ex te, quid ex Dei adjutorio possis, et ipsi servare te infensum, qui te tibi servat illaesum. At si frequens ingruerit tribulatio, ob quam et frequens ad Deum conversio fiat, et a Deo aequae frequens liberatio consequatur; nonne, etsi 595 fuerit ferreum pectus, vel cor lapideum toties liberati, emolliri necesse est ad gratiam liberantis, quatenus Deum homo diligit, non propter se tantum, sed et propter ipsum? Ex occasione quippe frequentium necessitatum crebris necesse est interpellationibus Deum ab homine frequentari, frequentando gustari, gustando probari quam suavis est Dominus. Ita fit ut ad diligendum pure

Deum plus jam ipsius gustata alliciat suavitas, quam urgeat nostra necessitas; ita ut exemplo Samaritanorum, dicentium mulieri quae adesse Dominum nuntiaverat, Jam non propter tuam loquelam credimus; ipsi enim audivimus, et scimus quia ipse est vere Salvator mundi (Joan. IV, 42); ita, inquam, et nos illorum exemplo carnem nostram alloquentes, dicamus merito: Jam non propter tuam necessitatem Deum diligimus; ipsi enim gustavimus et scimus quoniam suavis est Dominus. Est enim carnis quaedam loquela necessitas, et beneficia quae experiendo probat, gestiendo renuntiat. Itaque sic affecto, jam de diligendo proximo implere mandatum, non erit difficile. Amat quippe veraciter Deum, ac per hoc quae Dei sunt. Amat caste, et casto non gravatur obedire mandato, castificans magis cor suum, ut scriptum est, in obedientia charitatis (I Petr. I, 22). Amat juste, et mandatum justum libenter amplectitur. Amor iste merito gratus, quia gratuitus. Castus est, quia non impenditur verbo, neque lingua, sed opere et 3333veritate. Justus est, quoniam qualis suscipitur, talis et redditur. Qui enim sic amat, haud secus profecto, quam amatus est, amat; quaerens et ipse vicissim, non quae sua sunt, sed quae Jesu Christi, quemadmodum ille nostra, vel potius nos, et non sua quaesivit. Sic amat qui dicit: Confitemini Domino quoniam bonus (Psal. CXVII, 1). Qui Domino confitetur, non quoniam sibi bonus est, sed quoniam bonus est; hic vere diligit Deum propter Deum, et non propter seipsum. Non sic amat de quo dicitur: Confitebitur tibi cum benefeceris ei (Psal. XLVIII, 19). Iste est tertius amoris gradus, quo jam propter se ipsum Deus diligitur.

Ps 34.8: Oh, taste and see that the Lord is good! Blessed is the man who takes refuge in him!

Here the act of tasting (*taham*), of putting something in one's mouth, is the prerequisite of seeing (*ra'ah*), of vision. Thus tasting and seeing are united and apply to divine goodness, *tov*.

Although the second sentence can be read independently of the first, it is a result of *taham*; i.e., it produces happiness or '*ashry*. This first word of Ps 1 which as already noted, implies being in a state of transition, of progression towards a goal. In this instance, '*ashry* leads to refuge in God, *chasah*; it connotes taking flight, a notion not dissimilar to the function of '*ashry* with its forward movement.

Jn 4.42: They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

The phrase *dia ten sen lalian* vs. *akouo* and *oida*. That is literally "through your speaking" vs. to hear and to know with regard to Jesus as savior or *soter*.

1Pt 1.22: Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart.

Agnizo or to purify, both ceremonial (liturgical) and moral, the latter being the case here. This purification is effected by obedience or *hupakoe* or a listening-under (*hupo-*) which is prefaced with preposition *en*, “in a listening-under.” Such listening-under is connected with the truth (*aletheia*) which, in turn, leads *eis* or into *philadelphia* or love of the brethren modified by the adjective *anupokritos*, literally as without hypocrisy. Note the connection between *philos* just noted and *agapao* (cf. vs. 8), the latter having its source in (*ek* or from) the heart or *kardia*.

1Jn 3.18: Little children, let us not love in word and talk but in deed and in truth.

Agapao or to show *agape*: the pair *logos* and *glosse* vs. the pair *ergon* and *aletheia*. As for the second, truth is intimated as bound up with action.

Ps 118.1: Oh give thanks to the Lord, for he is good; for his steadfast love is forever!

Note two uses of the preposition *l-* or “to:” with regard to the Lord’s proper name and *holam* or forever, intimating the two are similar. This further brings together the Lord and his *chesed* or love, equivalent to *agape*.

Ps 49.18: For though while he lives, he counts himself blessed, and though you get praise when you do well for yourself.

For the first words the Hebrew reads “Though while he lived, he blessed his soul (*nephesh*).” A type of self-reflexive gesture, as if the wealthy person worshiped (in an inappropriate fashion) his *nephesh*, principle of life. The act of blessing or *barak* applies to God only or to those persons blessed in his name.

Chapter Ten

How blessed is he who reaches the fourth degree of love, wherein one loves himself only in God! Thy righteousness standeth like the strong mountains, O God. Such love as this is God’s hill, in the which it pleaseth Him to dwell. ‘Who shall ascend into the hill of the Lord?’ ‘O that I had wings like a dove; for then would I flee away and be at rest.’ ‘At Salem is His tabernacle; and His dwelling in Sion.’ ‘Woe is me, that I am constrained to dwell with Mesech!’ (Ps. 24.3; 55.6; 76.2; 120.5). When shall this flesh and blood, this earthen vessel which is my soul’s tabernacle, attain thereto? When shall my soul, rapt with divine love and altogether self-forgetting, yea, become like a broken vessel, yearn wholly for God, and, joined

unto the Lord, be one spirit with Him? When shall she exclaim, 'My flesh and my heart faileth; but God is the strength of my heart and my portion for ever' (Ps. 73.26). I would count him blessed and holy to whom such rapture has been vouchsafed in this mortal life, for even an instant to lose thyself, as if thou wert emptied and lost and swallowed up in God, is no human love; it is celestial. But if sometimes a poor mortal feels that heavenly joy for a rapturous moment, then this wretched life envies his happiness, the malice of daily trifles disturbs him, this body of death weighs him down, the needs of the flesh are imperative, the weakness of corruption fails him, and above all brotherly love calls him back to duty. Alas! that voice summons him to re-enter his own round of existence; and he must ever cry out lamentably, 'O Lord, I am oppressed: undertake for me' (Isa. 38.14); and again, 'O wretched man that I am! who shall deliver me from the body of this death?' (Rom. 7.24).

Seeing that the Scripture saith, God has made all for His own glory (Isa. 43.7), surely His creatures ought to conform themselves, as much as they can, to His will. In Him should all our affections center, so that in all things we should seek only to do His will, not to please ourselves. And real happiness will come, not in gratifying our desires or in gaining transient pleasures, but in accomplishing God's will for us: even as we pray every day: 'Thy will be done in earth as it is in heaven' (Matt. 6.10). O chaste and holy love! O sweet and gracious affection! O pure and cleansed purpose, thoroughly washed and purged from any admixture of selfishness, and sweetened by contact with the divine will! To reach this state is to become godlike. As a drop of water poured into wine loses itself, and takes the color and savor of wine; or as a bar of iron, heated red-hot, becomes like fire itself, forgetting its own nature; or as the air, radiant with sun-beams, seems not so much to be illuminated as to be light itself; so in the saints all human affections melt away by some unspeakable transmutation into the will of God. For how could God be all in all, if anything merely human remained in man? The substance will endure, but in another beauty, a higher power, a greater glory. When will that be? Who will see, who possess it? 'When shall I come to appear before the presence of God?' (Ps. 42.2). 'My heart hath talked of Thee, Seek ye My face: Thy face, Lord, will I seek' (Ps. 27.8). Lord, thinkest Thou that I, even I shall see Thy holy temple?

In this life, I think, we cannot fully and perfectly obey that precept, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind' (Luke 10.27). For here the heart must take thought for the body; and the soul must energize the flesh; and the strength must guard itself from impairment. And by God's favor, must seek to increase. It is therefore impossible to offer up all our being to God, to yearn altogether for His face, so long as we must accommodate our purposes and aspirations to these fragile, sickly bodies of ours. Wherefore the soul may hope to possess the fourth degree of love, or rather to be possessed by it, only when it has been clothed upon with that spiritual and immortal body, which will be perfect, peaceful, lovely, and in everything wholly subjected to the spirit. And to this degree no human effort can attain: it is in God's power to give it to whom He wills. Then the soul will easily reach that highest stage, because no lusts of the flesh will retard its eager entrance into the joy of its Lord, and no troubles will disturb its peace.

May we not think that the holy martyrs enjoyed this grace, in some degree at least, before they laid down their victorious bodies? Surely that was immeasurable strength of love which enraptured their souls, enabling them to laugh at fleshly torments and to yield their lives gladly. But even though the frightful pain could not destroy their peace of mind, it must have impaired somewhat its perfection.

27. Felix qui meruit ad quartum usque pertingere, quatenus nec seipsum diligit homo nisi propter Deum. Justitia tua, Deus, sicut montes Dei (Psal. XXXV, 7). Amor iste mons est, et mons Dei excelsus. Revera mons coagulatus, mons pinguis (Psal. LXVII, 16). Quis ascendet in montem Domini? (Psal. XXIII, 3.) Quis dabit mihi pennas sicut columbae, et volabo et requiescam? (Psal. LIV, 7.) Factus est in pace locus iste, et habitatio haec in Sion (Psal. LXXV, 3). Heu mihi quia incolatus meus prolongatus est! (Psal. CXIX, 5.) Caro et sanguis, vas luteum, terrena inhabitatio quando capit hoc? quando hujuscemodi experitur affectum, ut divino debriatus amore animus, oblitus sui, factusque sibi ipsi tanquam vas perditum, totus pergat in Deum, et adhaerens Deo unus cum eo spiritus fiat (I Cor. VI, 17). et dicat: Defecit caro mea et cor meum, Deus cordis mei, et pars mea Deus in aeternum? (Psal. LXXII, 26.) Beatum dixerim et sanctum, cui tale aliquid in hac mortali vita raro interdum, aut vel semel, et hoc ipsum raptim, atque unius vix momenti spatio experiri donatum est. Te enim quodammodo perdere, tanquam qui non sis, et omnino non sentire teipsum, et a teipso exinaniri, et pene annullari, coelestis est conversationis, non humanae affectionis. Et si quidem e mortalibus quispiam ad illud raptim interdum (ut dictum est) et ad momentum admittitur, subito invidet saeculum nequam, perturbat diei malitia, corpus mortis aggravat, sollicitat carnis necessitas, defectus corruptionis non sustinet, quodque his violentius est, fraterna revocat charitas. Heu! redire in se, recidere in sua compellitur, et miserabiliter exclamare, Domine, vim patior, responde pro me (Isa. XXXVIII, 14): et illud, Infelix ego homo, quis me liberabit de corpore mortis hujus? (Rom. VII, 24.)

