

Chapter Two

3.2.1. Truly no one can perceive [*perspicio*: 2.5.16c] and know [*agnosco*: 2.11.10a] how great is the splendor [*magnificentia*: P25b] of the Word [*Verbum*: 3.1.6a] until he receives [*accipio*: 2.10.11b] dove's eyes, that is, spiritual understanding [*intellegentia*: 3.1.3a].

The magnificence of the *Verbum* or that which is divinely uttered yet invisible requires two equally invisible means of perception: *perspicio* or a looking-through (*per* prefaced to verb) and *agnosco* or the ability to recognize this *Verbum*. However, both cannot be realized until one receives the eyes of a dove or spiritual *intellegentia*.

3.2.2. Although the soul [*anima*: 2.11.11b] is still in the body, she has been considered [*habeo*: 2.9.13a] worthy to be admitted [*ascisco*: P46a] to the company [*consortium*: P57a] of the Word of God [*Verbum Dei*: 2.11.11b].

Ascisco: more as taking to oneself in the sense of adopting, here the *consortium* or fellowship proper to *Verbum Dei*.

3.2.3. (The soul), however, which has made good progress [*proficio*: 3.1.3a] and has advanced beyond [*supergradior*: to surmount, pass over] the rank of maidens (etc.) can say, "Behold, you are beautiful, my nephew, and fair indeed."

Two types of advancement: *proficio* or progress resulting in completion and walking (*gradior*) beyond (*super*) in the sense of going beyond one's current position and state.

3.2.4. If I, although still in the body, understand [*intellego*: 3.1.9a] the great number [*densitas*: thickness, density] of spiritual meanings [*sensus*: 3.1.1c], the sense [*intellegentia*: 3.2.1a] of the divine scriptures that is woven together with such frequent obscurity [*opacitas*].

A juxtaposition of two seemingly contrary words: *densitas* as thickness and spiritual *sensus* or a perception which transcends matter. Despite a word (*opacitas* suggestive of shadiness) similar to *densitas*, the understanding or *intellegentia* of divine scripture derives from it, a way of saying it is connected with the material realm, not alien to it.

-b So that the fiercer heat that is accustomed [*soleo*: 1.6.13a] to burn [*aduro*: 2.2.21a] many and shrivel up [*arefacio*] their fruits yet cannot darken me, neither can any power [*vis*: 1.6.6a] of temptation [*tentatio*: 2.11.10a] dry up in me the seed of faith.

Aduro pertains more to singeing than complete burning; *arefacio* is a drying out. Either one by itself is not that harmful but when combined, effects full destruction.

3.2.5. When he mentions [*memoro*: 2.5.28c] the "members of Christ" he indicates [*indico*: 3.1.6b] that these same bodies are also the body of the bridegroom.

Indico or a pointing out in a public way which here stems from memory, *memoro*.

3.2.6. They are full of good works [*opera*: 2.7.5a] and leafy with the abundance of spiritual perception [*sensus*: 3.2.4a].

The exterior nature of *opera* goes hand-in-hand with the inner or invisible nature of spiritual *sensus* or total perception.

-b The sun of temptation [*tentatio*: 3.2.4b] does not burn the righteous man resting [*requiesco*: 3.1.5a] as he does beneath the shadow of the Word of God [*Verbum Dei*: 3.2.2a].

The act of resting is crucial to avoid being burned by temptation. It is done in the shadow of *Verbum Dei* which is an utterance from God and strictly speaking, invisible.

3.2.7. Therefore the nephew [*fraternus*: 2.10.2a] is said to be good and beautiful [*decorus*: becoming, fitting], and the more closely he is contemplated [*inspicio*: to look into, consider, survey] with the eyes of the spirit [*spiritalis*: 3.1.9a], so much the lovelier [*speciosus*: 3.1.11a] and more beautiful [*pulcher*: 2.7.11a] is he found [*appareo*: 2.8.3b].

Four adjectives describing the nephew: good, beautiful (*decorus* or becoming), *speciosus* (handsome) and beautiful (*pulcher*). The first three are objects of *inspicio* or close consideration which result in the fourth,

pulcher or beautiful in a general sense where he appears or comes into sight (*appareo*).

-b Not only will his own fairness [*species*: 2.8.14a] and marvelous beauty [*pulchritudo*: 3.1.3b] appear [*appareo*: #a], but in herself as she looks at [*inspicio*: #a] and beholds [*intueor*: 2.5.31a] him, an immense glory [*species*] and extraordinary beauty [*pulchritudo*] of form [*forma*: 2.10.10b] will arise.

Two verbs pertaining to sight: *inspicio* as close consideration and *intueor* as gazing upon. They derive from the bride's attention to her spouse which increases his glory (*species* or glory as appearance) and *forma* or figure.

3.2.8. For the divine power [*virtus*: 2.11.6a] extends [*pervenio*: 2.5.29c] even to favor [*gratia*: 2.11.11b] on the body when it gives the gift of chastity [*castitas*: 2.7.8a] or the grace [*gratia*] of continence [*continentia*: 2.10.5a] and of other good works [*opera*: 3.2.6a].

Virtus, which can apply to the bestowal of virtue, literally comes (*venio*) through(*per* prefaced to that verb) resulting in both continence (*continentia* or temperance, not just proper sexual behavior) and other good works.

3.2.9. Through it (a bed) the church has been joined to [*socio*: 2.4.6b] Christ and has been enabled [*capio*: 2.11.11b] to become a partaker [*participium*: 2.9.5b] in the Word of God [*Verbum Dei*: 3.2.6b].

Two words pertaining to sharing with respect to *Verbum Dei*: *socio* as joining together and *participium* as partaking.

Chapter Three

3.3.2 (*No mention of paragraph 1*). It is clear, however, that Christ is describing [*describo*: 1.1.6d] the church which is a spiritual [*spiritalis*: 3.2.7a] house and the house of God.

3.3.5 (*No mention of paragraphs 3 & 4*). We must understand [*intellego*: 3.2.4a] the cedars of God to be those who protect [*contego*: to cover, roof] the church.

Contego: the offering of protection in the sense of giving shelter or providing a roof for cover.

3.3.6. That denotes [*designo*: 1.6.5a] a bishop who is both sound [*solidus*] in good works [*opera*: 3.2.8a] and fragrant with the grace [*gratia*: 3.2.8a] of teaching [*doctrina*: 2.10.10a].

Solidus suggests immovability coupled with the fluidity of fragrance as applied to *doctrina*.

-b To show that priests ought to be full of the virtue [*virtus*: 3.2.8a] of incorruption [*incorruptio*: P37a] and the fragrance of the knowledge [*scientia*: 2.11.6a] of Christ.

Fragrance as applied to the *scientia* of Christ means that it wafts throughout the church.

Chapter Four

3.4.1. According to the type [*ordo*: 2.8.1a] of interpretation [*expositio*: 2.8.34a] we have proposed [*propositus*: 2.5.9b], Christ is to be understood [*intellego*: 3.3.5a] as speaking in this way with reference to the church ('flower of the field and lily of the valley').

The *ordo* or order of explanation (*expositio*) which Origen assumes pertains to Christ, the focus of attention throughout his Commentary.

3.4.2. Valleys, on the other hand, suggest [*indico*: 3.2.5a] stony and uncultivated places.

Indico in the sense of disclosing that which previously lay hidden.

3.4.3. Because the law brought [*adduco*: 2.8.33c] no one to perfection [*perfectio*, with *ad*: 3.1.11a], the Word of God [*Verbum Dei*: 3.2.9a] could not advance [*proficio*: 3.2.3a] beyond the flower nor achieve the perfection [*pervenio*: 3.2.8a] of fruit.

Note the preposition *ad* (toward which) prefaced to *adduco* coupled with the preposition *ad* pertaining to perfection, a two-fold bringing which emphasizes this action. However, as applied to the Jewish law this prevented the Word of God to attain completion which *proficio* implies.

3.4.4. He makes no mention of any other flower as having come forth from that field in imitation [*imitatio*, with *ad*: 2.7.15a] and likeness [*similitudo*: 2.8.35a] of himself.

No flower has the capacity for imitation nor likeness of the bridegroom, that is, imitation toward (*ad*) him nor resemblance of him.

-b Every single soul [*anima*: 3.2.2a] that draws near to [*approximo*: 2.5.9b] him and follows [*sector*: 2.5.30a] his pattern [*imitatio*: #a] and example [*exemplum*: 2.8.34b] may be a lily.

Approximo: approaching while not yet attaining the bridegroom. *Sector*: following the bridegroom while he is in movement or perceived such by the bride. Compare *imitatio* as pattern with imitation in #a.

3.4.5. The church of the Gentiles either because she has come forth [*emergeo*] among the infidels and unbelievers...or because she may be said to be placed [*positus*: 2.6.13b] in the midst of thorns because of the vexations of the heretics who clamor around [*circumstrepo*] her.

Strepo: to make a clamor which is intensified by the preposition *circum* (around) prefaced to it.

3.4.6. Heretics begin [*venio* & *ab itinere*] by believing and afterwards depart from [*declino*: 2.5.20a] the road of faith and the truth [*veritas*: 2.10.7a] of the church's teaching [*dogma*: 3.1.6b].

A dialectic of sorts between *venio* and *declino*, approaching and departing with respect to *dogma*.

3.4.7. To a soul [*anima*: 3.4.4a] whose simplicity [*simplicitas*], evenness [*planitia*: level surface] and equity [*aequitas*: 2.5.13a] make it called a field, the Word of God [*Verbum Dei*: 3.4.3a] may be said to become the flower and to teach [*doceo*: 2.11.4a] her the beginnings [*initium*: 2.11.6b] of good works [*opera*: 3.3.6a].

The flatness of a field is described by simplicity, evenness (*planitia* as that which is level) and *aequitas* upon which grows *Verbum Dei*. Such flatness makes *Verbum Dei* stand out all the more.

-b But for those who already are seeking [*scrutor*: to investigate] deeper things [*profundus*: 2.5.18a] and pondering [*quaero*: 2.8.28b] matters less to be seen on the surface [*demergo*: to sink, dip under], those who either because of [*pro*] their singular [*claritas*: brightness, clearness to the mind] modesty [*pudicitia*: 2.7.9a] or because of their outstanding [*fulgor*: brightness] wisdom [*sapientia*: 3.1.5a], are as it were, the valleys.

Two verbs of seeking: *scrutor* as investigating and *quaero* as searching which involves the asking of questions which do not pertain to things on the surface or those which do not sink below (*demergo*) the surface of one's awareness. Note the direction where *scrutor* and *quaero* are headed: downward toward the valleys. Two nouns pertaining to brightness: *claritas* and *fulgor*; the former suggests clarity and the latter, the brightness stemming from this clarity.

-c Fleeing from [*fugo*: 2.3.18b] those worldly [*saecularis*] thoughts [*cogitatio*: 2.4.30a] and interests [*sollicitudo*: 2.4.15c] which in the Gospel are compared [*comparo*: 2.7.8a] to thorns.

Cogitatio: deliberation and *sollicitudo*: an uneasy state of mind which belong to the world, *saecularis*.

Chapter Five

3.5.1. It is fitting [*deceo*: 1.2.1b] that the bridegroom speak about himself.

Deceo: the verbal root for *decor* or comely, here applied to speech.

-b But when the bride responded, it was fitting [*convenio*: 2.6.13d] for her not to speak of herself but to be occupied wholly with wonder [*efficio*: 2.11.6a & *admiratio*: 1.2.15a] at her spouse and to stay [*inhaereo*: to stick fast, cling] with praising him.

Convenio suggests the coming (*venio*) together (*con, cum*) of circumstances to shift the bride's attention not just to *admiratio* of the bridegroom but being occupied (*efficio*) by it which is intensified by her clinging (*inhaereo*) to him.

3.5.2. For it is better to offend the philologists [*grammaticus*] than to put any difficulty [*scrupulus*: small, pointed stone, anxious] in the way of our readers in the explanation [*explanatio*: 3.9.2b] of the truth [*veritas*: 3.5.6a].

A certain parallel exists between *grammaticus* or the elements of grammar and the smallness of *scrupulus*, a small pointed stone not unlike the small elements which comprise grammar.

3.5.6 (*No mention of paragraphs 3-5*). Thus he appeals [*efficio*: 2.11.6a] equally to the two senses [*sensus*: 3.2.6a] of the soul [*anima*: 3.5.7a], taste and smell.

Sensus here apply to the invisible soul which has its own manner of perception.

3.5.7. Apples...keep their sweetness [*dulcedo*: 2.8.36b] when they reach the inner [*interior*: 2.5.32a] throat.

3.5.8. We can take the trees of the wood as meaning those angels who have been the authors [*auctor*] and promoters [*fautor*: patron] of every heresy.

Fautor: someone who favors or promotes which differs from one who begets or *auctor*.

-b When the church compares [*comparo*: 3.5.7c] the sweetness [*suavitas*: 2.10.11b] of Christ's teaching [*doctrina*: 3.3.6a] with the sourness of heretical dogmas [*dogma*: 3.5.6a] and their barren [*sterilis*] and unfruitful [*infructuosus*] doctrine, she describes as apples the sweet [*suavis*] and pleasant [*dulcis*: sweet] doctrines preached in the church of Christ.

Doctrina: teaching or instruction and *dogma*: often a philosophical tenet or doctrine. The former belongs to Christ and has *suavitas* or pleasantness whereas the latter is heretical and bears no fruit. *Dulcis* applies to sweetness of taste while *suavitas* is more comprehensive and applies to an overall perception combining taste and sight of an object.

-c The various heretics, being unfruitful trees of the wood, are sentenced by the divine judgement [*iudicium*] to be cut down and cast into fire.

3.5.9. This is either the church as we said under the protection of the Son of God or the soul fleeing [*refugio*: P29a] all other teachings [*doctrina*: 3.5.8b] and cleaving to [*adhaereo*: 2.2.4a] the Word of God [*Verbum Dei*: 3.5.7a] whose fruit she finds sweet in her throat by continual [*indēsiner*: incessant] meditation [*meditor*] on the law of God.