28. Quoniam tamen Scriptura loquitur, Deum omnia fecisse propter semetipsum; erit profecto ut factura sese quandoque conformet et concordet Auctori. Oportet proinde in eundem nos affectum quandocunque transire: ut quomodo Deus omnia esse voluit propter semetipsum, sic nos quoque nec nosipsos, nec aliud aliquid fuisse, vel esse velimus, nisi aequae propter ipsum, ob solam videlicet ipsius voluntatem, non nostram voluptatem. Delectabit sane non tam nostra, vel sopita necessitas, vel sortita felicitas, quam quod ejus in nobis, et de nobis voluntas adimpleta videbitur: quod et quotidie postulamus in oratione cum dicimus, Fiat voluntas tua, sicut in coelo, et in terra (Matth. VI, 10). O amor sanctus et castus! o dulcis et suavis affectio! o pura et defaecata intentio voluntatis! eo certe defaecatior et purior, quo in ea de proprio nil jam admistum relinquitur: eo suavior et dulcior, quo totum divinum est quod sentitur. Sic affici, deificari est. Quomodo stilla aquae modica, multo infusa vino, deficere a se tota videtur, dum et saporem vini induit, et colorem; et quomodo ferrum

ignitum et candens, igni simillimum fit, pristina propriaque forma exutum; et quomodo solis luce perfusus aer in eadem transformatur luminis claritatem, adeo ut non tam illuminatus, quam ipsum lumen esse videatur: sic omnem tunc in sanctis humanam affectionem quodam ineffabili modo necesse erit a semetipsa liquescere, atque in Dei penitus transfundi voluntatem. Alioquin quomodo omnia in omnibus erit Deus, si in homine de homine quidquam supererit? Manebit quidem substantia, sed in alia forma, alia gloria, aliaque potentia. Quando hoc erit? quis hoc videbit? quis possidebit? Quando veniam, et apparebo ante faciem Dei? (Psal. XLI, 3.) Domine Deus meus, tibi dixit cor meum, exquisivit te facies mea; faciem tuam, Domine, requiram (Psal. XXVI, 8). Putas, videbo templum sanctum tuum?

29. Ego puto non ante sane perfecte impletum iri, Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota virtute tua (Matth. XXII, 37); quousque ipsum cor cogitare jam non cogatur de corpore, et anima eidem in hoc statu vivificando et sensificando intendere desinat, et virtus ejusdem relevata molestiis, in Dei potentia roboretur. Impossibile namque est tota haec ex toto ad Deum colligere, et divino infigere vultui, quandiu ea huic fragili et aerumnoso corpori intenta et distenta necesse est subservire. Itaque in corpore spirituali et immortalis, in corpore integro, placido, placitoque, et per omnia subjecto spiritui, speret se anima quantum apprehendere amoris gradum, vel potius in ipso apprehendi: quippe quod Dei potentiae est dare cui vult, non humanae industriae assequi. Tunc, inquam, summum obtinebit facile gradum, cum in gaudium Domini sui promptissime et avidissime festinantem nulla jam retardabit carnis illecebra, nulla molestia conturbabit. Putamusne tamen hanc gratiam vel ex parte sanctos martyres assecutos, in illis victoriosus corporibus adhuc constitutos? Magna vis prorsus amoris illas animas introrsum rapuerat, qua ita sua corpora foris exponere, et tormenta contemnere valuerunt. At profecto doloris acerrimi sensus non potuit non turbare serenum, etsi non perturbare.

Ps 24.3: Who shall ascend the hill of the Lord? And who shall stand in his holy place?

The rhetorical question is designed by the psalmist to get recruits, if you will, to ascend Mt. Zion and the Jerusalem temple. Note the use of these two high places after mention of the seas and rivers located in lowly places. The first ascent (*halah*) reads “in (b-) the hill;” similarly, with regard to the second act of standing (*qum*), it is “in his holy place.” The basic meaning of *qum* is to rise as though there were a second ascent within the holy place (*meqom*). Thus the psalmist is looking for a person who has emerged from the chaos symbolized by the above mentioned seas and rivers.

Ps 55.6: And I say, “Oh, that I had wings like a dove! I would fly away and be

at rest.”

Note present tense or “I say” which follows into the next verse indicate the psalmist’s condition with regard to his afflictions stated in vss. 1-5. The present tense alludes that he is still in the midst of adversity. The wish is to have wings, ‘*ever* (singular) which are associated with those belonging to a dove, *yonah*. Contrast the psalm’s use of dove with eagle, two very different types of birds.

As for the psalmist wishing to flee, he puts it in two ways, that is, to fly away or *huph* which combines a positive and negative sense: to escape affliction and to rest or *shakan* which implies a laying down; the latter certainly includes repose from the former but involves a dwelling or abiding presence.

Ps 76.2: His abode has been established in Salem, his dwelling place in Zion.

Salem is akin to *shalom* (peace), a poetical name for Jerusalem. “And Melchizedek king of Salem brought out bread and wine; he was priest of God Most High” [Gen 14.18]. This mention of monotheistic priesthood in conjunction with Abraham shows the connection between the beginning of Israel’s history and the temple at Jerusalem.

Note the two types of habitations for God: abode or *sukah* which is more properly a booth from which derives the Jewish celebration of Succoth. Dwelling place or *mahon* which refers more to the temple. The first is a temporary dwelling and the second is permanent.

Ps 120.5: Woe to me that I sojourn in Meshech, that I dwell among the tents of Kedar!

What was just described transpires in these two locales, that is to say, Meshech is located well to the northeast of Israel, the far northern mountains. Kedar is located well to the southeast of Israel, the deep Arabian deserts. The idea is that both are far from the psalmist’s home.

For this reason he says that he is sojourning or *gor*, a verb which fundamentally means to turn aside. In the verse at hand, *gor* is used with respect to Meshech. As for tents, ‘*ohel* can refer to Solomon’s curtains which adorned the Jerusalem temple. Such a comparison comforts the psalmist as sojourner.

Ps 73.26: My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

Here failing or *kalah* implies an end or completion with regard to two aspects of the psalmist’s constitution. Then he implies immortality to his heart

or *lavav* by mentioning it alone in reference to God as strength or *tsarar* which can also mean rock in the sense of a stronghold. It is though the psalmist substituted flesh for portion, *cheleq* also meaning smoothness.

Is 38.14: Like a swallow or a crane I chirp; I moan like a dove. My eyes are weary with looking upward. O Lord, I am oppressed; be my pledge of safety!

Throughout the just mentioned cycle of day to night Hezekiah compares himself to three birds which he must have been hearing outside his window, swallow, crane and dove. While listening to them, especially the mournfulness of the doves, Hezekiah finds it difficult to keep his eyes raised, that is, toward heaven. *Dalal* is the verb for weary which basically means to hang down and contrasts with *marom*, upward. *Hashqah* is the noun for oppressed, the only use of the word in the Bible and contrasts with the Lord as security or *harav*.

Rom 7.24: Wretched man that I am! Who will deliver me from this body of death?

Paul concludes the chapter at hand with a short exclamation concerning his wretched condition, *talai poros* suggestive of enduring trouble. This leads immediately to a rhetorical question as to his deliverance, *rhuomai* implying to draw out, that is, from being threatened constantly by the *nomos* or law of sin.

Is 43.7: everyone who is called by my name, whom I created for my glory, whom I formed and made.

Three verbs relative to making: created, formed and made or *bara'*, *yatsar* and *hasah*. The first two are found in vs. 1 which is similar to the one at hand.

Mt 6.10: Your kingdom come, your will be done, on earth as it is in heaven.

Although Jesus posits the Father in terms as belonging to us, that is, the Father who is ours, nevertheless he remains literally “in the heavens” or *ouranos*, his proper dwelling. Despite the presence of *houtos oun* or “then like this” which means he’s giving a kind of demonstration, he’s addressing “our” Father directly. His name—and this comes immediately after the one of Father—is to be hallowed. The verb *hagiazo* means to set aside or set apart which essentially is the Hebrew concept of holy. So despite the first person plural associated with Father, this very name is designated as being wholly other.

Thelema is the noun for will which is the way this *basileia* or kingdom is managed; not in an authoritarian fashion but one where that which is currently in effect in heaven exerts its influence upon earth. The connection is bridged by the two words *hos* and *epi*, as and upon. The first applies to heaven and

suggests an active exercise of *basileia* whereas it's still somewhat problematic for the latter. For *basileia* to take effect there will require more time, something that doesn't exist with regard to the former. Thus we could say that *hos* represents transcendence whereas *epi* existence or presence in space and time.

Ps 42.2: My soul thirsts for God, for the living God. When shall I come and appear before God?

Another mention of *harag* with regard to the psalmist's *nephesh* or soul. Note the two expressions, "for God" and "for the living God," both instances of "for" expressing immediacy through the preposition *l-*, to. The second phrase has God as living (*chay*) as if to signify the vitality between *harag* and the divinity.

In this verse *harag* signifies in-completion because the psalmist states a question about entering God's presence. Note the association between come and behold (*bo'* and *ra'ah*); the first being a prerequisite for vision. We also have a distinction here, God's face (*peney*) as opposed to God as a whole. There is no indication that the psalmist has come and beheld, only a longing, a *harag*.

Ps 27.8: You have said, "Seek my face." My heart says to you, "Your face, Lord, do I seek."

Now the psalmist puts himself in a position to bargain with God by having recalled earlier words spoken to him, namely, "Seek my face," *baqash* and *panah*. Actually, the psalmist...rather, his heart...is simply carrying out God's command to do this *baqash* which suggests feeling or even groping without clear perception of the object sought.