Two verbs with opposite meanings: *refugio* (literally, to flee back for safety) and *adhaereo*: to cling to, in the direction toward which (*ad* prefaced to verb). They are used with two nouns of opposite meanings: *doctrina* and *Verbum Dei*.

3.5.10. To help us know [*agnosco*: 3.2.1a] better [*dignus*: P50a] and in a more divine what is this shadow of the apple tree.

A knowledge or recognition (*agnosco*) which is more fitting, *dignus*.

3.5.11. The prophet, moved [*permoveo*: 1.2.2b] by the Holy Spirit, says that life is given [*praebeo*: 2.11.7a] to the Gentiles by the shadow of Christ.

Permoveo: a thorough experience of being moved (represented by *per* or through) by the Spirit which makes him say that life is held forth (*praebeo*) to the Gentiles.

3.5.12. Indeed, his bride the church desires [*concupio*: 1.4.12c] to sit beneath the shadow of the apple tree in order that she may be made partaker [*particeps*: P62b] of the life that is in his shadow.

Concupio: literally, a desiring with (*con, cum* prefaced to the verb). This ties in with the bride's desire to become a *participes* of her spouse's life hidden in his shadow.

3.5.13. Certainly it follows [*ostendo*: 2.8.23a] that all who were under [*sub*] the law and had the shadow rather than the true law were under [*sub*] the shadow of the law.

Two uses of the preposition *sub* which show subjection and following either the law or Christ or similar parallels.

3.5.14. We, however, are strangers [*alienus*: 2.4.11f] to their shadow.

Alienus: belonging to a race or group of people not one's own.

-b Though we are not under [*sub*] that shadow which was made by the letter [*littera*: a written sign of a sound] of the law, nevertheless, we are under [*sub*] a better shadow.

Here the contrast between the two types of *sub* pertain to the *littera* or written sign and a shadow better than this *littera*.

3.5.15. There is a certain progress [*profectus*: 2.11.11a] in coming [*venio*: 3.5.6a] from the shadow of the law to the shadow of Christ.

-b First we must be fashioned [*efficio*: 3.5.6a] in the shadow of the Way and in the shadow of the Life and in the shadow of the Truth and comprehend [*comprehendo*: P56b] in part and in a glass and in a riddle [*aenigma*: P61b].

Efficio: the act of bringing about or executing with respect to the Way, Life and Truth. *Comprehendo*: the binding together (*con, cum*) with respect to seeing in part, glass and *aenigma* or a figure or that which is perceived in obscurity.

-c If later on we keep [*incedo*: 2.11.8a] in this Way that is Christ, we may be able to comprehend [*comprehendo*: #b] face-to-face those things which earlier we had beheld [*video*: 2.11.5a] in the shadow and in a riddle [*aenigma*: #b].

Incedo: to advance or move forward in Christ as the Way which enables us to comprehend those things earlier seen in an *aenigma* or outline, figure. Note the difference between *comprehendo* literally as binding together and *video*, to see. The former belongs to Christ-as-Way and the latter to *aenigma*.

-d No one will be able to attain [*pervenio*: 3.4.3a] the things that are true and perfect [*perfectus*: 3.1.6b] who had not first desired [*desidero*: 2.8.36b] and longed [*concupio*: 3.5.12a] to sit in this shadow.

Pervenio: compared with *incedo* in #c as a coming through. Compare the *per* prefaced to *venio* and the *in* prefaced to *cedo*, through and in. *Pervenio* depends upon desire and longing, a passing through (*per*) them compared with an advancement (*in-cedo*) or abiding in Christ as Way.

3.5.16. Every soul [*anima*: 3.5.6a] in this life is shadowed by the covering [*velamentum*] of this gross [*crassus*: thick, fat] body. So all who are in this life must necessarily be in the shadow in some manner.

Velamentum: a covering in the sense of offering concealment. Originally this term applied to olive branches wound about with woollen rods born by suppliants.

3.5.17. Although there was a time [*tempus*: 2.8.22a] when anyone sitting [*resideo*: to linger, tarry] under [*sub*] the shadow of the law was protected [*defendo*] from the rigors [*duritas*: harshness] of heat and summer. However, that time has passed [*transeo*]. We must come [*venio*: 3.5.15a] now to the shadow of the apple tree.

Compare *tempus* or temporal duration with the coming (*venio*) to the apple tree's shadow. To the latter belongs an indefinite lingering or *resideo*.

-b Although one may use another shadow, it seems [*video*: 3.5.15c] that each soul [*anima*: 3.5.16a], as long as she is in this present life, requires [*habeo* & *necessaria*] a shadow because of the sun's heat.

3.5.18. But the shadow of the law gave only slight [*tenuiter*, adverb: thinly] protection [*propello*: 2.5.23b] from this heat.

Tenuiter: an adverb meaning thinly in the sense of being superficial, here applied to the shadow's inability (i.e., the law) to drive away (*propello*) heat.

-b But the shadow of Christ...affords complete protection [*averto*: to turn away, remove & *penitus*: inwardly, deeply] from it and extinguishes [*extinguo*] it.

Averto as a turning away or removing coupled with *penitus*, and adverb pertaining to that which is deep interiorly. Christ offers this gesture which extinguishes the heat.

-c For he who used to burn [*ardeo*] those who walked in the shadow of the law was seen [*video*: 3.5.17b] to fall as lightning from heaven during the passion of Christ.

Ardeo: to be on fire thoroughly, here applied to the law which as #a says is superficial or thin, *tenuiter*. Now this burning falls upon Christ during his passion.

-d Yet the period [*tempus*: 3.5.17a] of this shadow is to be fulfilled [*compleo*: 2.1.6a] at the end of the age [*saeculum*: 3.1.11a], for as we said, after the consummation [*consummatio*: 2.5.24b] of the age, no longer shall we see [*video*: #c] through a glass and riddle [*aenigma*: 3.5.15c] but face to face.

Two words pertaining to time: *tempus* as temporal duration or an interval and *saeculum* as more comprehensive and including a generation of people. *Tempus* is to be fulfilled at the consummation of the *saeculum* or temporal duration at the last generation of people when *aenigma* or figures will succumb to seeing God face to face.

3.5.19. The time [*tempus*: 3.5.18d] will come [*venio*: 3.5.17a] when all shadows will be removed, and the truth [*veritas*: 3.5.2a] alone will abide [*permaneo*: 3.1.3b].

Compare temporal duration (*tempus*) with the remaining (*maneo*) through (*per*) of truth.

3.5.20. For the mouths which bring forth [*profero*: 2.8.25a] words of death and destruction [*interitus*: overthrow, ruin] are called sepulchers.

(No mention of paragraph 21).

Chapter Six

3.6.1. But her words are addressed now, I think [*arbitror*: 1.2.7a], to the friends [*amicus*: P2b] and intimates [*familiaris*: of a household] of the bridegroom whom she is asking to bring [*introduco*] her into the house of gladness [*laetitia*: 1.6.2a].

Arbitror: to testify to the best of one's knowledge where Origen attributes the bride's words to the friends and intimates of her spouse, *familiaris* being an adjective applied to members of one's own household. She asks them, not him, to bring her into the house of *laetitia* or joy.

3.6.2. The friends of the bridegroom should be understood [*intellego*: 3.4.1a] as the prophets and all who ministered [*ministro*: 2.8.32a] the Word of God [*Verbum Dei*: 3.5.9a] since the beginning [*initium*: 3.5.7a] of the world [*saeculum*: 3.5.18d].

The beginning of the *saeculum* can apply to the beginning of recorded time when peoples (more specifically as generations) inhabited the earth.

3.6.3. To this house and feast the prophets lead [*perduco*: 1.4.14b] the souls [*anima*: 3.5.17b] who hear and understand [*intellego*: 2.6.2a] them.

Perduco: literally, a leading (*duco*) through (*per*) of souls who first hear and then understand.

3.6.4. This is the wine which those branches produced that abided [*permansio*] in Jesus not only on earth but also in heaven.

Permansio: as with *perduco* in 3.6.3a, *per* prefaced to the verb indicates thoroughness, here of abiding through.

-b For no one brings forth [*produco*: P53b] the fruit of this wine except he who abides [*permaneo*: 3.5.19a] in the Word [*Verbum*: 3.6.2a] and in wisdom [*sapientia*: 3.5.7b], truth [*veritas*: 3.5.19a], justice, peace and all the other virtues [*virtus*: 3.3.6b].

Another verb with *per* prefaced to it, *permaneo* or a remaining-through, here with respect to *Verbum* and other attributes which are rooted in God.

3.6.5. This is the wine with which the just and holy rightly desire [*optabilis*: to be wished, desirable & *duco*, 2.6.12b] to be inebriated [*inebrio*].

3.6.6. The church or individual soul [*anima*: 3.6.3a] who longs for [*desidero*: 3.5.15d] things that are perfect [*perfectus*: 3.5.15d] hastens [*festino*: 2.4.28c] to enter this house of wine and to enjoy [*perfruor*: 2.4.12b] the teachings [*dogma*: 3.5.8b] of wisdom [*sapientia*: 3.6.4b] and mysteries [*mysterium*: 3.1.5a] of knowledge [*scientia*: 3. 3.6b] as the sweetness [*suavitas*: 3.5.8b] of a banquet and the gladness [*laetitia*: 3.6.1a] of wine.

Note the sequence of verbs: *desidero* leads to hastening (*festino*) which leads to enjoying (*perfruor* or enjoying-through, *per*). The three (*dogma*, *sapientia*, *mysterium*) contain sweetness of agreeableness (*suavitas*) as to be found at a banquet and the drinking of wine.

3.6.7. However, we must recognize [*scio*: 2.11.6a] that besides this wine which is pressed [*pressus*] from the dogmas [*dogma*: 3.6.6a] of truth [*veritas*: 3.6.4b] and mingled [*commisceo*: to intermingle] in wisdom's [*sapientia*: 3.6.6a] bowl, there is another wine of an opposite nature [*contrarius*: 2.5.11b] with which sinners and those who accept harmful dogmas of false leaning [*scientia*: 3.6.6a] wickedly [*perniciosus*: destructive] get drunk.

Wine: first it is pressed and then mingled (*commisceo* as mixed together) in the bowl of wisdom. This contrasts with another wine (*contrarius*) which makes persons drunk in a nasty sort of way, *perniciosus*.

3.6.9 (*No mention of paragraph 8*). But the wine that comes from [*procedo*: 2.11.11b] the true vine is always new, for as learners [*discentia*: learning] advance [*profectus*, with *per*: 3.5.15a], their understanding [*agnitio*: 3.1.1c] of the divine knowledge [*scientia*: 3.6.7a] and wisdom [*sapientia*: 3.6.7a] is always renewed [*innovo*: tp restore].

Discentia: the act of learning who advance, the preposition *per* being used with *profectus* which intensifies the sense of such advancement. This results in one's *agnitio* or ability to recognize divine knowledge and wisdom which, in turn, renews a person, *innovo* implying a restoration.

-b For the understanding [*agnitio*: #a] of secrets [*secretum*: 2.8.13a] and the revelation [*relevari*] of mysteries [*arcanus*: 2.8.25a] through the wisdom [*sapientia*: #a] of God is being renewed [*innovo*: #a] always not to men alone but to the angels and celestial powers [*virtus*: 3.6.4b].

Recognition applies to two realities, one which is hidden (*secretum*) and the other as revelation of that which is *arcanus*, an adjective meaning that which is shut up or private and can apply to a sanctuary. *Virtus* as strength can apply to powers in heaven, this word intimating that by practicing virtue, one participates in divine life with these same powers.

Chapter Seven

3.7.2 (*No mention of paragraph 1*). Without a doubt, all men love [*amo*: 1.6.4b] something and there is no one who has come [*venio*: 3.5.19a, with *ad*] to the age when he is capable of loving, who does not love something, as we have shown [*ostendo*: 3.5.13a] sufficiently well in the preface to this work [*opera*: 3.5.7a].

This sentence sets the theme for a consideration of love in Book Seven and beyond. Coming to (*ad*, direction toward-which) implies reaching the age of puberty when a person has a fuller capacity for love.

-b In some people this love [*amor*: 2.11.3a] or charity [*caritas*: 2.11.4a] advances [*procedo*: 3.6.9a] in a its own order [*ordo*: 3.4.1a] and suitably [*convenienter*: 2.7.9a] is directed [*apto*: 2.7.9a] while in with many persons it is out of order.

Origen presents two forms of love, the general one of *amor* and the more specific one of *caritas*. Regardless of the difference, two verbs are used with respect to advancement: *procedo* as forward direction and *apto* as fitting or adjusting to the order of each type of love.

3.7.3. It is said that charity [*caritas*: 3.7.2b] is out of order [*ordo*: 3.7.2b, with *contra*] in someone when he should love [*diligo*: 2.8.7a] either more or less than it is proper [*iustus*: just] for him to do.

Here the expression of *caritas*, when not in accord with its proper order, is *diligo* which implies a singling out. The adjective *iustus* or just is similar in meaning to the noun *ordo*.

-b I think [*arbitror*: 3.6.1a] that in people of the latter kind charity is inordinate [*inordinatus*], but the former have very few who advance on [*incedo*, with *per*: 3.5.15d] the way of life and turn not aside [*declino*: 3.5.6a] to the right nor to the left.

Arbitror: to testify to the best of the information one has at hand. *Caritas* lacks *ordo* or order when it becomes inordinate. Regarding people of the latter kind or love what is not proper, few of them advance (*incedo* with the preposition *in* as prefaced to the verb along with the other preposition *per* or through, hence in-through) the way of life.

-c In those and those alone charity is ordinate [*ordinatus*] and keeps [*teneo*: 2.10.11a] the order [*ordo*: 3.7.3a] proper to itself.

Ordinatus or belonging to a proper *ordo* consists of keeping this *ordo*, *teneo* or keeping held fast to it.

3.7.4. Here is an example of its order [*ordo*: 3.7.3c] and measure [*mensura*: 1.4.4b], for in loving [*diligo*: 3.7.3a] God there is no measure [*modus*: 1.2.2d] nor limit except that you should give [*exhibeo*: 2.1.54a] him as much as you have.

Similar to *ordo* is *mensura* or measurement which does not apply to God who lacks it, *modus* being similar to *mensura* but of a more comprehensive type.

3.7.5. Therefore if you have done somewhat less in the way of loving [*dilectio*: 2.4.16b] God than is within your capacity [*inter*] and strength [*vir*: 2.5.28c] or if you have not kept equality [*aequitas*: 3.5.7a] between yourself and your neighbor but have made some differences [*differentia*: 2.4.5a], then charity is not ordered [*ordinatus*:

2.7.3c] in you and not keeping [*teneo*: 3.7.3c] the order [*ordo*: 3.7.4a] proper to itself.

Two words with respect to *dilectio* as directed to God: *inter*, a preposition meaning in between and *vir* which also means a man (manliness). Differences, not equality, prevent the order in onself and the keeping of it, *ordinatus* and *ordo* or the adjective and the noun.

3.7.6. Because our subject [*sermo* 2.8.39a] is about the order [*ordo*: 3.7.5a] of charity [*caritas*: 3.7.3a], let us inquire [*requiro*: 2.10.2a] more particularly [*per singula*] whom we should love [*diligo*: 3.7.4a] and how much we should love them.

Sermo in the sense of continued speech. *Requiro* literally means to seek again or a re-discovery, here with respect to *diligo*.

-b I believe [*puto*: 2.10.2a] we should have toward our neighbors the attitude [*affectus*: 2.10.11b] that makes us love [*diligo*: #a] them not as alien [*alienus*: 3.5.14a] bodies but as our own limbs.

Puto: a verb expressing one's opinion with regard to *affectus* or the way a person feels and comports himself as a whole.

3.7.7. Being members of each other requires [*convenio*: 3.5.1a] that we will have a similar [*similis*: 2.6.10a] and equal [*aequalis*] love [*dilectio*: 3.7.5a] for all.

Convenio: literally to come together with respect to all members which result in being *similis* and *aequalis* with respect to love.

-b I believe [*puto*: 3.7.6b] that the balance [*libro*: P60c] of love should be according to [*secundum*] the merits [*meritum*: service, kindness] and honor of the members.

Libro as a verb which here pertains to love and that follows (*secundum*) a person's *meritum* which connotes service as expressed through kindness.

3.7.8. So if anyone wishes [*propono*: 2.8.10a] to behave [*ago*: 2.5.40a] rationally [*rationaliter*: P60c] in all things and to control his actions [*actus*: 2.5.17d] and affections [*affectus*: 3.7.6b] according to [*secundum*] the Word of God [*Verbum Dei*: 3.6.2a], I think [*puto*: 3.7.7b] he should know [*scio*: 3.6.7a] and maintain [*teneo*: 3.7.5a] the order [*ordo*: 3.7.6a] of charity [*caritas*: 3.7.6a] regarding every member.

Propono: to set forth in the sense of making a display, here with respect to behaving rationally (adverb). Origen offers an opinion (*puto*) with regard to having one's *affectus* or total mode of behavior and perception ordered in accord with (*secundum*) the Word of God: to know and keep (*teneo*) charity's order with respect to each bodily member.

-b To clarify [*apertus*: P43a] our words, let us now take several clearer [*evidens*: P24b] instances [*indicium*: 3.1.4a] of this.

Two adjectives pertinent to clarification: *apertus* or being open and *evidens* or obvious.

3.7.9. If anyone would labor in the Word of God [*Verbum Dei*: 3.7.8a], instruct [*instruo*: 2.5.35a] and enlighten [[*illumino*: 2.8.13b] our souls [*anima*: 3.6.6a], teach [*doceo*: 3.5.7a] us the way of salvation and deliver [*trado*: 2.3.14a] to us the rule [*ordo*: 3.7.8a] of life, does it not seem [*video*: 3.5.18d] to you that you have in him a true neighbor, one more worthy to be loved [*diligo*: 3.7.6b] than some other neighbor who does nothing of these?

Five actions relative to the Word of God and with regard to our neighbor: labor, instruct, enlighten, teach and deliver the *ordo* of life. This *ordo*, while not specified, most likely consists of the Gospels. More specifically, the first pertains to *Verbum Dei* proper whereas the other four to people though labor for people certainly is involved with *Verbum Dei*.

-b We are made of the same substance [*substantia*: 2.8.27a].

-c But the former who, in addition to having the neighbor's claim [*ius*: P35b] on us which all others have, gives us this greater reason [*causa*: 2.5.38a] for charity [*caritas*: 3.7.8a] toward himself in that he shows [*ostendo*: 3.7.2a] us the way [*via*] of God and bestows [*confero*: 2.5.31b] health [*salus*: 2.5.6b] on our souls [*anima*: #a] by the illuminations [*illuminatio*: 2.1.4b] of the divine Word [*Verbum*: #a], should be loved [*caritas*] much more.

Ius: that which is binding and pertains to an oath. Here health pertains to souls and consists of illuminations of the *Verbum Dei*. Compare this with the way (*via*) of God.

3.7.10. Should anyone find [*positus*: 3.4.5a] me going astray [*erro*: 2.4.35a] and on the edge [*parecipitium*: a steep place] of sinning with a woman, were to summon [*revoco*: 2.3.15a] me to the light of truth [*veritas*:

3.6.7a] and snatch [*eripio*: 2.11.10a] and withdraw [*retraho*] me from that imminent ruin [*interitus*: 3.5.20a] and thus save [*abripio*: to take away forcibly & *salus*, with *ad*: 3.7.0] me from the jaws of everlasting death, does it not seem [*video*: 3.7.9a] to you that he should be loved after [*diligo*, with *post*: 3.7.9a] God with the same fulness [*plenitudo*: 2.8.15a] of charity [*caritas*: 3.7.9c], if that is possible, as that with which we love [*diligo*] God.

Four relatively strong verbs which pertain to saving the speaker (i.e., Origen) from a steep precipice of sin: *revoco*, *eripio*, *retraho*, *abripio*. Note the two words for love: *caritas* and *diligo*, the latter implying more selective love, one that singles out.

3.7.12 (*No mention of paragraph 11*). Let us look at [*video*: 3.7.10a] another order [*ordo*: 3.7.9a] of charity [*caritas*: 3.7.10a] which we are commanded [*iubeo*: 2.5.2f] to have for our neighbors.

-b If someone does not have the grace [*gratia*: 3.3.6a] of teaching [*doceo*: cf. 3.7.9a], instruction [*instruo*: 3.7.9a] and preaching [*praedico*: 1.2.15b] the Word of [*Verbum*: 3.7.9c] the Lord yet has a holy life, blameless [*innocens*] and unspotted [*immaculatus*: P48c]...do you think [*video*: #a] he should be in the same order of charity as he who does [*ago*: 3.7.8a] none of these things simply because both equally are called neighbor?

A contrast between a person lacking *gratia* of teaching, instructing and preaching yet having a life which lacks blame (*innocens*) and is clean (*immaculatus*). Origen asks if this lack, coupled with beneficial, spiritual traits should belong to the same *ordo* of charity.

-c Should not this man, for the sake of his work and merit of his life, be said to have more abundant love [*caritas*: 3.#a] and the sake of the work [*opus*: 2.8.12a] of his life—to quote the Apostle—that other who works in the Word of God [*Verbum Dei*: 3.7.9a]?

3.7.14 (*No mention of paragraph 13*). For example, there is a person hostile [*inimicus*: unfriendly] to me who is kind [*bene* & *ago*] to others, modest [*prudicus*: chaste], sober [*sobrius*], observant [*custodio*: 2.3.12a] of many of God's commandments to a certain extent though erring [*erro*: 3.7.10a] in human fashion in some respects.

Two types of enemies, one described here in the other in #b. The one at hand may be *inimicus* or hostile to me yet nice to other persons.

-b There is another man who is our enemy [*inimicus*: #a], also the enemy of his own life and soul [*anima*: 3.7.9c], ready for deeds of evil [*scelerus*: wicked], quick [*praeceps*: headstrong] to perform acts of shame [*flagitium*: outrage] with no regard for [*duco*: cf. 3.6.5a] anything holy or religious.

The second type of enemy (the first being described in #a) is worse since he is the enemy of his own life and soul. *Flagitium*: a strong word applied to very shameful and disgusting behavior.

3.7.15. There is one force [*vis*: cf. 3.2.4b] of charity [*caritas*: 3.7.12c], many reasons [*causa*: 3.7.9c] and degrees [*ordo*: 3.7.12a] for loving [*diligo*: 3.7.10a].

Vis: energy or power suggestive of virtue.

3.7.16. But must they (husbands) not also love [*diligo*: 3.7.15a] other women in all purity [*castitas*: 3.2.8a] and holiness [*sanctitas*: 2.8.39a]?

3.7.17. This may appear absurd [*absurdus*: P32b], but the order [*ordo*: 3.7.15a] of [*secundum*] the commandment requires that a chaste [*castus*: P6b] love [*dilectio*: 3.7.7a] be given to these also...a certain order [*ordo*] in charity [*caritas*: 3.7.15a] and a suitable [*conveniens*: 2.6.2c] distinction [*distinctio*: P66a] should be observed [*habeo*: 3.5.17b].

Here *ordo* is presented in accord with (*secundum*) the divine commandment which, in turn, is concerned with a chaste love. Furthermore, *ordo* is presented with regard to *caritas* as well as a distinction maintained, that is, with regard to women.

3.7.18. But love [*caritas*: 3.7.17a] to wives should be shown [*exhibeo*: 3.7.4a] in a way peculiar to itself and set apart from these [*sequestro*: 2.5.16e].

Exhibeo as to hold forth, present shows the special love with respect to loves; the same applies for *sequestro* which implies safe keeping.

-b Love [*dilectio*: 3.7.17a] should, as we said earlier, be given to every woman in all purity according to her merits [*meritum*: 3.7.7b] and claims [*causa*: 3.7.15a].

-c We will observe [*observo*: 2.11.11a] the same with regard to a father, brother or other relatives.

3.7.19. How shall the affection [*affectio*] of charity [*caritas*: 3.7.18a] not be given in proportion to their merits (clergy), more generously [*eminens*: 2.5.35a] to them than it can be to those who have done nothing of the previously mentioned things or else have done them not without reproach [*non integre*]?

Affectio: a relation or disposition toward someone or something and related to *affectus*.

3.7.21 (*No mention of paragraph 20*). The bride, considering [*intueor*: 3.2.7b] these differences and seeing [*video*: 3.7.12b] that the soul searching for [*tendo*: 2.8.9b] perfection [*perfectio*: 3.4.3a] requires [*necessitas*: 2.5.23a] knowledge [*scientia*: 3.6.9a] about them all that she may ascertain [*teneo*: 3.7.8a] the measure [*mensura*: 3.7.4a] of charity [*caritas*: 3.7.19a] due in each case.

Intueor: a gazing upon the differences in paragraph 20 or believers vs. unbelievers in one's family. Only a soul tending toward (*tendo*) perfection needs knowledge in this matter to *teneo* or hold fast to the measure of charity in each situation.

3.7.22. As we have already said, all men should be loved [*diligo*: 3.7.16a] alike simply because they are men like ourselves; indeed, even more because we are rational [*rationalis*: 2.8.23b] every other rational being should be loved by us equally [*aequaliter*].

-b With respect to charity [*caritas*: 3.7.21a, something extra must be added [*adicio*: to throw, cast, set near] concerning each person, alike as a man and as a rational being [*rationalis*: #a].

-c Should a man excel [*praecello*: 2.6.11a] others either in his behavior [*mos*: 2.3.18a], work [*opera*: 3.7.2a], intentions [*propositus*: 3.4.1a], knowledge [*scientia*: 3.7.21a] or occupations [*studium*: 2.11.6a], there is some measure of special charity [*caritas*: #b] to be added to the general love [*dilectio*: 3.7.18b] due him in return for each of these ways in which he excels according to its merits [*meritum*: 3.7.18b].

Praecello: to surpass with respect to five elements. Of them all, *mos* is the most comprehensive because it involves one's entire way of comportment. A difference between *opera* and *studium*: the former pertains to service or work whereas the latter, to application and eagerness.

3.7.23. That we may have a higher authority [*autoritas*] for this, let us take [*capio*: 3.2.9a] an example [*exemplum*: 3.4.4b] from God himself.

3.7.24. Without a doubt he regulates [*tempero*: P46b] the balance [*libra*: scales] of his love [*dilectio*: 3.7.22c] according to [*secundum*] the measure [*mensura*: 3.7.21] of each.

Tempero: to observe proper measure and restraint which fits in here with the notion of a balance.

3.7.26 (*No mention of paragraph 23*). It is now important [*multus*] to introduce [*insero*: 1.4.5a] among those orders [*ordo*: 3.7.17a] of charity [*caritas*: 3.7.22c] something about the emotion [*affectus*: 3.7.8a] of hatred [*odium*] which is the disposition [*affectus*] opposed to [*contrarius*: 3.6.7a] that of charity.

Insero: to implant or ingraft within the orders of *caritas*. What is implanted relates to hatred. Note that two all-inclusive uses of *affectus* in one sense: as emotion and as disposition.

-b Obviously excess [*nimietas*: superfluity] of love [*caritas*: #a] generates the opposite [*contrarius*: #a] disposition [*affectus*: #a] towards God in those who opposed [*adverso*] him.

If, as has been noted often, *affectus* is global, its taking on a negative character makes one entirely thus.

3.7.27. Where (house of wine) she had understood [*intellego*: 3.6.3a] that among all that she had seen, the grace [*gratia*: 3.7.12b] of charity [*caritas*: 3.7.26a] was best [*emineo*: 2.6.13a] and first of all [*praecello*: 3.7.22b] and had learned [*disco*: 2.4.33a] that the same charity was greater than all and that charity alone never falls [*cado*: P47c], therefore she ask [*deposco*: to request earnestly] further that she may learn its order [*ordo*: 3.7.26a].