Heart or *lev* seems to take on an identity independent from the psalmist which is acceptable in this context because its beating motion is ideal for perceiving...feeling...God. This verse seems contradictory to the command of Ex 33.23, "You shall see my back, but my face shall not be seen." As for the Exodus injunction, it's indirect, "shall not be seen."

Lk 10.27: You shall love the Lord your God with all your heart and with all your soul and with all your strength and will all your mind and your neighbor as yourself.

This verse is essentially lifted from Dt 6.5: '*Ahav*: to love, also as to desire or to breathe after: heart, soul and might are prefaced with the preposition *b-*, "in." The third is the adverb *me'od*, excessiveness.

Chapter Eleven

What of the souls already released from their bodies? We believe that they are overwhelmed in that vast sea of eternal light and of luminous eternity. But no one denies that they still hope and desire to receive their bodies again: whence it is plain that they are not yet wholly transformed, and that something of self remains yet unsundered. Not until death is swallowed up in victory, and perennial light overflows the uttermost bounds of darkness, not until celestial glory clothes our bodies, can our souls be freed entirely from self and give themselves up to God. For until then souls are bound to bodies, if not by a vital connection of sense, still by natural affection; so that without their bodies they cannot attain to their perfect consummation, nor would they if they could. And although there is no defect in the soul itself before the restoration of its body, since it has already attained to the highest state of which it is by itself capable, yet the spirit would not yearn for reunion with the flesh if without the flesh it could be consummated.

And finally, 'Right dear in the sight of the Lord is the death of His saints' (Ps. 116.15). But if their death is precious, what must such a life as theirs be! No wonder that the body shall seem to add fresh glory to the spirit; for though it is weak and mortal, it has availed not a little for mutual help. How truly he spake who said, 'All things work together for good to them that love God' (Rom. 8.28). The body is a help to the soul that loves God, even when it is ill, even when it is dead, and all the more when it is raised again from the dead: for illness is an aid to penitence; death is the gate of rest; and the resurrection will bring consummation. So, rightly, the soul would not be perfected without the body, since she recognizes that in every condition it has been needful to her good.

The flesh then is a good and faithful comrade for a good soul: since even when it is a burden it assists; when the help ceases, the burden ceases too; and when once more the assistance begins, there is no longer a burden. The first state is toilsome, but fruitful; the second is idle, but not monotonous: the third is glorious. Hear how the Bridegroom in Canticles bids us to this threefold progress: 'Eat, O friends; drink, yea, drink abundantly, O beloved' (Cant. 5.1). He offers food to those who are laboring with bodily toil; then He calls the resting souls whose bodies are laid aside, to drink; and finally He urges those who have resumed their bodies to drink abundantly. Surely those He styles 'beloved' must overflow with charity; and that is the difference between them and the others, whom He calls not 'beloved' but 'friends'. Those who yet groan in the body are dear to Him, according to the love that they have; those released from the bonds of flesh are dearer because they have become readier and abler to love than hitherto. But beyond either of these classes are those whom He calls 'beloved': for they have received the second garment, that is, their glorified bodies, so that now nothing of self remains to hinder or disturb them, and they yield themselves eagerly and entirely to loving God. This cannot be so with the others; for the first have the weight of the body to bear, and the second desires the body again with something of selfish expectation.

At first then the faithful soul eats her bread, but alas! in the sweat of her face. Dwelling in the flesh, she walks as yet by faith, which must work through love. As faith without works is dead, so work itself is food for her; even as our Lord saith, 'My meat is to do the will of Him that sent Me' (John 4.34). When the flesh is laid aside, she eats no more the bread of carefulness, but is allowed to drink deeply of the wine of love, as if after a repast. But the wine is not yet unmingled; even as the Bridegroom saith in another place, 'I have drunk My wine with My milk' (Cant. 5.1). For the soul mixes with the wine of God's love the milk of natural affection, that is, the desire for her body and its glorification. She glows with the wine of holy love which she has drunk; but she is not yet all on fire, for she has tempered the potency of that wine with milk. The unmingled wine would enrapture the soul and make her wholly unconscious of self; but here is no such transport for she is still desirous of her body. When that desire is appeased, when the one lack is supplied, what should hinder her then from yielding herself utterly to God, losing her own likeness and being made like unto Him? At last she attains to that chalice of the heavenly wisdom, of which it is written, 'My cup shall be full.' Now indeed she is refreshed with the abundance of the house of God, where all selfish, carking care is done away, and where, for ever safe, she drinks the fruit of the vine, new and pure, with Christ in the Kingdom of His Father (Matt. 26.29).

It is Wisdom who spreads this threefold supper where all the repast is love; Wisdom who feeds the toilers, who gives drink to those who rest, who floods with rapture those that reign with Christ. Even as at an earthly banquet custom and nature serve meat first and then wine, so here. Before death, while we are still in mortal flesh, we eat the labors of our hands, we swallow with an effort the food so gained; but after death, we shall begin eagerly to drink in the spiritual life and finally, reunited to our bodies, and rejoicing in fullness of delight, we shall be refreshed with immortality. This is what the Bridegroom means when He saith: 'Eat, O friends; drink, yea, drink abundantly, O beloved.' Eat before death; begin to drink after death; drink abundantly after the resurrection. Rightly are they called beloved who have drunk abundantly of love; rightly do they drink abundantly who are worthy to be brought to the marriage supper of the Lamb, eating and drinking at His table in His Kingdom (Rev. 19.9; Luke 22.30). At that supper, He shall present to Himself a glorious Church, not having spot, or wrinkle, or any such thing (Eph. 5.27). Then truly shall He refresh His beloved; then He shall give them drink of His pleasures, as out of the river (Ps. 36.8). While the Bridegroom clasps the Bride in tender, pure embrace, then the rivers of the flood thereof shall make glad the city of God (Ps. 46.4). And this refers to the Son of God Himself, who will come forth and serve them, even as He hath promised; so that in that day the righteous shall be glad and rejoice before God: they shall also be merry and joyful (Ps. 68.3). Here indeed is appeasement without weariness: here never-quenched thirst for knowledge, without distress; here eternal and infinite desire which knows no want; here, finally, is that sober inebriation which comes not from drinking new wine but from enjoying God (Acts 2.13). The fourth degree of love is attained for ever when we love God only and supremely, when we do not even love ourselves except for God's sake; so that He Himself is the reward of them that love Him, the everlasting reward of an everlasting love.

30. Quid autem jam solutas corporibus? Immersas ex toto credimus immenso illi pelago aeterni luminis, et luminosae aeternitatis. Sed si (quod non negatur) velint sua corpora recepisse, aut certe recipere desiderent et sperent; liquet procul dubio necdum a seipsis penitus immutatas, quibus constat necdum penitus deesse de proprio, quo vel modice intentio reflectatur. Donec ergo absorpta sit mors in victoria, et noctis undique terminos lux perennis invadat et occupet usquequaque, quatenus et in corporibus gloria coelestis effulgeat; non possunt ex toto animae seipsas exponere, et transire in Deum, nimirum ligatae corporibus etiam tunc, etsi non vita vel sensu, certe affectu naturali, ita ut absque his nec velint, nec valeant consummari. Itaque ante restaurationem corporum non erit ille defectus animorum, qui perfectus et summus est ipsorum status: nec carnis jam sane consortium spiritus requireret, si absque illa consummaretur. Enim vero absque profectu animae nec ponitur corpus, nec resumitur. Denique pretiosa in conspectu Domini mors sanctorum ejus (Psal. CXV, 15). Quod si mors pretiosa, quid vita, et illa vita? Nec mirum, si corpus jam gloriae conferre videtur spiritui, quod et infirmum et mortale constat ipsi non mediocriter valuisse. O quam verum locutus est qui dixit, diligentibus Deum omnia cooperari in bonum (Rom. VIII, 28). Valet Deum diligenti animae corpus suum infirmum, valet et mortuum, valet et resuscitatum: primo quidem ad fructum poenitentiae, secundo ad requiem, postremo ad consummationem. Merito sine illo perfici non vult, quod in omni statu in bonum sibi subservire persentit.

31. Bonus plane fidusque comes caro spiritui bono, quae ipsum aut si onerat, juvat; aut si non juvat, exonerat; aut certe juvat, et minime onerat. Primus status laboriosus, sed fructuosus: secundus otiosus, sed minime fastidiosus: tertius et gloriosus. Audi et sponsum in Canticis ad profectum hunc trimodum invitantem. Comedite, inquit, amici, et bibite; et inebriamini, charissimi (Cantic. V, 1). Laborantes in corpore vocat ad cibum: jam posito corpore quiescentes ad potum invitat: resumentes corpora, etiam ut inebrientur impellit: quos et vocat charissimos, nimirum charitate plenissimos. Nam et in caeteris, quos non charissimos, sed amicos appellat, differentia est: ut hi quidem qui in carne adhuc gravati gemunt, chari habeantur pro charitate quam habent: qui vero jam soluti carnis compede sunt, eo sint chariores, quo et promptiores atque expeditiores facti ad amandum. Porro prae utrisque merito nominantur et sunt charissimi, qui recepta jam secunda stola, in corporibus utique cum gloria resumptis, tanto in Dei feruntur amorem liberiores et alacriores, quanto et de proprio nil jam residuum est, quod eos aliquatenus sollicitet vel retardet. Quod quidem neuter sibi reliquorum statuum vindicat; cum et in priori corpus cum labore portetur, et in secundo quoque non sine proprietate aliqua desiderii exspectetur.