Caritas is presented as a grace, something freely bestowed by God and has two verbs associated with it: *emineo* as standing out in an upward direction and *praecello* or excelling. *Deposco* suggests making a request touched with a hint of demand.

-b Lest by chance she should something out of order [*inordinatus*: 3.7.3b] and receive a wound from charity.

Compare the bride's desire to learn the *ordo* of charity with anything that may be *inordinatus*, its opposite.

3.7.28. If we take [*accipio*: cf. 3.2.1a] these words ('I have been wounded by charity') as spoken to the angels by whom she asks [*postulo*: to claim] to be instructed [*instruo*: 3.7.12b] and protected [*munio*: to wall, defend], there will be nothing incongruous [*absurdus*: 3.7.17] by this.

Postulo: a claim for both instruction and protection, *munio* implying the walling of a city.

3.7.29. It seems there is nothing incongruous [*absurdus*: 3.7.28a] in taking this passage (cf. end of paragraph 28) as referring to the prophets who ministered [*ministro*: 3.6.2a] the Word of God [*Verbum Dei*: 3.7.12c] before the bridegroom's coming.

-b The church will be seen [*video*: 3.7.21a], then, as learning [*disco*: 3.7.28] the order [*ordo*: 3.7.27a] of charity [*caritas*: 3.7.27a] for their teaching, that is, to be instructed [*instruo*: 3.7.28a] from the prophetic books.

The church is to learn by becoming acquainted with (*disco*) the *ordo* of charity.

3.7.30. But it will not be unsuitable [*conveniens*: 3.7.17a] to say that all the saints who left this life still have charity [*caritas*: 3.7.29b] towards those in the world, are concerned [*cura*: 2.5.38a] for their salvation [*salus*: 3.7.10a] and help [*iuvo*] them with their prayers [*preces*] and intercessions [*interventus*: a coming in, intervention] with [*apud*] God.

Conveniens: literally as coming together which applies here literally as the saints who left the world and those still in it. The preposition *apud* conveys a sense of being at home, here with God.

3.7.31. There will be nothing unusual [*alienus*: 3.7.6b] in referring the words to the apostles as we said before.

-b The soul [*anima*: 3.7.14b]...filled [*repleo*: 2.9.5c] with sweet odors and placed among apples as we read in the following and is taught [*edoceo*: 2.4.25c] the whole order [*ordo*: 3.7.29b] and meaning [*ratio*: 3.1.6a] of charity [*caritas*: 3.7.30a].

Repleo: suggests a filling up again. Both *ordo* and *ratio* show different ways to approach charity: its order and how it stacks up or compares, if you will, with regard to other things.

Chapter Eight

3.8.2 (*No mention of paragraph 1*). The bride has entered the king's chamber, house of wine, place of feasting [*convivium*: banquet] and wisdom [*sapientia*: 3.6.9b] and has beheld [*aspicio*: 3.1.4a] there the victims and wine bowl mingled in his mysteries [*sacramentum*: 2.11.8a].

Convivium: a meal on company which here is considered the same as wisdom. In both rooms the bride has beheld or has taken in with one glance (*aspicio*) what was mingled in her spouse's *sacramentum* or that which is to be kept as sacred.

-b Being amazed [*stupeo*: 1.2.8c] and smitten [*saucius*: wounded] with wonder [*admiratio*: 3.5.1b] at all these things, the bride begs [*postulo*: 3.7.28a] of those same friends and companions of the bridegroom that she may be strengthened [*confirmo*] and being weak [*deficio*: to withdraw, fall off], may lie down and be supported [*sustineo*: to hold upright] a little while on an amoyr or apple tree (cf. paragraph 1).

Wonder is so great that it is described as *stupeo* or being stunned and *saucius* or being wounded.

Postulo: as noted in 3.7.28a, a claim for protection from her spouse's associates to be confirmed (*confirmo*) and sustained (*sustineo*) on an apple tree.

3.8.3. To obtain [*exsequor*: 2.4.11a] the spiritual [*spiritalis*: 3.3.2a] meaning [*intellegentia*: 3.2.4a] from these facts we need the grace [*gratia*: 3.7.27a] that Solomon was found worthy [*mereo*: 2.6.11b] to attain [*consequor*: 2.4.25b] from God, the grace of knowing [*scio*: 3.7.8a] the nature of all things that exist.

The verb *sequor* (to follow) with two different uses or prepositions prefaced to it : *exsequor* as to follow from (*ex-*) or to follow to the end and *consequor* or to follow with (*con-*) or accompany.

-b That we may know [*scio*: #a] the property [*vis*: 3.7.15a] and nature [*natura*: 2.5.33b] of the amoyr tree so that the spiritual [*spiritalis*: #a] explanation [*exposito*: 2.6.13d] may be adjusted correctly [*competo*: 1.4.11b] to the natural one.

Knowing the *vis* and *natura* or force and nature of the amoyr (apple) tree enables one to have this knowledge coincide with (*competo*) a spiritual *exposito* or exposition.

3.8.6 (*No mention of paragraphs 4 & 5*). Men are seen [*video*: 3.7.29b] to have three classes [*differentia*:

3.7.5a]: some who bear no fruit at all, others who do so while among those who bear, the fruits are either bad or good.

Differentia as classes suggest rather distinctions with a note of diversity to them.

3.8.7. By those who are fruitful and grow in good works [*opera*: 3.7.22c] the church is strengthened [*confirmo*: 3.8.2b] and supported [*stipo*: to crowd together, press].

Confirmo: literally a making firm together and *stipo* or crowding together or compressing.

3.8.8. Insofar as they invoke [*invocatio*] the name of our Lord Jesus Christ, they have a certain sweet [*suavitas*: 3.6.6a] odor in themselves because they do invoke it.

Calling upon Jesus Christ effects *suavitas* or agreeableness.

-b But if they do not draw near to [*accedo*, with *ad*: 2.1.40b] the faith with all boldness [*fiducia*: confidence, assurance] and freedom [*libertas*], they are not bringing forth [*affero*] any fruits of faith.

Fiducia or confidence is a natural allay with *libertas* which comes from drawing near to (*ad*, in the direction towards-which) faith.

3.8.9. We can understand [*intellego*: 3.7.27a] this passage as referring to the catechumens of the church by whom it is to some extent strengthened [*confirmo*: 3.8.7a].

-b She has no small confidence [*fiducia*: 3.8.8b] in them as well as a great hope that they too may become fruitful trees.

3.8.10. By apples we must understand the souls [*anima*: 3.7.31b] who are being renewed [*innovatio*] daily according to the image of him that created them.

Innovatio: the preposition *in* prefaced to this noun suggests a becoming new in or within, here the divine image.

-b Since the sons of God are repairing [*reparo*: 2.5.15c] his image in themselves by the renewal [*innovatio*: #a] of themselves, rightly they are called [*appello*: 2.9.13a] apple trees.

Reparo: acquiring anew the divine image which ties in with *innovatio*, a becoming new in or within, also as in #a.

3.8.11. For the Word of God [*Verbum Dei*: 3.7.29a] becomes all these things to each and everyone according to the capacity [*mensura*: 3.7.24a] or desire [*desiderium*: 2.10.11a] of the participant requires [*exposco*: 2.4.26b].

Mensura suggests that which is innate by which a person can strengthen his *desiderium*.

3.8.12. He offers [*exhibeo*: 3.7.18a] himself also as fragrant apples to those who wish for [*volo*: 2.8.23a] delights [*deliciae*: 1.4.14b].

Deliciae: also as charms or allurements.

-b She knows [*scio*: 3.8.3b] that all delights [*deliciae*: #a] are in the Word [*Verbum*: 3.8.11a] for her as well as every food.

If the charms or allurements (*deliciae*) are in the *Verbum*, that means they participate in some way in that which is uttered, *Verbum* being that which is spoken (by the Father).

3.8.13. If there is anyone anywhere who has at some time burned with this faithful love [*amor*: 3.7.2b] of the Word of God [*Verbum Dei*: 3.8.11a]; if there is anyone who has received [*accipio*: 3.7.28a] the sweet wound of him who is the chosen dart, if there is anyone who has been pierced with the love-worthy [*amibilis*] spear of his knowledge [*scientia*: 3.7.22c] so that he yearns and longs for [*suspiro*: to draw a deep breath, sigh] him by day and night.

Three images of intense feeling: burning, wound from a dart and piercing from a spear. All work to make one *suspiro* or drawing together (these three feelings) as one for the *Verbum* and as implied, the one who uttered it.

-b And is disposed to no desire [*desidero*: 3.6.6a] nor longing [*cupio*: 2.5.9b] nor yet hope except for him alone.

Two verbs of yearning: *desidero* and the more intense *cupio* or longing.

3.8.15 (No mention of paragraph 14). The soul [*anima*: 3.8.10a] who is aflame with longing [*ferveo*: to be boiling hot] for God's wisdom [*sapientia*: 3.8.2A], a soul who has been able to behold [*intueor*: 3.7.21A] the beauty [*pulchritudo*: 3.2.7B] of his wisdom.

Ferveo: a verb which can be applied to both fire and water (boiling, etc.). *Intueor*: a looking upon closely, that is, wisdom's beauty.

-b Another soul contemplating [*contueor*: to look on, survey] the splendor [*magnificentia*: 3.2.1a] of his might [*virtus*: 3.6.9b] and marveling at [*admiror*: 1.3.11b] the power [*potentia*: P75c] of the Word of God [*Verbum Dei*: 3.8.13a].

Another instance of the verbal root *tueor* with the preposition *con* (*cum*, with) prefaced to it, a seeing-with.

-c Another soul, enkindled [*ferveo*: #a] by the love [*amor*: 3.8.13a] of his justice and contemplating [*perspicio*: 3.2.1a] the justice of the dispensations [*dispensatio*: 2.1,31a] of his providence [*providentia*: 2.3.16a].

Ferveo: as noted in #a, this verb can apply either to fire or water to manifest intensity. *Perspicio* suggests a looking through (*per-*) of that justice proper to dispensations of divine providence.

-d The one wound that includes all these is that wound of charity [*caritas*: 3.7.31b] with which the bride declares [*praedico*: 3.7.12b] she has been wounded.

Praedico: literally, a speaking before (*prae-*) or public declaration by the bride as to her wound.

3.8.16. We must know [*scio*: 3.8.12b], however, that as there are those darts of God which inflict the wound of salvation [*salus*: 3.7.30a] on the soul [*anima*: 3.8.15a], so are there the fiery darts of the wicked one with which the soul not protected [*protectus*] by the shield of faith is wounded unto death.

Two types of darts: from God and the wicked one. *Protectus* suggests protection by means of a covering.

3.8.17. It is the unseen demons [*daemon*: 2.6.2c] whom in this place he calls the wicked that shoot from hiding.

-b These have certain darts, some of fornication [*fornicatio*], others of greed [*cupiditas*] and avarice [*avaritia*].

-c All these are very subtle [*subtilis*: 1.4.24a] so that the soul [*anima*: 3.8.16a] hardly perceives [*sentio*: 2.8.14b] that she has been pierced and wounded by them unless she wears the armor of God.

The demons' darts are *subtilis* or delicate, not hard and blunt, barely within the sense (*sentio*) of the bride.

-d Even though they (spears of demons) be fiery and blaze with the flames of lusts [*cupiditas*: #b] and the fires of vices [*vitium*: 2.8.39a], if they find one's mind [*mens*: 2.8.40b] fortified by faith, his complete faith extinguishes [*restinguo*] them all.

Although the demons' darts are *subtilis*, they consist of the no-so subtle *cupiditas* and *vitium*, the latter suggesting a blemish or defect.

Chapter Nine

3.9.1. The description [*descriptio*] in this drama of love [*amatorius*, adjective] is that the of the bride hastening [*festino*: 3.6.6a] to consummate her union [*conubium*: marriage] with the bridegroom.

-b But turn [*converto*: 2.5.40b] with haste to the life-giving Spirit and shunning [*refugio*: 3.5.9a] physical [*corporeus*: 2.8.17b] words [*appellatio*: P14a], consider [*intueor*: 3.8.15a] carefully [*perspicaciter*] what is the left hand of the Word of God [*Verbum Dei*: 3.8.15b], what is the right.

Converto: literally, a turning together (*con-*, *cum*) to (*ad*, towards-which) the Spirit which here means a *refugio* or fleeing from physical words. *Intueor* or a seeing-in with sharp-sightedness, *perspicaciter*.

-c The head, that is, of the perfect [*perfectus*: 3.6.6a] soul [*anima*: 3.8.17c] or of the church and do not allow an understanding [*sensus*: 3.5.6a] concerned with the flesh and passions to carry you away [*rapio*].

Rapio: a strong verb suggesting stealing away against one's own will.

3.9.2. So also you must not understand [*intellego*: 3.8.9a] the left and right hands of the Word of God [*Verbum Dei*: 3.9.1b] in a corporeal sense [*corporaliter*, adverb].

3.9.3. All these things with this passage deals with [*respicio*: 2.2.10b] must not be considered [*cogito*] in a way

that transcends [*super*] masculine, neuter and feminine and everything which these words [*sermo*: 3.7.6a] refer.
Respicio: literally, to look behind.

3.9.4. Divine scriptures expresses [*refero*: 2.11.11a & *eloquium*: 2.8.16a] these things in the manner of human words for those who hear them otherwise unless they are put in terms [*habeo*: 3.7.17a] to which they are accustomed [*usus*: 1.6.3b].

Eloquium: expression of speech in a fine (eloquent) way.

-b The words in which we hear them thus will be well known [*notus*] and familiar [*solitus*: ordinary, common], but our perception of them [*sentio*: 3.8.17c], if we give them the perception they deserve [*dignus*: 3.5.10a], will be of things divine and incorporeal [*incorporeus*: 2.8.19a].

Solitus: accustomed or ordinary as pertaining to words used by scripture which can take on an incorporeal meaning by our *sentio* or manner of perceiving them.

3.9.5. Just as he who calls himself a lover [*amator*: P30b] of the beauty [*pulchritudo*: 3.8.15a] of wisdom [*sapientia*: 3.8.15a] will transfer [*transfero*: 2.8.31a] the affection [*affectus*: 3.7.26b] of charity [*caritas*: 3.8.15d] that is in him to the pursuit [*studium*, with *ad*: 3.7.22c] of wisdom.