32. Primo ergo fidelis anima comedit panem suum, sed heu! in sudore vultus sui. In carne quippe manens adhuc ambulat per fidem, quam sane operari per dilectionem necesse est: quia si non operatur, mortua est. Porro ipsum opus cibus est, dicente

Domino: Meus cibus est, ut faciam voluntatem Patris mei (Joan. IV, 34). Dehinc carne exuta jam pane doloris non cibatur; sed vinum amoris, tanquam post cibum, plenius haurire permittitur, non purum tamen, sed quomodo sub sponsi nomine in Canticis dictum legitur: bibi vinum meum cum lacte meo (Cantic. V, 1). Vino enim divini amoris etiam tunc anima suavitatem naturalis immiscet affectionis, qua resumere corpus suum, ipsumque glorificatum desiderat. Aestuat ergo jam tunc sanctae charitatis potata vino, sed plane nondum usque ad ebrietatem: quoniam temperat interim ardorem illum hujus lactis permistio. Ebrietas denique solet evertere mentes, atque omnino reddere immemores sui. At non ex toto sui oblita est, quae adhuc de proprio corpore cogitat suscitando. Caeterum hoc adepti, quod solum utique deerat, quid jam impedit a se ipsa quodammodo abire, et ire totam in Deum, eoque sibi penitus dissimillimam fieri, quo Deo simillimam effici donatur? Tum demum ad crateram admissa sapientiae, illam de qua legitur, Et calix meus 598 inebrians quam praeclarus est! (Psal. XXII, 5.) quid mirum jam si inebriatur ab ubertate domus Dei, cum nulla mordente cura de proprio, secunda bibit purum et novum illud cum Christo in regno Patris ejus?

33. Hoc vero convivium triplex celebrat Sapientia, et ex una complet charitate, ipsa cibans laborantes, ipsa potans quiescentes, ipsa regnantes inebrians. Quomodo autem in convivio corporali ante cibum quam potus apponitur, quoniam et tali ordine natura requirit; ita et hic. Primo quidem ante mortem in carne mortali labores manuum nostrarum manducamus, cum labore quod glutendum est masticantes: post mortem vero in vita spirituali jam bibimus, suavissima quadam facilitate quod percipitur colantes: tandem redivivis corporibus in vita immortalis inebriamur, mira plenitudine exuberantes. Haec pro eo quod sponsus in Canticis dicit: Comedite, amici, et bibite; et inebriamini, charissimi. Comedite ante mortem, bibite post mortem, inebriamini post resurrectionem. Merito jam charissimi, qui charitate inebriantur: et merito inebriati, qui ad nuptias Agni introduci merentur, edentes et bibentes super mensam illius in regno suo, quando sibi jam exhibet gloriosam Ecclesiam, non habentem maculam, neque rugam, aut aliquid hujusmodi (Ephes. V, 27). Tunc prorsus inebriat charissimos suos, tunc torrente voluptatis suae potat (Psal. XXXV, 9): quoniam quidem in complexu illo arctissimo et castissimo sponsi et sponsae, fluminis impetus laetificat civitatem Dei (Psal. XLV, 5). Quod non aliud esse arbitror quam Dei Filium, qui transiens ministrat, quemadmodum ipse promisit (Luc. XII, 37): ut ex hoc jam justi epulentur et exsultent in conspectu Dei, et delectentur in laetitia (Psal. LXVII, 4). Hinc illa satietas sine fastidio: hinc insatiabilis illa sine inquietudine curiositas: hinc aeternum illud atque inexplicabile desiderium, nesciens egestatem: hinc denique sobria illa ebrietas, vero, non mero ingurgitans, non madens vino, sed ardens Deo. Ex hoc jam quartus ille amoris gradus perpetuo possidetur, cum summe, et solus diligitur Deus: quia nec nos ipsos jam nisi propter ipsum diligimus, ut sit ipse praemium amantium se, praemium aeternum amantium in aeternum.

Ps 116.15: Precious in the sight of the Lord is the death of his saints.

Yaqar is used for precious with the sense of anything or anyone held dear. Saints are those who practice *chesed* (similar to *agape*) and are so named. Compare in the sight (regarding the Lord) or literally, “in the eyes” of the Lord.

Rom 8.28: And we know that for those who love God all things work together for good.

Everything (*pan*) is a broad category though here Paul seems to imply the negative or less desirable aspects of life through which God also works for the good. This is rendered literally as *sunergo*, the preposition *sun-* or with implying cooperation. It is directed (again literally) “into (*eis*) the good” or *agathos* where it remains with (dative case) persons who have love for God, *agapao*, the verbal root for *agape*. Those who have *agape* for God are called according to (*kata*) his purpose meaning it doesn’t originate with them

Sg 5.1: I came to my garden, my sister, my bride, I gathered my myrrh with my spice, I ate my honey-comb with my honey, I drank my wine with my milk. Eat, friends, drink, and be drunk with love!

This verse is quoted a total of five times in Chapter Eleven. Because of this, it will be dealt with in some more detail.

King Solomon addresses his beloved as my sister, my bride, two titles already encountered in the Song of Songs. This garden or *gan* is the same one with which he described the bride in Sg 4.12 (‘a garden locked’), so we may assume that the *gan* is simply another way of praising her beauty. Surely she must be thrilled to have him say “my garden,” signifying his total possession. The purpose of the bridegroom’s coming there, however, indicates a somber note because he is gathering myrrh, symbolic of death. Because the garden is equivalent to the bride and her spouse indicates his possession of it, it is obvious that myrrh was already present and one of things that attracted him there. I.e., the bride has cultivated myrrh, the symbol of death or mortification, which implies that she has put to death everything except a burning desire for her spouse.

“I have gathered:” this verb comes from the root *‘arah* which means, to pluck. Thus we may say that God has broken down the garden’s wall, i.e., has taken the bride to himself and plucks her fruit instead of those who pass along the way.

Note that the spouse gathers myrrh with spice or *besem* which also means a sweet smell. That is to say, the pungent scent of myrrh in the garden,

characteristic of the bride, is united with this *besem*; rather, it begets the bride's *besem* or transforms her into a sweet odor.

Next the bridegroom eats "my honeycomb with my honey;" note that he uses the possessive pronoun twice to emphasize that they belong to him alone and to no one else. Sg 4.11 mentions honeycomb (*nopheth*) as associated with the bride's lips. However, in this verse the word used is *yahar* whose exact meaning is unclear, that is, whether a honeycomb or honey itself. Its primary meaning is thicket of trees.

After having eaten the honeycomb and honey, the bride drinks wine with milk, an unusual combination. As pointed out above, the former is symbolic of inebriation, of ecstasy as found in Sg. 1.1 whereas milk is nourishment for infants. The combination of these two liquids may therefore represent that the bridegroom embraces both the beginning (milk) and maturity (wine) of the bride's progress.

Thus far we have seen the bridegroom eating and drinking in his garden, that is, feasting on his bride. He now commends his friends to do the same. This noun comes the verbal root *rahah*, to pasture. Consequently, love and pasturing have the same connotation, only in Sg 5.1 the bridegroom applies it to his friends who differ from the bride's companions. These friends or *rehym* appear to have the same status as the bridegroom in his spouse's garden. Not only are they bidden to eat but to drink deeply or *shakar*, that is, to become thoroughly drunk. He also calls his friends *dodym* whose verbal root *dod*. With this verse in mind, we may say that the bridegroom asks his *dodym* to enjoy that *dod* which transcends the intoxicating nature of wine.

Jn 4.34: My food is to do the will of him who sent me and to accomplish his work.

As for the food (*brosis* also the act of eating) Jesus has to give, it's followed by a predictable question the disciples ask each other, that is, who had brought it without telling anyone. Jesus know this would happen and took it in stride, not surprised that such a discussion was taking place. Now he puts this talk about food (*broma*, usually food which is solid) as being twofold: the will of him who sent him, *thelema* and to accomplish his word, *teleioo* in the sense of bringing to completion *ergon*. By now the disciples knew that that when Jesus spoke like that he was referring to the Father. At least they made that much progress.

Sg 5.1: I came to my garden, my sister, my bride, I gathered my myrrh with my spice, I ate my honey-comb with my honey, I drank my wine with my milk.

Eat, friends, drink, and be drunk with love!

Cf. remarks above.

Mt 26.29: I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

Two instances of drinking wine: what Jesus had just done and later or that day, *hemera* equivalent to a *kairos* event. The former drinking was old, if you will, compared with the new or *kainos* in the Father's kingdom. The descent of the Holy Spirit at Pentecost ties in with this: "But others mocking said, 'They are filled with new wine'" [Acts 2.12].

Sg 5.1: I came to my garden, my sister, my bride, I gathered my myrrh with my spice, I ate my honey-comb with my honey, I drank my wine with my milk. Eat, friends, drink, and be drunk with love!

Cf. remarks above.

Jn 4.34: My food is to do the will of him who sent me and to accomplish his work.

Cf. remarks above.

Sg 5.1: I came to my garden, my sister, my bride, I gathered my myrrh with my spice, I ate my honey-comb with my honey, I drank my wine with my milk. Eat, friends, drink, and be drunk with love!

Cf. remarks above.

Mt 26.29: I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

Cf. remarks above.

Rev 19.9: And the angel said to me, "Write this: 'Blessed are those who are invited to the marriage supper of the Lamb.' And he said to me, 'These are the true words of God.'"

The Greek text lacks angel. The command given to John is to record words pertaining to the marriage of vs. 7, that is, something like a list of persons invited. The verb here is *kaleo*; to reject it is considered discourteous; it refers to those who have been summoned, not necessarily those present. To be the object of *kaleo* is to be the object of blessedness (*makarios*, adjective); this is one of seven instances in Revelation, the others being 14.13, 16.15, 20.6, 22.7 & 14. *Deipnon*: marriage supper, "marriage" not being used in the Greek text.

Vs. 9 has what may be taken as an interlude from the time when John began to write to after he had written. That is, the voice/angel verifies them by saying they are true and belong to God.

Lk 22.30: that you may eat and drink at my table in my kingdom.

Note two prepositions: *epi* and *en* or upon and in: the former with regard to table and the latter with regard to Jesus' kingdom. Compare with Mt 26.29, the Father's kingdom.

Eph 5.27: so that he might present the church to himself in splendor without spot or wrinkle or any such thing, that she might be holy and without blemish.

Paristemi is the verb for "might present" which literally means to set beside (*para-*) himself the *ekklesia* or church. "For I betrothed you to Christ to present you as a pure bride to her one husband" [2Cor 11.2]. Such setting-beside consists of three elements ('or any such thing' might be considered a fourth but is not listed here):

1) *Endoxos* or in splendor which literally means in (*en*) *doxa* (noun), in that which is glorious or held in high esteem.

2) *Spilos* used with the verb *echo* (to have), (without) spot which refers to that which is stained.

3) *Rhutis* or wrinkle (also with the verb *echo*), primarily with regard to the face. It is the only use of this term in the NT.

"That" is a conjunctive meaning but (*alla*) and serves to introduce the church as *hagios* and *amomos*, holy and without blemish, that latter in the moral sense.

Ps 36.8: They feast on the abundance of your house, and you give them drink from the river of your delights.

House (*beyth*) may equal God's wings and the heavenly Jerusalem of the last verse which is noted for its abundance, *deshen* connoting fatness and therefore sacrifice. The psalm verse at hand says that the children of men of vs. 7 feast or *rawah* on this *deshen*; the verb intimates drinking more than actual eating. Note only is food given but drink, *shaqah* implying irrigating.

The river or *nachal* may be identified with that flowing from Eden [2.10] prior to its division into four parts and is associated with divine delights, *heden*, from which is derived Eden, source of the *nachal*.

Ps 46.4: There is a river whose streams make glad the city of God, the holy habitation of the Most High.

Another mention of water, this time as a river and streams, not the symbolic waters of the previous verse. *Peleg* is the latter, being a small channel of the larger river and is in the plural, that is, they have the function to “gladden (*samach*) the city of God,” Jerusalem. While Jerusalem is the goal, it is more general; habitation or *mishkan* being more specific which signifies God’s dwelling or tabernacle.

Ps 68.3: But the righteous shall be glad; they shall exult before God; they shall be jubilant with joy!

A shift from wicked men to a three-fold desire for the righteous, *tsadyq* (singular):

- 1) *Samach*, also to gladden.
- 2) *Halats* with respect to before God or *mipany* in contrast to the enemies perishing before him in vs. 2.
- 3) Being jubilant or *sus* which is intensified by another use of *samach*, joy.

Acts 2.13: But other mocking said, “They are filled with new wine.”

While those directly involved with the descent of the Holy Spirit were caught up in the affair, others nearby saw their spiritual intoxication as an opportunity to mock them. The verb *diachleuzo* is another instance where the preposition *dia* or through amplifies the verb. This consisted in dismissing the apostles as being drunk at such an early hour, the verb *mestoo* and noun *gleukos* often applied to wine that hasn’t been fully fermented.

Chapter Twelve

I remember writing a letter to the holy Carthusian brethren, wherein I discussed these degrees of love, and spoke of charity in other words, although not in another sense, than here. It may be well to repeat a portion of that letter, since it is easier to copy than to dictate anew.

To love our neighbor’s welfare as much as our own: that is true and sincere charity out of a pure heart, and of a good conscience, and of faith unfeigned (I Tim. 1.5). Whosoever loves his own prosperity only is proved thereby not to love good for its own sake, since he loves it on his own account. And so he cannot sing with the psalmist, ‘O give thanks unto the Lord, for He is gracious’ (Ps. 118.1). Such a man would praise God, not because He is goodness, but because He has been good to him: he could take to himself the reproach of the same writer, ‘So long as Thou doest well unto him, he will speak good of Thee’ (Ps. 49.18, Vulg.). One praises God because He is mighty, another because He is gracious, yet another solely because He is essential goodness. The first is a slave and fears for himself; the second is greedy, desiring

further benefits; but the third is a son who honors his Father. He who fears, he who profits, are both concerned about self-interest. Only in the son is that charity which seeketh not her own (I Cor. 13.5). Wherefore I take this saying, 'The law of the Lord is an undefiled law, converting the soul' (Ps. 19.7) to be of charity; because charity alone is able to turn the soul away from love of self and of the world to pure love of God. Neither fear nor self-interest can convert the soul. They may change the appearance, perhaps even the conduct, but never the object of supreme desire. Sometimes a slave may do God's work; but because he does not toil voluntarily, he remains in bondage. So a mercenary may serve God, but because he puts a price on his service, he is enchained by his own greediness. For where there is self-interest there is isolation; and such isolation is like the dark corner of a room where dust and rust befall. Fear is the motive which constrains the slave; greed binds the selfish man, by which he is tempted when he is drawn away by his own lust and enticed (James 1.14). But neither fear nor self-interest is undefiled, nor can they convert the soul. Only charity can convert the soul, freeing it from unworthy motives.

Next, I call it undefiled because it never keeps back anything of its own for itself. When a man boasts of nothing as his very own, surely all that he has is God's; and what is God's cannot be unclean. The undefiled law of the Lord is that love which bids men seek not their own, but every man another's wealth. It is called the law of the Lord as much because He lives in accordance with it as because no man has it except by gift from Him. Nor is it improper to say that even God lives by law, when that law is the law of love. For what preserves the glorious and ineffable Unity of the blessed Trinity, except love? Charity, the law of the Lord, joins the Three Persons into the unity of the Godhead and unites the holy Trinity in the bond of peace. Do not suppose me to imply that charity exists as an accidental quality of Deity; for whatever could be conceived of as wanting in the divine Nature is not God. No, it is the very substance of the Godhead; and my assertion is neither novel nor extraordinary, since St. John says, 'God is love' (I John 4.8). One may therefore say with truth that love is at once God and the gift of God, essential love imparting the quality of love. Where the word refers to the Giver, it is the name of His very being; where the gift is meant, it is the name of a quality. Love is the eternal law whereby the universe was created and is ruled. Since all things are ordered in measure and number and weight, and nothing is left outside the realm of law, that universal law cannot itself be without a law, which is itself. So love though it did not create itself, does surely govern itself by its own decree.

34. Memini me dudum ad sanctos fratres Cartusienses scripsisse epistolam, ac de his ipsis in ea gradibus inter caetera disseruisse (Epist. 11). Forte autem alia ibi, etsi non aliena, de charitate locutus sum; et ob hoc quaedam illorum huic quoque sermoni subjungere non inutile duco: praesertim cum facilius ad manum habeam transcribere jam dictata, quam nova iterum dictare. Illa, inquam, vera et sincera est charitas, et omnino de corde puro, et conscientia bona, et fide non ficta fatenda est procedere, qua proximi bonum, aequè ut nostrum, diligimus. Nam qui magis, aut certe solum diligit suum, convincitur non caste diligere bonum, quod utique propter se diligit,

non propter ipsum. Et hic talis non potest obedire prophetae, qui ait: Confitemini Domino, quoniam bonus (Psal. CXVII, 1). Confitetur quidem, quia fortasse bonus est sibi, non autem quoniam bonus est in se. Quapropter noverit in se dirigi illud ab eodem propheta opprobrium: Confitebitur tibi, cum benefeceris ei (Psal. XLVIII, 19). Est qui confitetur Domino quoniam potens est, et est qui confitetur quoniam sibi bonus est, et item qui confitetur quoniam simpliciter bonus est. Primus servus est, et timet sibi; secundus, mercenarius, et cupit sibi; tertius, filius, et defert patri. Itaque et qui timet, et cupit, utrique pro se agunt. Sola quae in filio est charitas, non quaerit quae sua sunt (I Cor. XIII, 5). Quamobrem puto de illa dictum, Lex Domini immaculata, convertens animas (Psal. XVIII, 8): quod sola videlicet sit, quae ab amore sui et mundi convertere possit animum, et in Deum dirigere. Nec timor quippe, nec amor privatus convertunt animam. Mutant interdum vultum, vel actum; affectum nunquam. Facit quidem nonnunquam etiam servus opus Dei: sed quia non sponte, in sua adhuc duritia permanere cognoscitur. Facit et mercenarius: sed quia non gratis, propria trahi cupiditate convincitur. Porro ubi proprietas, ibi singularitas, ibi angulus: ubi vero angulus, ibi sine dubio sordes sive rubigo. Sit itaque servo sua lex, timor ipse quo constringitur; sit sua mercenario cupiditas, qua et ipse arctatur, quando tentatur abstractus et illectus. Sed harum nulla, aut sine macula est, aut animas convertere potest. Charitas vero convertit animas, quas facit et voluntarias.

35. Porro in eo eam dixerim immaculatam, quod nil sibi de suo retinere consuevit. Cui nempe de proprio nihil est, totum profecto quod habet, Dei est: quod autem Dei est, immundum esse non potest. Lex ergo Domini immaculata, charitas est: quae non quod sibi utile est, quaerit, sed quod multis. Lex autem Domini, dicitur, sive quod ipse ex ea vivat, sive quod eam nullus, nisi ejus dono possideat. Nec absurdum videatur, quod dixi etiam Deum vivere ex lege: cum non alia quam charitate dixerim. Quid vero in summa et beata illa Trinitate summam et ineffabilem illam conservat unitatem, nisi charitas? Lex est ergo, et lex Domini, charitas, quae Trinitatem in unitate quodammodo cohibet, et colligat in vinculo pacis. Nemo tamen me aestimet charitatem hic accipere qualitatem, vel aliquod accidens (alioquin in Deo dicerem, quod absit, esse aliquid quod Deus non est), sed substantiam illam divinam: quod utique nec novum, nec insolitum est, dicente Joanne, Deus charitas est (Joan. IV, 8). Dicitur ergo recte et charitas, et Deus, et Dei donum. Itaque charitas dat charitatem, substantiva accidentalem. Ubi dantem significat, nomen substantiae est: ubi donum, qualitatis. Haec est lex aeterna, creatrix et gubernatrix universitatis. Siquidem in pondere, et mensura, et numero per eam facta sunt universa, et nihil sine lege relinquitur, cum ipsa quoque lex omnium sine lege non sit, non tamen alia quam se ipsa: qua et seipsam etsi non creavit, regit tamen.

1Tm 1.5: The aim or our charge is love that issues from a pure heart and a good

conscience and a sincere faith.

Telos or aim also means goal or final conclusion which here belongs to *paraggelia* also as direction, precept. It consists of *agape* which is from a heart, conscience and faith described as *katharos*, *agathos* and *anupokritos* (also as without pretense).

Ps 118.1: Oh give thanks to the Lord, for he is good; for his steadfast love is forever!

Note two uses of the preposition *l-* or “to:” with regard to the Lord’s proper name and *holam* or forever, intimating the two are similar. This further brings together the Lord and his *chesed* or love, equivalent to *agape*.

Ps 49.18 (Vulgate)

The verse from the English text at hand reads “So long as Thou doest well unto him, he will speak good of Thee.” The Latin is rendered as *Confitebitur tibi, cum benefeceris ei*. *Confiteor* means to confess, to acknowledge and *benefacio* means to do good, to benefit.

1Cor 13.5: it does not insist on its own way; it is not irritable or resentful.