Transfero: to bring across (*trans-*) one's total manner of perception (*affectus*) relative to charity to the *studium* of wisdom, a close scrutiny and study of it.

3.9.6. Therefore faith in the passion of Christ is the glory and riches of the church held [*contineo*: 2.8.13a] in his left hand.

3.9.7. There are in him some dispensations [*dispensatio*: 2.8.15c] effected [*gero*: 2.5.3c] before the Incarnation and some effected by it.

-b That part of the Word of God [*Verbum Dei*: 3.9.2a] which in the divine economy [*dispensatio*: #a] was exercised [*perago*: to thrust through, transfix] before he took [*assumptio*] flesh can be regarded [*video*: 3.8.6a] as his right hand.

Perago: literally, a doing-through (*per-*) with respect to the divine *dispensatio* prior to the *Verbum Dei* assuming flesh.

3.9.8. Without a doubt that (length of life in his right hand) points to his perpetuity [*sempiternitas*] by which the Word [*Verbum*: 3.9.7b] was God with God from the beginning [*principium*].

Sempiternitas: composed of *semper* (always) and *aeternitas* (eternity). Use of *principium*, though it can connote a beginning, here relates to the *semper* of the Word's *aeternitas*.

3.9.9. She wills to have her head protected [*munio*: 3.7.28a] by the faith of his Incarnation.

Munio: protected in the sense of being defended as by a wall.

-b That she may know [*agnosco*: 3.5.10a] and be instructed [*instruo*: 3.7.29b] in those matters which were in mysteries [*arcanus*: 3.6.9b] and secrets [*reconditus*: 1.5.3b] before the time of this dispensation [*dispensatio*: 3.9.7b] which he accomplished [*gero*: 3.9.7a] through the flesh.

Agnosco as to recognize and *instruo* as literally to build in with respect to *arcanus* and *reconditus* as before Christ's incarnation or that which was secret and that which was put away or sequestered.

3.9.10. Although all those support [*sustineo*: 3.8.2b] the head and faith of the church, nevertheless they will be called [*appello*: 3.8.9b] rightly the left hand of the Word of God [*Verbum Dei*: 3.9.7b].

-b Some of them he is said to have endured [*perfero*: to bear through, bring home] contrary to that nature which is entirely right-handed and wholly light and splendor and glory.

Perfero: literally as to carry through (*per-*).

Chapter Ten

3.10.1. The bride is still speaking to the maidens, urging [*provoco*: 2.8.21b] and exhorting [*cohortor*: to admonish] them and even adjuring [*adiuro*] them by the things which she knows [*novo*: 1.1.5a] that they hold dear [*carus*: precious, esteemed] and lovable [*amabilis*: P34a].

Three verbs indicative of the bride's relationship with the maidens: *provoco* (to challenge with the intimation of inviting), *cohortor* (encouraging with the intimation of inciting) and *adiuro* (to swear). The third is in accord with the bride's knowledge (*scio*).

-b If they have begun to raise up to [*elevo*] charity which now is lying down in them and to awaken [*excito*: 2.11.6b] that which so far sleeps in them.

Two verbs signifying upward motion: *elevo* and *excito* or to rouse, raise; the *ex* of *excito* suggests a rousing from.

-c They will raise and rouse it up [*suscito*: 1.4.8a] insofar as it will please [*volo*: 3.8.12a] the bridegroom and will do nothing less with it than his will shall allow [*patior*: 3.1.3b].

Suscito combines the two verbs of #b, *elevo* and *excito*, literally raising them to a higher level.

3.10.2. Here is the loving bride's perfection [*perfectio*: 3.7.21a], that she desires [*volo*: 3.10.2c] nothing to be done by anyone against the mind [*animus*: 2.8.36b] and will [*voluntas*: 2.6.12b] of her beloved.

The bride's *perfectio*: nothing against her spouses' *animus* and *voluntas*, the former being a spiritual and rational principle, masculine by nature which may be compared with the feminine *anima*, soul.

-b That they not be negligent [*neglego*: 2.5.40a] nor slack [*ago*: 3.7.14a & *segniter*: sluggish, lazy] in doing this, they are entreated [*adiuro*: 3.10.1a] "by the powers of the field."

Adiuro: as in 3.10.1a, more like being urged to take an oath to which one is obliged.

3.10.3. Such is the order [*ordo*: 3.7.31a] and arrangement [*compositio*: connecting] of the words by which we interpret [*dirigo*: 2.2.5a] the text of this historical drama.

Compositio: literally, a putting together or matching which here is done with the *ordo* or order of words enabling interpretation of the text, *dirigo* meaning taking aim or giving aim to it.

-b Now let us inquire [*requiro*: 3.7.6a] the hidden meaning [*arcanus*: 3.9.9b] which underlies [*contego*: 3.3.5a & *intrinsicus*: inward] the text.

Requiro: to look after, seek that which is *arcanus* or shut up within and whose position is *intrinsicus* or within the text.

3.10.4. Every soul [*anima*: 3.9.1c, especially one who is a daughter of Jerusalem, possesses a field of her own which has been given [*defero*: 1.1.12a] to her by Jesus through a kind of holy sharing [*sacratus*] in his merits [*meritum*: 3.7.22c].

Defero: literally, to bring down or to entrust an account in Jesus' merits, *meritum*; from *mereo*, to deserve, merit.

3.10.5. Her life and manner of living [*conversatio*: 2.5.16e] are her field in which the diligent [*diligens*: 2.8.31a] and industrious [*studiosus*] soul [*anima*: 3.10.4a] is very busy [*studeo*: 2.5.17c] and takes care to plant all the good dispositions [*sensus*: 3.9.1c] and to cultivate [*excolo*: 2.8.7b] all the powers [*virtus*: 3.8.15b] of the mind [*animus*: 3.10.2a].

Conversatio: frequent abode or frequent dealing with a person. The verbs *studeo* (to be eager) and *excolo* (to cultivate with care) belong to this frequent, repeated interchange. The two adjective *diligens* and *studiosus* similarly back up this frequency.

-b Not only the powers of the mind but the forces [*vir*: 3.7.5a] of works [*opera*: 3.8.7a] with which the activities [*ministerium*: 2.8.8a] enjoined by the commandments can be fulfilled [*impleo*: 1.6.1a].

Ministerium: service of other people as the Latin intimates clearly.

3.10.6. Let us take [*accipio*: 3.8.17a] this field as meaning the common practice [*exercitium*: 2.5.39c] of the church's faith and way of life [*conversatio*: 3.10.5a] in which certainly are heavenly powers [*virtus*: 3.10.5a] and forces [*vir*: 3.10.5b] of spiritual graces [*gratia*: 3.8.3a].

Virtus as powers and *vir* as forces are very similar. *Exercitium*: practice or training with regard to *conversatio*, that notion of frequency.

-b She must desire [*cupio*: 3.8.13b] this to be made worthy [*dignus*: 3.9.4b] of being a heavenly possession.

3.10.7. The church declares that the maidens and those who have the beginnings [*initium*: 3.6.2a] of faith must raise [*elevo*: 3.10.1b] and rouse up [*excito*: 3.10.1b] the charity [*caritas*: 3.9.5a] of Christ.

With respect to those at the *initium* or start of faith, are two verbs relative to height: *elevo* and *excito* or to awaken as in 3.10.1c.

-b Let if you think [*puto*: 3.7.8a] that the standards [*mensura*: 3.8.11a] of human charity [*caritas*: #a] are good enough, you should do somewhat less in the charity of God than is worthy of [*dignus*: 3.10.6b] him.

The *mensura* or measure of human *caritas* is far less than the *caritas* of God.

3.10.8. The only standard [*mensura*: 3.10.7b] of God's charity [*caritas*: 3.10.7b] is that our love [*diligo*: 3.7.22a] should be as great as he would have it be, for the will [*voluntas*: 3.10.2a] of God is always the same and never changes [*muto*: to move].

Here *caritas* (noun) is attributed to God and *diligo* (verb) to humans; former suggests dearness while the latter suggests prizing something above others.

3.10.9. Implying that it (charity) is within [*intrinsicus*: 3.10.3b] them but is inactive [*iaceo*: to lay, be at rest] and dormant [*dormio*: to sleep] until it finds [*invenio*: 2.8.22a] someone to wake it up [*suscito*: 3.10.1c].

Two verbs of arousal from being inactive and dormant: *invenio* or to come upon or in and *suscito* or to arouse.

Chapter Eleven

3.11.2 (*No mention of paragraph 1*). You must understand [*intellego*: 3.9.2a] that before he appeared [*appareo*: 3.2.7b] before her eyes, the bridegroom was recognized [*agnosco*: 3.9.9b] by the bride by his voice alone.

Note the sameness of *appareo* or before the bridegroom became known fully and the bride's recognition (*agnosco*) of her spouse even if this *agnosco* is by his voice only.

3.11.3. Understand [*intellego*: 3.11.2a] that when he reached [*advenio*, with *ad*] the house in which the bride was staying [*commoror*: to sojourn, remain], he stood a while behind it so that his presence [*adsum*: 1.2.2a] might be noticed [*sentio*: 3.9.4b].

Advenio: a coming to (*ad* prefaced to the verb) used here with *ad* as a preposition. Another verb (*adsum*) with the preposition *ad* is used as well. *Commoror* pertains to tarrying or lingering which counters the bridegroom standing by his spouse's house. The bridegroom's presence or this *adsum* is to be perceived totally by his spouse, *sentio*.

3.11.5 (*No mention of paragraph 4*). How boldly [*fiducia*: 3.8.9b] she should now despise [*contemno*: 2.3.5a] the nets which the enemy had spread out in her path.

Fiducia: confidence in the bride's despising or having little regard for (*contemno*) the enemy's ruses.

-b In order to urge [*provoco*: 3.10.1a] her still more to hasten [*festino*, with *ad*: 3.9.1a] to himself, he tells her the time that seemed oppressive [*gravis*: heavy, ponderous] is past.

Provoco as summoning the bride to himself, *ad* (direction toward-which) coupled with the *pro* (before-ness). of *provoco*.

3.11.6. The fig tree, certain of spring's mildness [*temperies*: proper mixture, temper], without anxiety [*securus*] puts forth her shoots, and the vines are so certain of the season's [*tempus*: 3.5.19a] calmness [*tranquillitas*] that they do not hesitate [*dubito*: P68b] venture to produce their flowers and scents.

Temperies: a proper mixture with respect to the season or of spring, *tempus* being equivalent here to a certain occasion as the Greek *kairos*.

3.11.7. All these about the calmness [*tranquillitas*: 3.11.6a] of the season [*tempus*: 3.11.6a] he points out [*indico*: 3.4.2a] to the bride that with greater confidence [*fiducia*: 3.11.5a] she may set out [*audeo*: to dare & *arripio*: to seize, snatch] upon the way leading [*perago*, with *ad*: 3.9.7b] to him.

The bridegroom reveals (*indico*) that the *tempus* of spring enables his spouse to *arripio* or snatch (a verb suggestive of boldness and some violence) the way leading to or leading through (*per* prefaced to *ago*) him.

3.11.8. But also he describes [*describo*: 3.3.2a] the place [*locus*: 2.8.41b] where he wishes [*volo*: 3.10.2a] her to

rest [*requiesco*: 3.2.6b] with him.

The *tempus* noted above leads to the *locus* or specific place the bridegroom wishes his spouse to rest with him.

-b To behold [*contueor*: 3.8.15b] his unveiled face, that face to face she may be known [*innotesco*: to become conspicuous] to her bridegroom.

Contueor: a beholding with (*con*, *cum* prefaced to the verb) the bridegroom's unveiled face which enables her to be recognized (*innotesco* suggests her becoming conspicuous to him).

3.11.9. We have anticipated [*praevenio*: 2.1.42a] these things and connected [*conungo*] them with what preceded as not to leave the impression that we were disrupting [*irrumpto*: to break, burst] the order [*ordo*: 3.10.3a] of the play and text of the narrative.

Praevenio: to come before followed by *conungo* or joining together which prevents a disruption or rush into (*irrumpto*) the play's *ordo* or sequence.

3.11.10. Christ is recognized [*agnosco*: 3.11.2a] by his church by his voice alone.

-b The bride or church which was gathered together [*congrego*: 2.6.13c] from the beginning [*initium*: 3.10.7a] of time [*saeculum*: 3.6.2a] heard his voice only until such time as she saw him with her eyes.

This gathering together as a flock (*congrego*) was from the beginning of *saeculum* which also applies to the beginning of the human race.

3.11.11. He leaped upon the prophetic mountains and holy hills, that is, those who in this world bore [*gero*: 3.9.9.b] his image [*imago*: 2.8.23a] and form [*forma*: 3.2.7b].

The bridegroom's leaping is upon persons bearing his *imago* and *forma* or likeness and contour of himself.

3.11.12. The hills as meaning those whom in the second place [*locus*: 3.11.8a] he chose and sent, it will not be unfitting [*inconueniens*: 2,1,47a].

3.11.13. Every soul [*anima*: 3.10.5a]—if there is such which is constrained [*constringo*: 2.10.11b] by love [*amor*: 3.8.15c] for the Word of God [*Verbum Dei*: 3.9.10a]—if at anytime it is in the midst of an argument [*disputatio*: P10a] about some passage—everyone knows [*novo*: 3.10.1a] from experience [*expertus*: 1.6.3b] how when one gets into a tight situation [*arctus*: confined] like this, one gets shut up [*concludo*] in the straits of propositions [*propositio*] and enquiries [*quaestio*]—if at anytime some riddles [*aenigma*: 3.5.18d] or obscure [*obscurus*] sayings of the law or prophets hem in [*concludo*] the soul.

Constringo: a binding or shackling which here applies to its opposite, freedom. Two other words are suggestive of this, *arctus* or being confined and *concludo* or shutting up. *Constringo* as related to love is meant to avoid the latter two types of confinement which are not by *amor*.

-b If then she should by chance perceive [*sentio*: 3.11.3a] him to be present and from afar should catch [*accipio*: 3.10.6a] the sound of his voice, immediately she is uplifted [*sublevo*].

Sentio as to feel with one's entire being which enables the bride to be lifted up from below (*su-levo*) even if her spouse is distant.

3.11.14. When he has begun more and more to draw near [*propio*] to her senses [*sensus*: 3.10.5a] and to illumine [*illumino*: 3.7.9a] what is obscure [*obscurus*: 3.11.13a], then she sees him “leaping upon the mountains and the hills.”

Propio: an increasing approach to the bride's *sensus* which, in turn, he illumines to see with these five senses that which is obscure.

-b That is, he suggests [*suggero*: to bring under, lay beneath] to her interpretations [*intellegentia*: 3.8.3a] of a high and lofty type [*sensus*: #a].

The bridegroom's manner of suggesting or bringing under (*suggero*) implies him working deep within her *intellegentia* or that perceived by the mind which are of a noble *sensus* or manner of perception as well as the five senses of #a.

3.11.15. The interchange [*immutatio*: 2.8.1a] of the characters is so done that either sequence [*ordo*: 3.11.9a]

seems used properly [*dirigo*: 3.10.3a & *competenter*: 2.4.14a].

Immutatio: or a substitution done in a becoming fashion (*competenter*).

3.11.17 (*No mention of paragraph 16*). Sometimes the bridegroom is present [*praesens*: 1.1.8a] and teaching [*doceo*: 3.7.12b] and sometimes he is said to be absent, and then he is desired [*desidero*: 3,8,13b. Either will suit [*convenio*: 3.7.7a] the church or dutiful [*studiosus*: 3.10.5a] soul [*anima*: 3.11.13a].

An alternation between the bridegroom being present and absent, both working to increase the bride's desire for him, and that can apply to the church or soul which is *studiosus* or zealous in her desire.

-b When he allows [*permitto*] the church to suffer [*patior*: 3.10.1c] persecutions and tribulations, he seems [*video*: 3.9.7b] to be absent; again, when she advances [*proficio*: 3.4.3a] in peace and flourishes [*floreo*: to bloom] in faith and good works [*opera*: 3.10.5b], he is understood [*intellego*: 3.11.3a] as being present with her.

The alternation of #a is between *patior* and *proficio*, suffering and advancement or the accomplishment of something.

3.11.18. So with the soul [*anima*: 3.11.17a] trying to understand [*agnosco*: 3.11.10a] something and desiring [*desidero*: 3.11.17a] to know some obscure [*obscurus*: 3.11.14a] and secret matters [*arcanus*: 3.10.3b], as long as she cannot find [*invenio*: 3.10.9a] what she is seeking [*quaero*: 3.5.7b], the Word of God [*Verbum Dei*: 3.11.13a] is surely absent from her.

Agnosco and *desidero* in the bride work hand-in-hand relative matters which are both obscure and *arcanus*, secret in a trustworthy sense and not simply *obscurus*, literally, dark.

-b But when the thing she sought [*requiro*: 3.10.3b] comes up to meet [*occurro*: 2.5.40b] her and appears [*appareo*: 3.11.2a] to her, who doubts but that the Word of God [*Verbum Dei*: #a] is present, illumining [*illumino*: 3.11.14a] her mind and offering [*praebeo*: 3.5.11a] to her the light of knowledge [*scientia*: 3.8.17a]?

An interaction between the bride's *requiro* or seeking again and the *occurro* with *appareo* proper to *Verbum Dei* which both illumines her and offers (*praebeo*, to hold forth) the light (presumably from *illumino*) of knowledge.

3.11.19. Again we perceive [*sentio*: 3.11.13b] he is withdrawn [*subduco*: to remove, take away] from us and returns [*adsum*: to be present], in every matter that is either opened [*aperio*: 2.8.35b] or closed [*claudio*] to our understanding [*sensus*: 3.11.14b].

The object of perception: the bridegroom's withdrawal or leading out from under (*sub-duco*) and his coming to (*ad-sum*) us, both with respect to that which is either opened or close to our *sensus* or entire manner of perception based on our five senses.

-b This we endure [*patior*: 3.11.17b] until we become such people as he may condescend [*digno*: to deem worthy] not only often to revisit [*reviso*: to look back, inquire] but to remain with [*maneo*: 3.5.19a].

Patior or suffering of the bridegroom's *subduco/adsum* reaches fulfilment when he remains with us.

3.11.21 (*No mention of paragraph 20*). He appears [*appareo*: 3.11.18b] to his bride throughout the winter, that is, in the time of tribulations [*tribulatio*: 2.11.6b] and trials [*tentatio*: 3.2.6b].

Tribulatio and *tentatio* or distress and attack, times when the bridegroom appears to his spouse.

-b However, that visitation [*visitatio*: 1.1.14b] in which she is visited [*visito*: 2.4.30b] for a little while and then left, in order that she may be tested [*probo*: 2.5.15b] and sought [*requiro*: 3.11.18b] again so that her head may be upheld and she be embraced [*complector*] wholly.

Probo and *requiro*: the purpose of the bride being visited by her spouse or to make good or esteemed and worthy of being sought after again.

-c Lest either she waver [*titubo*: to stagger, reel] in faith or be weighed down in body by the load of her trials [*tentatio*: #a], is different.

3.11.22. This vision [*visio*: 2.4.29c] that appears [*appareo*: 3.11.21a] now from the mountains and hills, should show [*designo*: 3.3.6a] the heights [*altitudo*: P78a] and powers [*potentia*: 3.8.15b] of spiritual graces [*spiritalis*: 3.8.3b].

Appareo or appearance leads to *designo* or designating heights and powers of *spiritalis*, the noun not being used here.

-b He is said to look forth [*prospicio*: 1.5.2a] through the windows seems to me [*puto*: 3.10.7b] to represent

[*indico*: 3.11.7a] the light given to the soul's [*anima*: 3.11.18a] perceptions [*sensus*: 3.11.19a].

Puto: signifies Origen offering an opinion, perhaps of something he is not quite certain of. *Prospicio*: a looking into the distance to the light given to the *sensus* or total mode of perception proper to the soul.

3.11.23. Therefore the church at last brought forth [*profero*: 3.5.20a] flowers of progress [*profectus*: 3.6.9a] as well when her trials [*tentatio*: 3.11.21c] have been overcome [*supero*: to rise above, transcend] and the business of pruning is finished [*transigo*: to drive through, transfix & *dispensatio*: 3.9.9b].

Two verbs with the preposition *pro* (before, in front of) prefaced to them: *profero* and *profectus*. The verb *supero* (*super* meaning above) ties in with this forward motion, elevating it whereas the *trans* of *transigo* signifies bring this motion across or into another plane of completion.

Chapter Twelve

NB: *The English translation (Ancient Christian Writers series, p.213) does not begin a new book here whereas Sources Chrétiennes does. Because this document follows the latter, the notations will fall in accord with its system of enumeration.*

3.12.2 (*No mention of paragraph 1*). Our Savior and the church's bridegroom is said neither to walk nor yet to run but to leap [*salio*] and to spring forth [*transilio*] over these things.

The preposition *trans* (across) prefaced to *salio* intensifies the first use of this verb here.

3.12.3. If you consider [*considero*: 2.8.31a] how in the space [*spatium*: 2.1.45a] of a short time the Word of God [*Sermo Dei*: 3.9.3a (*sermo*)] has run through all the world that was possessed [*occupatus*: P46d] of false beliefs [*superstitio*: anxiety, credulity] and has recalled [*revoco*: 3.9.7a] it to the knowledge [*agnitio*, with *ad*: 3.6.9a] of true faith, you will understand how [*intellego*: 3.17a] he leaps upon the mountains.

Spatium: also suggests extent not just unoccupied space; *occupatus* suggests being seized by *superstitio* or anxieties. The verb *revoco* applied to Word of God intimates a calling again (*re-voco*) with respect to *agnitio* or recognition of true faith. More often *Verbum (Dei)* is used, *sermo* being more related to dialogue or a conversation.

-b Inclining [*inclino*] them to receive [*recipio*, with *ad*: 2.9.5c] the knowledge [*cognitio*: 2.5.25a] of divine religion [*religio*: 2.8.21a]...and leads them to the piety [*pietas*, with *ad*: 2.8.39a] of true worship [*cultus*: 2.8.28b].

Compare *agnitio* as recognition in #a with *cognitio* as being acquainted with, here relative to *religio*. Also *religio* as connoting moral obligation differs from *pietas* in that the latter pertains to dutiful conduct and devotion to one's home and country. *Pietas* is used with *cultus*, the subject of care and cultivation as well as mental discipline.

3.12.4. When the veil is removed for the bride, that is, for the church that has turned to [*converto*, with *ad*: 3.9.1b] God, suddenly she sees [*video*: 3.11.17b] him leaping upon those mountains.

First comes *converto*, a turning with (*con-verto*) directed in a specific direction (*ad*, toward-which) followed by seeing God.

-b And on the hills of the prophetic writings he is so plainly [*apertus*, with *pro*: 3.7.8b] and clearly [*evidentus*] manifested that he springs [*salio*: 3.12.2a] forth rather than merely appears [*appareo*: 3.11.22a].

Salio or springing forth is of greater value than the bridegroom's appearance, that is, in the prophets of the Bible.

-c She perceives [*cerno*: 1.1.11b] him breaking out [*ebullio*: to boil over] and emerging [*emergo*: 3.4.5a] from individual passages in her reading and bursting from [*prorumpo*: to make an attack] them in a manifestation [*manifestatio*: 2.8.25a] that now is quite plain [*evidentus*: #b].

Cerno: literally, to separate with respect to three verbs: *ebullio* or literally a boiling over, *emergo* or a bringing to light and *prorumpo*, a verb just as forceful as *ebullio* meaning to make an attack. All this pertains to the bride reading in scripture about her spouse.

3.12.5. I believe [*credo*: 3.1.3a] that it was for this reason Jesus, when he came to be transfigured [*transformo*, with *ad*: to change in shape], was not on some plain nor valley but ascended a mountain and was transfigured

there.

Credo: here as with *puto* in 3.11.22b the offering of an opinion. *Transformo* means a changing in shape, making its form (*forma*) come across (*trans*) to another plane.

3.12.6. Receiving [*capio*: 3.7.23a] help [*auxilium*] in tribulations [*tribulatio*: 3.11.21a] from the meanings [*sensus*: 3.11.22b] of divine scriptures.

Sensus as noted often implies total perception, here bringing to bear one's five senses to reading scripture and its application in one's life.

3.12.7. We can take [*accipio*: 3.11.13b] the mountains upon which the Word of God [*Verbum Dei*: 3.11.18b] is said to leap and be born more freely, as it were, as the New Testament and may understand [*sentio*: 3.11.19a] the hills from which he sprang forth as one who had been long restrained [*compressus*: pressed] and hidden [*occultus*: 2.4.13d] as the books of the Old Testament.

Accipio and *sentio* both refer to *Verbum Dei*; the former a taking without effort or acceptance and the latter, a perception by the senses.

3.12.8. I think [*puto*: 3.11.22b] that this prophecy is to find fulfillment [*impleo*: 3.10.5b] rather in the future, at the consummation [*consummatio*: 3.5.18d] of the age [*saeculum*: 3.11.10b].

Puto: another expression of an opinion by Origen over this matter fraught with the potential of misunderstanding. *Consummatio*: a summing up or reckoning with respect to *saeculum* which, as noted in 3.11.10b, involves the human race, not just time and space.

-b He who has lived on a higher plane and followed a more lofty way of life [*conversatio*: 3.10.6a] may be found [*invenio*: 3.11.18a] on the mountains or hills.

Conversatio: familiar intercourse and conversation.

-c Rather, he will be situated [*positus*: 3.7.10a] in the region of higher understanding [*sensus*: 3.12.6a] and the loftiness of faith, ever cleaving [*adhaereo*: 3.5.9a] to the Word of God [*Verbum Dei*: 3.12.7a].

One's *positus* depends upon continual cleaving or *adhaereo* to the Word of God, a verb which implies sticking, a more graphic term.

3.12.10 (*No mention of paragraph 9*). The extraordinarily rich [*praedives*] saying [*sermo*: 3.12.3a] of the verse before us may suggest [*suggero*: 3.11.14b] something else.

Praedives: rich in an extraordinary (*prae*: before, in front) manner.

-b It is possible to call [*appello*: 3.9.10a] every whole-hearted [*plena fide*] believer in God a mountain or hill according to the quality of his life and extent [*magnitudo*] of his understanding [*intellegentia*: 3.11.14b].

Appello: to address, speak, here with respect to one with full faith (*plena fide*) in God.

3.12.12 (*No mention of paragraph 11*). If there are some who are more able to receive [*capax*: 2.5.36a] the Word of God [*Verbum Dei*: 3.12.8c], souls [*anima*: 3.11.22b] who have drunk the water given by Jesus.

-b Then such as these in whom the Word of God [*Verbum Dei*: #a] bursts forth [*ebullio*: 3.4.12c] in frequent and abundant perceptions [*sensus*: 3.12.8c] like ever-flowing stream, have become mountains and hills by virtue of their life, knowledge [*scientia*: 3.11.18b] and teaching [*doctrina*: 3.5.9a].

Ebullio: as noted in 3.4.12c, suggests a boiling over, here of *sensus* or perception obtained through the five senses and thus perception whole and entire.

-c And the Word of God [*Verbum Dei*: #b] rightly is said to leap on them and to spring forth from them through the out-pouring [*affluentia*] of their teaching [*doctrina*: #b].

Affluentia suggests a flowing to, here of *doctrina*.

Book Thirteen

3.13.2 (*No mention of paragraph 1*). There are many places in the divine scriptures where a holy man [*sanctus*] is compared [*comparo*: 3.5.8b] to a hart.

Comparo: to be put on the same level with, *com* (*cum*) prefaced to the verb.

3.13.3. We should not disregard [*neglego*: 3.10.2b] considering [*considero*: 3.12.3a] the order [*ordo*: 3.11.15a]

observed in enumerating the clean beasts.