Reference is to *agape* with three negatives: *zeteo* with *heautes*, *paroxunomai* and *logizomai* with *kakos* or seek itself, be greatly upset and to calculate with regard to evil.

Vs. 7: The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple.

Torah or Law is *tamym* or perfect which expresses divine omnipresence and connotes a sense of no blemish and thus has sacrificial overtones. Such *tamym*, instead of being immolated, “revives the soul,” namely, returns (*shuv* is the verb) in the sense of restoring the soul (*nephesh*) to its being made as God’s image, *eikon*.

The Lord’s testimony or *hud* derives from the verb meaning to return in the sense of repeating one’s testimony before several witnesses. In the context of this psalm it may be taken as the heavenly luminaries among which the sun is the greatest. There is an equivalent of *Torah* and this *hud*, the latter being sure or ‘*aman*, worthy of faith. Keeping in mind the sameness of *Torah* and sun whose circuit is from east to west or being all-inclusive, we may say that its furthest reaching rays extend all the way to the simple (*pety*) which derives from *patah*, to spread out (alternate meaning, to deceive). Here *hud* makes the

simple partake of wisdom, *chakmah*. These exposed positions where *chakmah* presents herself is like the sun's all-pervasive presence in this psalm.

Jms 1.14: But each person is tempted when he is lured and enticed by his own desire.

Epithumia or *thumos* or intense desire made all the more so by the preposition *epi* or upon prefaced to it. That, in turn, ties in with the equally intense *exelko* and *deliazo* or to draw out from and to trap.

1Jn 4.8: Anyone who does not love does not know God because God is love.

The negative of *agapao* = ignorance of God who is *agape*. Thus *ginosko* or to know is the connective.

Chapter Thirteen

Furthermore, the slave and the hireling have a law, not from the Lord, but of their own contriving; the one does not love God, the other loves something else more than God. They have a law of their own, not of God, I say; yet it is subject to the law of the Lord. For though they can make laws for themselves, they cannot supplant the changeless order of the eternal law. Each man is a law unto himself, when he sets up his will against the universal law, perversely striving to rival his Creator, to be wholly independent, making his will his only law. What a heavy and burdensome yoke upon all the sons of Adam, bowing down our necks, so that our life draweth nigh unto hell. 'O wretched man that I am! Who shall deliver me from the body of this death?' (Rom. 7.24). I am weighed down, I am almost overwhelmed, so that 'If the Lord had not helped me, it had not failed but my soul had been put to silence' (Ps. 94.17). Job was groaning under this load when he lamented: 'Why hast Thou set me as a mark against Thee, so that I am a burden to myself?' (Job 7.20). He was a burden to himself through the law which was of his own devising: yet he could not escape God's law, for he was set as a mark against God. The eternal law of righteousness ordains that he who will not submit to God's sweet rule shall suffer the bitter tyranny of self: but he who wears the easy yoke and light burden of love (Matt. 11.30) will escape the intolerable weight of his own self-will. Wondrously and justly does that eternal law retain rebels in subjection, so that they are unable to escape. They are subject to God's power, yet deprived of happiness with Him, unable to dwell with God in light and rest and glory everlasting. O Lord my God, 'why dost Thou not pardon my transgression and take away mine iniquity?' (Job 7.21). Then freed from the weight of my own will, I can breathe easily under the light burden of love. I shall not be coerced by fear, nor allured by mercenary desires; for I shall be led by the Spirit of God, that free Spirit whereby Thy sons are led, which beareth witness with my spirit that I am among the children of God (Rom. 8.16). So shall I be under that law which is Thine; and as Thou art, so shall I be in the world. Whosoever do what the apostle bids, 'Owe no man anything, but to

love one another' (Rom. 13.8), are doubtless even in this life conformed to God's likeness: they are neither slaves nor hirelings but sons.

36. Caeterum servus et mercenarius habent legem, non a Domino, sed quam ipsi sibi fecerunt: ille Deum non amando, iste plus aliud amando. Habent, inquam, legem non Domini, sed suam; illi tamen, quae Domini est, subjectam. Et quidem suam sibi quisque legem facere potuerunt: non tamen eam incommutabili aeternae legis ordini subducere potuerunt. Tunc autem dixerim quemque sibi fecisse suam legem, quando communi et aeternae legi propriam praetulit voluntatem, perverse utique volens suum imitari Creatorem: ut sicut ipse sibi lex, sui que juris est, ita is quoque se ipsum regeret, et legem sibi suam faceret voluntatem. Grave utique et importabile jugum super omnes filios Adam, heu! inclinans et incurvans cervices nostras, adeo ut vita nostra inferno appropinquaret (Psal. LXXXVII, 4). Infelix ego homo, quis me liberabit de corpore mortis hujus? (Rom. VII, 24.) quo utique premor, et pene opprimor, ita ut nisi quia Dominus adjuvit me, paulo minus habitasset in inferno anima mea (Psal. XCIII, 17). Sub hoc onere gravatus gemebat qui dicebat: Quare me posuisti contrarium tibi, et factus sum mihimet ipsi gravis? Ubi dixit, Factus sum mihimet ipsi gravis, ostendit quod lex ipse sibi esset, nec alius hoc quam sibi ipse fecisset. Quod autem loquens Deo, praemisit, Posuisti me contrarium tibi; Dei se tamen non effugisse legem indicavit. Hoc quippe ad aeternam justamque Dei legem pertinuit, ut qui a Deo noluit suaviter regi, poenaliter a seipso regeretur: quique sponte jugum suave et onus leve charitatis abjecit, propriae voluntatis onus importabile sustineret invitus. Miro itaque et justo modo aeterna lex fugitivum suum et posuit sibi contrarium, et retinuit subjectum: dum videlicet nec justitiae pro meritis legem evasit; nec tamen cum Deo in sua luce, in sua requie, in sua gloria remansit, subjectus potestati, et submotus felicitati. Domine Deus meus, cur non tollis peccatum meum, et quare non auferis iniquitatem meam? (Job VII, 20, 21.) ut abjecta gravi sarcina propriae voluntatis, sub levi onere charitatis respirem; nec jam servili timore coercear, nec mercenaria cupiditate illiciar: sed agar spiritu tuo, spiritu libertatis, quo aguntur filii tui, qui testimonium reddat spiritui meo, quod et ego sim unus ex filiis (Rom. VIII, 14-16), dum eadem mihi lex fuerit quae et tibi; et sicut tu es, ita et ipse sim in hoc mundo. Hi siquidem, qui hoc faciunt quod ait Apostolus, Nemini quidquam debeatis, nisi ut invicem diligatis (Rom. XIII, 8); procul dubio sicut Deus est, et ipsi sunt in hoc mundo: nec servi aut mercenarii sunt, sed filii.

Rom 7.24: Wretched man that I am! Who will deliver me from this body of death?

Paul concludes this chapter with a short exclamation concerning his wretched condition, *talaiporos* suggestive of enduring trouble . This leads immediately to a rhetorical question as to his deliverance, *rhomai* implying to draw out, that is, from being threatened constantly by the *nomos* or law of sin

noted in vs. 23.

As soon as Paul blurts out his wretched condition and plea for deliverance he gives thanks for Jesus Christ who is allied with his service of the divine *nomos* while at the same time he's subject to the *nomos* of sin. Here Paul contrasts his mind with his flesh, *nous* and *sarx*. Though Paul trusts in Jesus Christ, his listeners remain in a state of suspense: which will win out? And does the same struggle await them?

Ps. 17: If the Lord had not been my help, my soul would soon have dwelt in the land of silence.

Help or *hezratah*, from *hazar* without which the psalmist's *nephesh* or soul was in danger of going to (in the Hebrew) the silence or *domah*.

Job 7.20: If I sin, what do I do to you, you watcher of mankind?

Chata' or to sin fundamentally means to miss the mark. Job asks that if he does this, how can he get back at God whom he calls *notser* of mankind, this verbal root also as to observe. I.e., God as *notser* makes it virtually impossible for Job to do something, *pahal* also to create in the sense of to fabricate.

Mt 11.30: For my yoke is easy and my burden is light.

Yoke and burden, *zugon* + and *phortion*, the latter being a load associated for transport. The former is described as *chrestos* and the latter as *elaphros* also means sweet. Nevertheless, the two are to be carried about. Jesus doesn't spell out their nature but leaves it up to each person to decide. The decision will be made on how a person perceives all that Jesus has said and done thus far. Surely his words provoked intense discussion among the disciples who in many ways already were bearing both the yoke and burden of their master.

Job 7.21: Why do you not pardon my transgression and take away my iniquity? For now I shall lie in the earth; you will seek me, but I shall not me.

Job brings to God his complaint about not being forgiven, this right after vs. 21 cited just above. The vengeance noted there is put here as a rhetorical question...a threat, if you will...that Job will not just hide as being buried but will be so thoroughly hidden that God will be unable to seek him, *shahar* intimating to break forth as light.

Rom 8.16: it is the Spirit himself bearing witness with our spirit that we are children of God.

Here *Pneuma* with a capital “P” is exchanged, if you will, for *pneuma* with a small “p.” Nevertheless, both fundamentally pertain to wind which enables them to relate with each other more easily. With regard to fear, *palin* or again suggests that Paul’s listeners once had been in fear and were in danger of it controlling their lives again. The second *pneuma* as related to sonship counters this, *huiiothesia* or literally son placing. As for *Abba*, often it’s translated as the familiar “daddy.”

Rom 13:8: Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.

Paul makes a shift away from his controversial remarks to safer territory, perhaps realizing that while talking he had wandered off in a thorny matter. *Opheilo* is the verb meaning to owe in the sense of being in debt. However, the debt, if you will, consists in *agapao* for each other, for having *agape* is fulfillment of the Torah, the *pleroo* of it.

Chapter Fourteen

Now the children have their law, even though it is written, ‘The law is not made for a righteous man’ (I Tim. 1.9). For it must be remembered that there is one law having to do with the spirit of servitude, given to fear, and another with the spirit of liberty, given in tenderness. The children are not constrained by the first, yet they could not exist without the second: even as St. Paul writes, ‘Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father’ (Rom. 8.15). And again to show that that same righteous man was not under the law, he says: ‘To them that are under the law, I became as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ)’ (I Cor. 9.20f). So it is rightly said, not that the righteous do not have a law, but, ‘The law is not made for a righteous man’, that is, it is not imposed on rebels but freely given to those willingly obedient, by Him whose goodness established it. Wherefore the Lord saith meekly: ‘Take My yoke upon you’, which may be paraphrased thus: ‘I do not force it on you, if you are reluctant; but if you will you may bear it. Otherwise it will be weariness, not rest, that you shall find for your souls.’