-b The reason for this arrangement will become plain [*manifestus*: 2.4.11a] and clear [*evidens*: 3.7.8b] to those to whom the Holy Spirit has granted a fuller spiritual grace [*gratia*: 3.10.6a] with respect to the gift of knowledge [*scientia*: 3.12.12b].

Manifestus: the reason for not disregarding the *ordo* of the clean beasts (cf. #a). *Evidens* is similar to *manifestus* (being apparent) whereas the latter suggests a continuous coming into view. Both depend upon divine grace regarding *scientia* which is of a more intellectual type compared, for example, with *sensus* as in 3.12.12b.

3.13.5 (No mention of paragraph 4). Writing in order about the powers [*virtus*: 3.10.6a] and force [*efficacia*: efficacy] of the voice of God, the writer says this about the hart.

Efficacia: efficiency or the ability to get things done with regard to God speaking as through the symbol of a hart.

3.13.8 (No mention of paragraphs 6 & 7). Let us call upon [*invoco*] God the Father of the Word [*Verbum*: 3.12.12c] that he may make clear [*manifesto*: 2.4.25c] to us the secrets [*arcanus*: 3.11.18a] of his Word and transfer [*removeo*] our perception [*sensus*: 3.12.12b] from the doctrine [*doctrina*: 3.12.12c] of human wisdom [*sapientia*: 3.9.5a] and lift [*exalto*] and raise [*elevo*: 3.10.7a] it to the doctrine of the Spirit that we may utter [*proloquor*] not things that the ear of the flesh perceives [*sentio*: 3.12.7a] but those contained [*contineo*: 3.9.6a] within the Spirit's will [*voluntas*: 3.10.8a].

Appeal is made to the Father of the *Verbum*. Purpose: to make manifest (*manifesto*) that which is *arcanus* as it pertains to the same *Verbum*. I.e., appeal or *invoco* (literally, calling-in) is made to the source of *Verbum*, the Father who utters it. Manifestation of that which is *arcanus* or unrevealed within the *Verbum* effects a transfer...a removal (*removeo*)...of our *sensus* or perception with our whole being (compare with *scientia* in 3.13.3b) as standing apart from human wisdom. Once done, it is both lifted and raised to wisdom of the Holy Spirit.

3.13.9. Paul the apostle teaches [*doceo*: 3.11.17a] us that invisible things [*invisibilis*: 2.8.20a] of God are understood [*intellego*: 3.12.3a] by things that are visible [*visibilis*: 2.8.20a], and that things not seen [*video*: 3.12.4a] are beheld [*contemplo*: 2.8.16b] through their relationship [*ratio*: 3.7.31b] and likenesses [*similitudo*: 3.4.4a] to things seen.

Intellego: the way to perceive the difference between that which is invisible from that which is visible. Two words pertaining to vision: *video* as to see and *contemplo* which suggests beholding or surveying done through the connection between *ratio* and *similitudo*, exercise of reason and likeness, to that which is invisible. I.e., both reason and the ability to make analogies must work hand-in-hand to succeed.

-b Thus he shows [*ostendo*: 3.7.9c] that this visible world [*mundus*: 2.9.5a] teaches [*doceo*: #a] us about that which is invisible and that this earthly plane [*terrenus*: 1.3.4b] contains [*contineo*: 3.13.8a] certain patterns [*exemplarium*: 2.8.19a] of heavenly things.

Mundus: suggests world as a decoration not unlike the Greek *kosmos* (cf. 2.8.4b) which teaches about invisible reality and that which is *terrenus*. That, despite being common and unadorned, bears *exemplarium* or copies of that which is heavenly.

-c Thus it is possible to ascend [*ascendo*: 2.11.11a] from things below to things above and to perceive [*sentio*: 3.12.8a] and understand [*intellego*: #a] from things we see on earth the things belonging to heaven.

The relationship between that which is visible and invisible is put in terms of an ascent, a perception or feeling-as-a-whole (*sentio*) along with intellectual perception (*intellego*).

-d On the pattern of these the Creator gave to his creatures on earth a certain likeness [*similitudo*: #a] to these that their great diversity [*diversitas*] might be deduced [*sentio*: #c] more easily and understood.

The pattern (no Latin word given) is bestowed to creatures which is a *similitudo* to their divine source as well as their diversity which is not simply understood but felt, *sentio*.

3.13.10. Even as God made man to [*ad*] his own image and likeness, also he created the other creatures to [*ad*] the likeness [*imago*: 3.11.11a] of some other heavenly patterns [*similitudo*: 3.13.9d].

Ad: toward-which or in the direction of image and *similitudo* which signifies constant approach without full attainment.

-b Perhaps the correspondence between all things on earth and their celestial prototypes [*imago* & *similitudo*] goes so far.

3.13.11. The likeness [*similitudo*: 3.12.10b] that it bears is not merely that of some heavenly pattern [*imago*: 3.13.10b] but of the kingdom of heaven itself.

Similitudo: not of something like itself (*imago* as pattern) but of heaven in and by itself.

3.13.12. In the same way it is possible that other seeds in the earth may have a likeness [*similitudo*: 3.13.11a] and relationship [*ratio*: 3.13.9a] to something found in heaven.

The notion of a seed suggests full development at a later stage which are not yet revealed as having a *similitudo* and *ratio* to what lies in heaven.

3.13.13. It (mustard seed) is an image [*imago*: 3.13.11a] of the perfection [*perfectio*: 3.10.2a] of faith.

-b This being so, it is possible that other things bear the appearance [*species*: 3.2.7b] and likeness [*imago*: #a] of heavenly things not in one way only but in several.

Species: as appearance and aspect, here of heavenly things.

3.13.14. Although in a grain of mustard are several qualities [*virtus*: 3.13.5a] reflecting [*teneo*: 3.7.21a] the likeness [*imago*: 3.13.13a] of things heavenly, yet its last [*ultimus*] and final [*extremus*] use is for service [*ministerium*: 3.10.5a] of the physical needs of [*apud*] men.

Qualities imply strength (*virtus*) latent in a mustard seed which reflect or keep and maintain (*teneo*) the image of heavenly things. However, this requires being put at the service or ministry of men, *apud* suggesting being at home and among them.

-b Yet they (seeds, etc.) also have the shapes [*forma*: 3.12.5a] and likenesses [*imago*: #a] of incorporeal things [*incorporalis*: 2.8.14a] and thus by them the soul [*anima*: 3.12.12a] may be instructed [*doceo*: 3.13.9b] and taught [*instruo*: 3.9.9b] how to contemplate [*contemplo*: 3.13.9a] those other things which are invisible [*invisibilis*: 3.13.9a] and heavenly.

Forma as form and *imago* as likeness found in seeds, physical manifestations of incorporeal reality which enable a soul to be instructed in *contemplo* or taking in at a single glance other things which are invisible and heavenly.

3.13.16 (No mention of paragraph 15). Let us see if from these words [*sermo*: 3.12.10a] of scripture we can get [*colligo*: 2.10.1a] more light and evidence about what we have set out to discuss [*propono*: 3.7.8a].

Sermo: implies dialogue or conversation from which we can *colligo* or bind or fasten together light and evidence about our discussion, *propono* suggesting that which is set forth.

-b When the writer of divine wisdom [*sapientia*: 3.13.8a] has enumerated [*enumero*: to reckon] all things one by one, he says that he has received [*accipio*: 3.13.17a] knowledge [*scientia*: 3.13.13b] of things hidden [*occultus*: 3.13.7a] and things manifest [*manifestus*: 3.13.3b].

Scientia of both what is *occultus* or laying in secret, concealed, as well as things manifest happens once the writer of divine wisdom has enumerated them singularly.

-c Without a doubt he shows [*ostendo*: 3.13.9b] by this that each of the manifest [*manifestus*: #b] things is to be related [*refero*: 3.9.4a] to one of those that are hidden [*occultus*: #b], that is, all visible things [*visibilis*: 3.13.9a] have some invisible [*invisibilis*: 3.13.14b] likeness [*similitudo*: 3.13.12a] and pattern [*ordo*: 3.12.3a].

This *scientia* shows a bringing-back (*re-fero*) between what is *occultus* and visible, a likeness and pattern (*ordo* suggesting order) between the two.

3.13.17. Since it is impossible for a man living in the flesh to know [*agnosco*: 3.11.18a] anything of matters hidden [*occultus*: 3.13.16c] and invisible [*invisibilis*: 3.13.16c] unless he has comprehended [*concepto*: P48c] some image [*imago*: 3.13.14b] and likeness [*similitudo*: 3.13.16c] from visible things, I think [*arbitror*: 3.7.3b] that he who made all things in wisdom [*sapientia*: 3.13.16b] so created all the species [*species*: 3.13.13a] of visible things upon earth.

Agnosco or recognition of the correspondence between that which is visible and that which is not manifest (*occultus*); it occurs when a fleshly man comprehends both an image and likeness from visible things. Such *concepto* suggests a conceiving or bringing to birth this correspondence.

-b That he placed [*pono*: 2.9.3a] in them some teaching [*doctrina*: 3.13.8a] and knowledge [*agnitio*: 3.13.3b] of things invisible and heavenly by which the human mind [*mens*: 3.8.17d] might ascend [*ascendo*: 3.13.9c] to spiritual understanding [*intellegentia*: 3.13.10b] and seek [*quaero*: 3.11.18a] the grounds [*causa*: 3.7.18b] of things in heaven.

Two elements comprise awareness of the invisible and heavenly realm: *doctrina* or teaching and *agnitio* or recognition. This enables us first to ascend to a spiritual *intellegentia* and then seek not so much what is in heaven but their ground, *causa* being cause as well as an occasion.

3.13.18. In the same way the writer has knowledge [*agnosco*: 3.13.17a] of the substance [*substantia*: 3.7.9b] of the world [*mundus*: 3.13.9b] not only of its visible and corporeal substance which is manifest but also of that incorporeal and invisible essence [*virtus*: 3.13.14a] hidden from us.

Agnosco or recognition of 3.13.17a carries over to that of the world's substance, both visible and invisible, the latter being endowed with *virtus* or strength, the source of that which is visible.

3.13.20 (*No mention of paragraph 19*). But in the knowledge [*scientia*: 3.13.16b] of hidden things [*occultus*: 3.12.17a] the beginning [*initium*: 3.11.10b] is that which he understands [*intellego*: 3.12.9c], whom the wisdom [*sapientia*: 3.13.17a] of God has taught [*doceo*: 3.13.14b], that which no times [*tempus*: 3.11.8a] nor ages [*saeculum*: 3.13.8a] can comprehend [*comprehendo*: 3.5.15c].

Compare *scientia* or theoretical knowledge and *intellego* or comprehension by the mind, both being quite similar. The former pertains to that which is secret (*occultus*) and is the *initium* or beginning (it also suggests and entrance) of the latter. Divine wisdom has taught this which lies outside the comprehension of time and ages.

-b The middle [*medietas*] is the things going on now, and the end [*finis*: 2.8.22b] is the things yet to be, that is, the perfection [*perfectio*: 3.13.13b] and consummation [*consummatio*: 3.13.8a] of the universe [*universitas*: the whole, aggregate], yet all these hidden things can be understood [*intellego*: #a] and deduced [*conicio*: P25b] from the things that are seen.

Medietas: suggests the *tempus* and *saeculum* of #a which do not belong to the finality of creation: end, *perfectio* and *consummatio* or consummation, the last including the first two. Origen seems to suggest that all three are hidden and already present, subject to understanding and being deduced, *conicio* meaning that which is thrown together as to work as one and used in reference to visible reality.

3.13.22 (*No mention of paragraph 21*). In accordance with his knowledge [*scientia*: 3.13.20a] of things hidden [*occultus*: 3.13.20a], he will pronounce [*pronuntio*: 1.6.3b] further the glory of the future resurrection to be stars.

Scientia of that which lies hidden leads to a pronouncement of that which is visible or in terms of the stars' resurrection.

3.13.24 (*No mention of paragraph 23*). When he speaks of the forces [*violentia*] of the winds, he will mean on the visible side [*visibiliter*] the winds and breezes of the air and on the invisible [*invisibiliter*] the forces of the unclean spirits [*spiritus*: 2.5.25c].

3.13.27 (*No mention of paragraphs 25 & 26*). Thus as we said in the beginning, all things which are visible can be related [*refero*: 3.13.16c] to the invisible, the corporeal to the incorporeal, and the manifest [*manifestus*: 3.13.16c] to those that are hidden [*occultus*: 3.13.22a].

Refero: a bringing-back of the visible to the invisible or *manifestus* to *occultus*.

-b So that the creation of the world [*mundus*: 3.13.18a], fashioned in this way as it is, can be understood [*intellego*: 3.12.20b] through the divine wisdom [*sapientia*: 3.13.20a] which from actual things [*rebus ipsis*] and copies [*exemplum*: 3.7.23a] teaches [*doceo*: 3.13.20a] us things unseen [*invisibilis*: 3.13.16c] by means of those that are seen and carries us over [*transfero*: 3.9.5a] from earthly things to those which are heavenly.

Things in themselves (*rebus ipsis*) and *exemplum* or copies not only teach about that which is invisible but carry us over (*trans-fero*) from earthly to heavenly realities.

3.13.28. Because of certain mystical [*mysticus*: 2.8.36a] and hidden things [*occultus*: 3.13.27a] the people is visibly led from the terrestrial Egypt.

3.13.30 (*No mention of paragraph 28*). If in accordance with what we have established [*approbo*: to assent, favor], all things that are manifest [*manifestus*: 3.13.27a] stand in some sort of relation [*refero*: 3.13.27a] to others that are hidden [*occultus*: 3.13.28a] without a doubt it follows that the visible hart and roe mentioned in the Song of Songs are related [*refero*] to some patterns [*causa*: 3.13.17b] of incorporeal realities in accord with the character [*ratio*: 3.13.12a] born by their bodily nature.

The assent (*approbo*) consists of a bringing-back or a *re-fero* of that which is manifest to that which is hidden as through the image of a hart. The *causa* of incorporeal realities are in correspondence with the *ratio* of a hart's bodily nature, that is, *causa* and *ratio* working together in harmony.