Love is a good and pleasant law; it is not only easy to bear, but it makes the laws of slaves and hirelings tolerable; not destroying but completing them; as the Lord saith: ‘I am not come to destroy the law, but to fulfill’ (Matt. 5.17). It tempers the fear of the slave, it regulates the desires of the hireling, it mitigates the severity of each. Love is never without fear, but it is godly fear. Love is never without desire, but it is lawful desire. So love perfects the law of service by infusing devotion; it perfects the law of wages by restraining covetousness.

Devotion mixed with fear does not destroy it, but purges it. Then the burden of fear which was intolerable while it was only servile, becomes tolerable; and the fear itself remains ever pure and filial. For though we read: 'Perfect love casteth out fear' (I John 4.18), we understand by that the suffering which is never absent from servile fear, the cause being put for the effect, as often elsewhere. So, too, self-interest is restrained within due bounds when love supervenes; for then it rejects evil things altogether, prefers better things to those merely good, and cares for the good only on account of the better. In like manner, by God's grace, it will come about that man will love his body and all things pertaining to his body, for the sake of his soul. He will love his soul for God's sake; and he will love God for Himself alone.

37. Itaque nec filii sunt sine lege, nisi forte aliquis aliter sentiat propter hoc quod scriptum est: Justis non est lex posita (I Tim. I, 9). Sed sciendum, quod alia est lex promulgata a spiritu servitutis in timore; alia a spiritu libertatis data in suavitate. Nec sub illa coguntur esse filii; nec sine ista esse patiuntur. Vis audire quia justis non est lex posita? Non accepistis, ait, spiritum servitutis iterum in timore. Vis audire quod tamen sine lege charitatis non sint? Sed accepistis, inquit, spiritum adoptionis filiorum (Rom. VIII, 15). Denique audi justum utrumque de se fatentem, et quod non sit sub lege, nec tamen sit sine lege. Factus sum, inquit, his qui sub lege erant, quasi sub lege essem; cum ipse non essem sub lege: his qui sine lege erant, tanquam sine lege essem; cum sine lege Dei non essem, sed in lege essem Christi (I Cor. IX, 21). Unde apte non dicitur, Justis non habent legem, aut, Justis sunt sine lege: sed, Justis non est lex posita; hoc est, non tanquam invitis imposita, sed voluntariis eo liberaliter data, quo suaviter inspirata. Unde et pulchre Dominus, Tollite, ait, jugum meum super vos (Matth. XI, 29): ac si diceret, Non impono invitis, sed vos tollite si vultis; alioquin non requiem, sed laborem invenientis animabus vestris.

38. Bona itaque lex charitas, et suavis: quae non solum leviter suaviterque portatur, sed etiam servorum et mercenariorum leges portabiles ac leves reddit, quas utique non destruit, sed facit ut impleantur, dicente Domino: Non veni legem solvere, sed adimplere (Matth. V, 17). Illam temperat, istam ornat, utramque levigat. Nunquam erit charitas sine timore, sed casto: nunquam sine cupiditate, sed ordinata. Implet ergo charitas legem servi, cum infundit devotionem: implet et mercenarii, cum ordinat cupiditatem. Porro timori permista devotio ipsum non annullat, sed castificat. Poena tantum tollitur, sine qua esse non potuit dum fuit servilis; et timor manet in saeculum saeculi castus et filialis. Nam quod legitur, Perfecta charitas foras mittit timorem (I Joan. IV, 18); poena intelligenda est, quae servili, ut diximus, nunquam deest timori, illo scilicet genere locutionis, quo saepe causa ponitur pro effectu. Deinde cupiditas tunc recte a superveniente charitate ordinatur, cum mala quidem penitus respuuntur, bonis vero meliora praeferuntur, nec bona nisi propter meliora appetuntur. Quod cum plene per Dei gratiam assecutum fuerit, diligitur corpus, et universa corporis bona tantum propter animam, anima propter Deum, Deus autem propter seipsum.

1Tm 1.9: understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers.

The law (*nomos* for *Torah*) is for four pairs of people although murders are listed by themselves. It is associated with the verb *keimai* or to be laid down.

Rom 8.15: For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons by whom we cry “Abba, Father.”

Here *Pneuma* with a capital “P” is exchanged, if you will, for *pneuma* with a small “p.” Nevertheless, both fundamentally pertain to wind which enables them to relate with each other more easily. With regard to fear, *palin* or again suggests that Paul’s listeners once had been in fear and were in danger of it controlling their lives again. The second *pneuma* as related to sonship counters this, *huiotesia* or literally “son placing. A sure sign we have *Pneuma* with a capital “P” is our spontaneous cry of “Abba, Father,” this word often translated as the familiar daddy.

1Cor 9.20: To the Jews I became as a Jew in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law.

The key verb here is *kerdaino* or to gain. It seems that mention of the Jews are the same as those under the Law or *Torah*, that being mentioned so that Paul can distinguish himself as not being under it.

Mt 5.17: Do not think that I have come to abolish the Law and the Prophets; I have not come to abolish them but to fulfill them.”

In a way Jesus reads the minds of those whom he’s addressing by using the verb *nomizo* or to think, suppose. More fundamentally it means to form an idea about something or to hold as tentative until further evidence comes in. with that in mind, Jesus now can come out with the controversial two verbs *kataluo* and *pleroo* to both *Torah* and the prophet. Jesus mentions the fact of loosening with regard to *Torah* but doesn’t, of course, carry through with it. That would mean a loosening or *luo* which, if you will, is *kata-* inferring that which is down...a thorough loosening of that which is most central to Israel’s religion. Applying the verb *kataluo* would be bordering upon the idolatrous or to undo their collective witness which in turn was based upon *Torah*.

Jesus is quick to point out that he has come to fulfill them, *pleroo*. However, those in power both in the political and religious arenas won't sit by idly nor listen to Jesus as the crowds are doing right now.

1Jn 4.18: There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love.

Agape in and by itself and *agape* modified by *teleios* here suggestive of maturity. A use of the verbal root for this adjective *teleioo* or to make perfect is used in the negative, that is, with regard to *phobeo* or to fear.

Chapter Fifteen

Nevertheless, since we are carnal and are born of the lust of the flesh, it must be that our desire and our love shall have its beginning in the flesh. But rightly guided by the grace of God through these degrees, it will have its consummation in the spirit: for that was not first which is spiritual but that which is natural; and afterward that which is spiritual (I Cor. 15.46). And we must bear the image of the earthy first, before we can bear the image of the heavenly. At first, man loves himself for his own sake. That is the flesh, which can appreciate nothing beyond itself. Next, he perceives that he cannot exist by himself, and so begins by faith to seek after God, and to love Him as something necessary to his own welfare. That is the second degree, to love God, not for God's sake, but selfishly. But when he has learned to worship God and to seek Him aright, meditating on God, reading God's Word, praying and obeying His commandments, he comes gradually to know what God is, and finds Him altogether lovely. So, having tasted and seen how gracious the Lord is (Ps. 34.8), he advances to the third degree, when he loves God, not merely as his benefactor but as God. Surely he must remain long in this state; and I know not whether it would be possible to make further progress in this life to that fourth degree and perfect condition wherein man loves himself solely for God's sake. Let any who have attained so far bear record; I confess it seems beyond my powers. Doubtless it will be reached when the good and faithful servant shall have entered into the joy of his Lord (Matt. 25.21), and been satisfied with the plenteousness of God's house (Ps. 36.8). For then in wondrous wise he will forget himself and as if delivered from self, he will grow wholly God's. Joined unto the Lord, he will then be one spirit with Him (I Cor. 6.17). This was what the prophet meant, I think, when he said: 'I will go forth in the strength of the Lord God: and will make mention of Thy righteousness only' (Ps. 71.16). Surely he knew that when he should go forth in the spiritual strength of the Lord, he would have been freed from the infirmities of the flesh, and would have nothing carnal to think of, but would be wholly filled in his spirit with the righteousness of the Lord.

In that day the members of Christ can say of themselves what St. Paul testified concerning their Head: 'Yea, though we have known Christ after the flesh, yet now henceforth know we

Him no more' (II Cor. 5.16). None shall thereafter know himself after the flesh; for 'flesh and blood cannot inherit the Kingdom of God' (I Cor. 15.50). Not that there will be no true substance of the flesh, but all carnal needs will be taken away, and the love of the flesh will be swallowed up in the love of the spirit, so that our weak human affections will be made divinely strong. Then the net of charity which as it is drawn through the great and wide sea doth not cease to gather every kind of fish, will be drawn to the shore; and the bad will be cast away, while only the good will be kept (Matt. 13.48). In this life the net of all-including love gathers every kind of fish into its wide folds, becoming all things to all men, sharing adversity or prosperity, rejoicing with them that do rejoice, and weeping with them that weep (Rom. 12.15). But when the net is drawn to shore, whatever causes pain will be rejected, like the bad fish, while only what is pleasant and joyous will be kept. Do you not recall how St. Paul said: 'Who is weak and I am not weak? Who is offended and I burn not?' And yet weakness and offense were far from him. So too he bewailed many which had sinned already and had not repented, though he was neither the sinner nor the penitent. But there is a city made glad by the rivers of the flood of grace (Ps. 46.4), and whose gates the Lord loveth more than all the dwellings of Jacob (Ps. 87.2). In it is no place for lamentation over those condemned to everlasting fire, prepared for the devil and his angels (Matt. 25.41). In these earthly dwellings, though men may rejoice, yet they have still other battles to fight, other mortal perils to undergo. But in the heavenly Fatherland no sorrow nor sadness can enter: as it is written, 'The habitation of all rejoicing ones is in Thee' (Ps. 87. 7, Vulg.); and again, 'Everlasting joy shall be unto them' (Isa. 61.7). Nor could they recall things piteous, for then they will make mention of God's righteousness only. Accordingly, there will be no need for the exercise of compassion, for no misery will be there to inspire pity.

39. Verumtamen quia carnales sumus, et de carnis concupiscentia nascimur, necesse est ut cupiditas vel amor noster a carne incipiat; quae si recto ordine dirigitur, quibusdam suis gradibus duce gratia proficiens, spiritu tandem consummabitur: quia non prius quod spirituale, sed quod animale, deinde quod 601 spirituale (I Cor. XV, 46). Et prius necesse est portemus imaginem terrestres, deinde coelestis. In primis ergo diligit seipsum homo propter se; caro quippe est, et nil sapere valet praeter se. Cumque se videt per se non posse subsistere, Deum quasi sibi necessarium incipit per fidem inquirere, et diligere. Diligit itaque in secundo gradu Deum, sed propter se, non propter ipsum. At vero cum ipsum coeperit occasione propriae necessitatis colere et frequentare, cogitando, legendo, orando, obediendo, quadam hujusmodi familiaritate paulatim sensimque Deus innotescit, consequenter et dulcescit: et sic gustato quam suavis est Dominus, transit ad tertium gradum, ut diligit Deum, non jam propter se, sed propter ipsum. Sane in hoc gradu diu statur: et nescio si a quoquam hominum quartus in hac vita perfecte apprehenditur, ut se scilicet diligit homo tantum propter Deum. Asserant hoc si qui experti sunt: mihi, fateor, impossibile videtur. Erit autem procul dubio, cum introductus fuerit servus bonus et fidelis in gaudium Domini sui (Matth. XXV, 21), et inebriatus ab ubertate domus Dei (Psal. XXXV, 9). Quasi enim miro quodam modo oblitus sui, et a se penitus

velut deficiens, totus perget in Deum: et deinceps adhaerens ei, unus cum eo spiritus erit (I Cor. VI, 17). Arbitror hoc sensisse Prophetam cum diceret: Introibo in potentias Domini; Domine, memorabor justitiae tuae solius (Psal. LXX, 16). Sciebat profecto cum introiret in spirituales potentias Domini, exutum se iri universis carnis infirmitatibus: ut jam nil de carne haberet cogitare, sed totus in spiritu memoraretur justitiae Domini solius.

40. Tunc pro certo singula Christi membra dicere poterunt de se, quod Paulus aiebat de capite: Etsi cognovimus secundum carnem Christum, sed nunc jam non novimus (II Cor. V, 16). Nemo ibi se cognoscet secundum carnem: quia caro et sanguis regnum Dei non possidebunt. Non quod carnis illic substantia futura non sit; sed quod carnalis omnis necessitudo sit defutura, carnisque amor amore spiritus absorbendus; et infirmae, quae nunc sunt, humanae affectiones in divinas quasdam habeant commutari. Tunc sagena charitatis, quae nunc tracta per hoc mare magnum et spatiosum ex omni genere piscium congregare non desinit, cum perducta ad littus fuerit, malos foras mittens, bonos solummodo retinebit (Matth. XIII, 47, 48). Siquidem in hac vita ex omni genere piscium intra sinum suae latitudinis charitatis rete concludit: ubi se pro tempore omnibus conformans, omniumque in se sive adversa, sive prospera trajiciens, ac sua quodammodo faciens, non solum gaudere cum gaudentibus, sed etiam flere cum flentibus consuevit (Rom. XII, 15). Sed cum pervenerit ad littus, velut malos pisces omne quod triste patitur, foras mittens, sola quae placere et jucunda esse poterunt, retinebit. Nunquid enim tunc, verbi gratia, Paulus aut infirmabitur cum infirmis, aut uretur pro scandalizatis (II Cor. XI, 29), ubi scandala et infirmitas procul erunt? Aut certe lugebit eos qui non agent poenitentiam (II Cor. XII, 21), ubi certum est nec peccantem fore, nec poenitentem? Absit autem ut vel eos qui ignibus aeternis cum diabolo et angelis ejus deputandi sunt, plangat et defleat in illa civitate, quam fluminis impetus laetificat, cujus et diligit Dominus portas super omnia tabernacula Jacob: quod videlicet in tabernaculis, etsi quandoque gaudetur de victoria, laboratur tamen in pugna, et plerumque periclitatur de vita: in illa autem patria nulla prorsus admittatur adversitas sive tristitia, quemadmodum de illa canitur, Sicut laetantium omnium habitatio est in te (Psal. LXXXVI, 2, 7): et rursus, Laetitia sempiterna erit eis (Isai. LXI, 7). Denique quomodo misericordiae recordabitur, ubi memorabitur justitiae Dei solius? Proinde ubi jam non erit miseriae locus, aut misericordiae tempus; nullus profecto esse poterit miserationis affectus.

1Cor 15.40: There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another.

Soma is the noun for body of which there are two kinds, heavenly and earthly, each having its own glory or *doxa*, a state of magnificence, and presented here as on the same level.

Ps. 8: O taste and see that the Lord is good! Happy is the man who takes refuge in him!

Here the act of tasting (*taham*), of putting something in one's mouth, is the prerequisite of seeing (*ra'ah*), of vision. Such *taham* is *applied* to discretion or reason. Thus discretion and seeing are united, in this order as applied to divine goodness, *tov*.

Although the second sentence can be read independently of the first, it is a result of *taham*; i.e., it produces happiness or '*ashry* which intimates being in a state of transition, of progression towards a goal. In this instance, '*ashry* leads to refuge in God, *chasah*; it connotes taking flight, a notion not dissimilar to the function of '*ashry* with its forward movement.

Mt 25.21: His master said to him, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master."

Even before he spoke the master could tell by the look on his face that he had good news. The servant made five talents more by investing them. The response? He's called good and faithful, *agathos* and *pistos*. By reason of this he decided to set him over much, *kathistemi*.

An additional reward is that the master allows him to partake of his joy, or *chara*. This is with the verb *eiserchomai* and the preposition *eis*, two occasions of "into." Most likely that meant access to things only available to the master such as better food, clothing and resources. Any other servant could only dream of having a part of this.

Ps. 36.8: They feast on the abundance of your house, and you give them drink from the river of your delights.

House (*beyth*) may equal God's wings and the heavenly Jerusalem of the last verse which is noted for its abundance, *deshen* connoting fatness and therefore sacrifice.

Note only is food given but drink, *shaqah* implying irrigating. The river or *nachal* may be identified with that flowing from Eden [2.10] prior to its division into four parts and is associated with divine delights, *hedem*, from which is derived Eden, source of the *nachal*.

1Cor 6.17: But he who is joined to the Lord becomes one spirit with him.

Kollaomai: more along the lines of sticking or gluing together. It leads to being one *pneuma*...one breath...with the Lord.

Ps 71.16: With the mighty deeds of the Lord God I will come, I will praise your righteousness, yours alone.

No direction is specified regarding this coming, presumably to offer sacrifice at the Jerusalem temple. Note the Hebrew: “in (*b-*) the mighty deeds” or *gevurah* (singular) as though the psalmist were entering them. Such accomplishments are attributed to God, perhaps with indirect reference to the Exodus event.

The psalmist is clear to praise or in Hebrew, to remember (*zakar*) divine righteousness, this word being the verbal root for male which implies the propagation of such righteousness. He is clear to point out that such an attribute belongs only to God, *lavad*.

2Cor 5.16: From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer.

Two similar key words here are *oida* and *gignosko* also as to recognize and to understand or to perceive. *Kata* with the second verb or in accord with does not apply to Christ-in-the-flesh.

1Cor 15.50: I tell you this, brothers; flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Flesh and blood are opposite to the kingdom of heaven and cannot inherit it. The verb *kleronomeo* means to share in what is in store of being handed down as from one’s parents. At issue is the kingdom of God equivalent to *phthora* or corruption, decay.

Mt 13.48: When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad.

Reference is to a net where sorting and throwing away are two different actions but done as one, *sullego* and *ballo*, the latter with *exo* or out, outside. They pertain to *kalos* also as beautiful and *sapros*, bad or rotten.

Rom 12.15: Rejoice with those who rejoice, weep with those who weep.

Chairo ->*chairo*: to rejoice->to rejoice and *klaio*->*klaio*: to weep or to lament to weep or to lament.

Ps 46.4: There is a river whose streams make glad the city of God, the holy habitation of the Most High.

Another mention of water, this time as a river and streams, not the symbolic waters of the previous verse. *Peleg* is the latter, being a small channel of the larger river and is in the plural, that is, they have the function to “gladden (*samach*) the city of God,” Jerusalem. While Jerusalem is the goal, it is more general; habitation or *mishkan* being more specific which signifies God’s dwelling or tabernacle.

Ps. 87.2: The Lord loves the gates of Zion more than all the dwelling places of Jacob.

A quick transition, as it were, from the founding of Zion to its establishment. Gates (*shakar*, singular) as an object of love implies those people who go in and out of Zion. God prefers them over Jacob’s dwelling places (*mishkan*, singular) of Jacob, insinuating that Jacob had dwelt in tents and that at last Israel had a permanent home and place to worship God.

Mt 25.41: Then he will say to those on his left, “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.”

Immediately after this exchange in vs. 41 the king addresses those on his left who are depicted as goats and tells them to leave his presence at once. He startles them by calling them accursed, *kataraoimai*, the preposition *kata-* giving the verb more force in the sense of being down. Presumably this group had been listening to the king addressing the sheep. The further he went along with how they treated him among those who were in dire circumstances the more they realized what was in store for them. Obviously it was not good.

Ps 87.7 (Vulgate)

The verse in the text at hand reads, “The habitation of all rejoicing ones is in Thee.” This is for the Latin *Sicut laetantium omnium habitatio est in te*. *Habitatio* is an indwelling or residence and belongs only to those who are rejoicing, *laetans* as rejoicing.

Is 61.7: Instead of your shame there shall be a double portion; instead of dishonor they shall rejoice in their lot; therefore in their land they shall possess a double portion; they shall have everlasting joy.

Tachat or instead of has two pairs:

1) Shame and double portion or *bosheth* and *mishneh*, the latter literally as second.

2) Dishonor and lot or *kelimah* and *cheleq*, the latter characterized by rejoicing or *ranan* and connotes singing.

In the land or in Israel the people will “possess” or inherit (*yarash*,) the *mishneh* already mentioned along with a joy or *simchah* (also what is of second rank) which does not come to an end, *holam*.

+