-b This must be such a way to furnish a fitting interpretation [*convenio*: 3.11.17a] of what is said about the Lord perfecting [*perficio*: P88a] the harts by reference to those harts which are unseen and hidden.

Convenio: a coming together (*con-venio*) of the Lord's perfecting or making-through (*per-ficio*) of the visible harts with the invisible ones.

3.13.31. If we were to look for the spiritual harts of which the corporeal animal possesses the form [*forma*: 3.13.14b] and image [*imago*: 3.13.17a], you would find [*invenio*: 3.13.8b] that they can be brought to the height of perfection [*perfectio*: 3.13.20b] by the voice of the Lord.

Forma or shape and *imago* as copy reflect the relationship between the physical and spiritual harts. *Invenio*: literally to come in the height of perfection.

3.13.32. It should be noted how the Lord became the guard to the birth of these harts and how fitting [*convenio*: 3.13.30b] it was that he should stand by [*adsum*: 3.11.19a] and offer [*praebeo*: 3.11.18b] his services as healer [*medeor*] when they brought forth.

Two verbs with two different prepositions showing the relationship of the Lord: *ad-sum* or being present to or toward-which and *prae-beo* or reaching out before, both applicable to his healing ability.

-b He keeps a fitting watch [*custodio*: 3.7.14a] so that their offspring may not come to nought [*cadant in vanum*] but that their birth may be perfect [*perfectus*: 3.9.1c] and they may be in labor only until Christ is formed [*formo*: 2.4.34a] in them.

Cadant in vanum: literally, fall into vanity or nothingness.

3.13.38 (*No mention of paragraphs 33-37*). He who destroys [*perimo*: to take away entirely, annihilate] the serpent that had deceived [*seduco*] Eve and by spreading [*diffundo*: 2.7.7a] the poison of sin in her with his inbreathed [*flato*: to blow] encouragement [*suboles*: sprout, shoot] had infected her entire posterity with the contagion of the fall [*praevaricatio*: 2.7.11a], and he who came to loose [*solvo*] in his own flesh the enmities [*inimicitia*] which the evil mediator had brought to pass between God and man?

Perimo: the preposition *per* (through) suggests a thorough destruction. The serpent had breathed into Eve his *suboles* or shoot, offspring, which brought out her fall. *Praevaricatio* or fall also means insincerity in pleading, duplicity. The verb *solvo* implies that the enmities of the serpent were hard, tightly entwined, and required being loosened.

3.13.39. The fawn of graces can be taken as denoting [*accipio*: 3.13.16b] the Holy Spirit from whom those who thirst and long for [*desidero*: 3.11.18a] God win spiritual graces [*gratia*: 3.13.3b] and spiritual gifts.

Accipio means to take without effort, here in reference to the Holy Spirit.

3.13.42 (*No mention of paragraphs 40 & 41*). I believe [*puto*: 3.13.8a] it is knowledge [*scientia*: 3.13.22a] of the Trinity that is called [*appello*: 3.13.10b] high mountains; no one can achieve possession [*capacitas*: 1.4.11b] of that unless he ascend [*ascendo*: 3.13.17b] by being made a hart.

As in other instances, the verb *puto* shows that Origen is offering an opinion or insight of that which he is not entirely certain. *Capacitas*: the ability or space to contain *scientia* of the Trinity is associated with an ascent to it.

3.13.43. For that which in the former place is understood [*intellego*: 3.13.27b] of the Trinity because of the distinction [*distinctio*: 3.7.17a] of persons here is understood as the one God by reason of the unity of substance [*substantia*: 3.13.18a].

Distinctio as difference and *substantia* as unity, that is, the three divine Persons.

3.13.44. This creature with reference to the Greek has received its name [*sortior*: to cast lots] from its keen [*acer*: sharp] power of sight [*prospicio*: 3.11.22b].

Sortior as to draw lots and associated with the giving of a name suggests several persons betting as in a game. The preposition *pros* in *prospicio* implies looking forward or into the distance.

-b Who is there who sees [*video*: 3.13.9a] as Christ sees?

3.13.45. Although it is said of the pure in heart that they shall see [*video*: 3.13.44b] God, doubtless they will see him only by the revelation [*revelo*: 1.2.22c] of Christ.

Two verbs pertaining to sight: *video* as of the physical kind and *revelo* as the supernatural.

-b It is an additional part of the roe's nature that it not only sees [*video*: #a] and perceives [*perspicio*: 3.8.15c] most acutely [*acerrime*] itself but also bestows [*praebeo*: 3.13.32a] the power of sight upon others.

Another use of *video* here coupled with *perspicio* or to look through (*per* prefaced to verb). In addition to this ability the roe can *praebeo* or hold before (*prae*) the power of sight to persons.

-c Indeed, Christ is compared [*comparo*: 3.13.2a] to a roe or fallow deer since not only he sees [*video*: #b] the Father but also causes [*facio*: 2.8.7b] him to be seen by those whose vision he himself had healed.

A difference between *video* of the Father and *facio* this seeing of the Father; the first is active and the second is passive or secondary to the first *video*.

3.13.46. You must not consider [*puto*: 3.13.42a] this talk of seeing [*video*: 3.13.45c] the Father in any bodily sense or think [*sentio*: 3.13.9d] that God is visible [*visibilis*: 3.13.16c].

Another use of *puto* to express an opinion which Origen advises against, that is, of a *sentio* or discerning by sense perception that God is not visible.

-b The sight [*visus*: 1.4.26b] by which God is seen is not of the body but of the mind [*mens*: 3.13.17b] and spirit [*spiritus*: 3.13.24a].

Mens is the rational faculty and *spiritus* the spiritual one which has the capacity for *video* (*visus* suggests the act of seeing) different than the corporeal one.

-c To those to who he gives (the power) of seeing [*video*: #a] God he gives the Spirit of knowledge [*scientia*: 3.13.42a] and wisdom [*sapientia*: 3.13.27b] that by the same Spirit they may see God.

3.13.48 (*No mention of paragraph 47*). Though many saw [*video*: 3.13.46c] him, none of them is said to have seen him except he who recognized [*agnosco*: 3.13.18a] that he was the Word [*Verbum*: 3.13.8a] and Son of God in whom at the same time the Father is said to be recognized [*agnosco*] and seen.

A difference between *video* as physically seeing and *agnosco* as recognition or acknowledgment.

3.13.50 (*No mention of paragraph 49*). While the salvation of believers depends upon [*consto*: 1.2.19a] two things, understanding [*agnitio*: 3.13.17b] of the faith and perfection [*perfectio*: 3.12.31a] of their works [*opera*: 3.11.17b], it is this element [*ratio*: 3.13.30a] of faith which is likened [*comparo*: 3.13.45c], as we have said, to a roe because of its power of sight [*intuitus*: 3.1.3a] and contemplative [*contemplatio*: P69b] insight [*inspectio*: a looking into], that this is the first step [*gradus*: 2.11.8a] in salvation.

Consto: literally the standing-with of salvation as it pertains to both *agnitio* or recognition of the faith and *perfectio* of works. Three words which indicate different aspects of sight: *in-tuitus* (a looking in), *contemplatio* (a looking with, *com* or *cum*) and *in-spectio* (a looking into).

-b Whereas second place is given to the figure [*forma*: 3.13.31a] of the hart that conquers and destroys the poison of serpents and the wiles [*ars*: 2.5.15a] of the devil?

Ars: pertains to skill which is practical.

3.13.51. It is by means of these (law, prophets, Gospels, apostolic writings) that the faith of God is beheld [*perspicio*: 3.13.45b] and also the perfection [*perfectio*: 3.13.50a] of works [*opera*: 3.13.50a] is learned [*disco*: 3.7.29b] and fulfilled [*adimpleo*].

Two words with *per* (through) prefaced to them: *perspicio* or looking through and *perfectio*, literally as making through or in a thorough manner.

Book Fourteen

3.14.1. When I consider [*considero*: 3.13.3a] the problems [*difficultas*] of discovering [*investigo*: p84b] the meaning [*sensus*: 3.13.8a] of the words of scripture that we have cited here, it seems that I am like a man who pursues his quarry by means of the power of scent as such a wise [*sagax*] dog.

Origen uses the example of a wise (*sagax*) dog, this word applying to the senses which are acute at perception and which can apply to the process of investigating (*investigo*) the *sensus* or total perception of scriptural words.

-b When the hunter finds this, he follows it up [*exsequor*: 3.8.3a] with more alacrity [*alacer*], more sure now of his prey and more certain he is on the right tracks [*vestigium*].

The preposition *ex* prefaced to *sequor* suggests a thorough pursuit enhanced even more by the adjective *alacer* which implies briskness.

3.14.2. When the tracks [*vestigium*: 3.14.1b] of the explanation [*explanatio*: 3.5.2a] we thought to find have in some way failed, we hope that after a little search [*repeto*: 2.1.14a] and after pursuing [*persequor*: 2.1.41a] a clearer sort of explanation [*expositio*: 3.4.1a & *ordo*: 3.13.16c] than appeared possible before, the Lord our God may deliver [*trado*: 3.7.9a] the prey into our hands.

Vestigium as tracks carries over the example of a *sagax* dog of 3.14.1a. *Repeto* suggests a striking again; *persequor*, with the preposition *per* (through) suggests a thorough or close pursuit.

-b Preparing and seasoning it with the salt of the reasonable [*rationabilis*: 2.5.25c] word [*verbum*: 3.13.48a], after the knowledge [*scientia*: 3.13.46c] of our mother Rachel, may be found worthy [*mereor*] to obtain [*consequor*: 3.8.3a] blessings from our spiritual father Jacob.

References is to the somewhat devious tactics of Rachael on behalf of Jacob over Esau. *Consequor*: the preposition *con* (*cum*, with) implies a following-with, that is, to obtain the same blessings as Jacob.

3.14.3. This is why it seems necessary, as we said, to return [*repeto*: 3.14.2a] and briefly unravel [*retexo*: to unweave] the former explanation [*explanatio*: 3.14.2a] that it may be shown [*aperio*: 3.11.19a] which is the clearer meaning [*sensus*: 3.14.1a].

Compare the use of *repeto* (to return) with 3.14.2a (to search). *Retexo* as a process of undoing that which had been woven implies just as much care as not to tear the threads of the former explanation. *Aperio* is an uncovering or opening of a clearer *sensus* or total perception of the former explanation.

3.14.4. As long as she does not know [*ignoro*: 2.8.36b] from which direction he is likely to come, she is unwilling either to set out on any road or to stay indoors.

-b She stands outside and moved [*agito*: 1.1.4a] with longing for him says, "Let him kiss me with the kisses of his mouth."

Agito: implies a violent, sudden movement.

3.14.6 (*No mention of paragraph 5*). However, the bridegroom is to be understood [*intellego*: 3.13.43a] as a husband not always in the house nor in constant [*semper*: 3.9.8a] attendance [*assideo*] on the bride who stays in the house.

Assideo: literally, a sitting beside which implies constant attention to the needs of a person.

-b Frequently he goes out and she, yearning [*sollicito*: 1.1.3b] for his love [*amor*: 3.11.13a], seeks [*requiro*: 3.11.21b] him when he is absent, yet he returns to her from time to time.

Sollicito: suggests being disturbed by shaking, more graphic than *agito* of 3.14.4b which leads to the bride *requiro* or seeking-again her spouse with whom she had previous encounters.

-c Because of this sometimes the bridegroom is being sought [*requiro*: #b] as one who is away and sometimes speaking to the bride as being present [*praesens*: 3.11.17a] with her.

Requiro: put in the passive compared with the active of #a.

3.14.7. Anguished [*exagito*: to arouse, keep in motion] anew by love [*amor*: 3.14.6b] for him, she goes all around the house, in and out, looking [*prospicio*: 3.13.44a] in all directions for her bridegroom's return.

Exagito: literally, to be excited from (*ex*), which is more intensive than *agito* of 3.14.4b. The going out signified by the preposition *ex* is countered by direction toward-which of *pros-spicio*.

-b Suddenly she sees [*video*: 3.13.48a] him, leaping with great leaps over the tops of the nearby mountains with great leaps and descends to the house where the bride is yearning [*sollicito*: 3.14.6b] and burning [*aestuo*: 1.1.4a] for his love.

Sollicitio as being disturbed by shaking as well as burning with rage (*aestuo*) must have influence upon the bridegroom coming to his spouse, something he could not ignore.

3.14.8. The bridegroom, however, upon reaching [*pervenio*: 3.5.15d] the wall, stands a while behind it as he considers [*considero*: 3.14.1a] something, as a person will, and turns it over [*retracto*: to handle anew] in his mind [*animus*: 3.10.5a].

Per-venio: suggests a going through (*per*) the wall. *Retracto*: to take up something anew, here in the sense of pondering how to deal with the situation.

-b Being moved [*sentio*: 3.13.46a] with something of love [*amor*: 3.14.7a] for the bride and availing himself of his height which reaches to the house's windows.

3.14.9. This is the sequence [*ordo*: 3.14.2a] of events which as we noted [*designo*: 3.11.22a] earlier seemed very difficult to sort out [*aperio*: 3.14.3a] and explain [*intellegentia*: 3.13.17b].

Designo: the act of tracing out, of making an outline in order to open (*aperio*) that which is difficult. This tracing out follows a given order or *ordo* of events.

3.14.10. However, the spiritual [*spiritalis*: 3.11.22a] interpretation [*expositio*: 3.14.2a] is not that difficult [*laboriosus*] and hard [*difficilis*: 2.5.18] to come by.

The adjectives *laboriosus* and *difficilis* apply to that which is difficult, something not applicable to spiritual *expositio* which one at first would not suspect.

-b The bride of the Word [*Verbum*: 3.14.2b], the soul [*anima*: 3.12.14b] living in his royal house or the church is taught [*doceo*: 3.13.27b] by the Word of God [*Verbum Dei*: 3.12.12c].

The bride is of the *Verbum* and at the same time is taught by this same *Verbum (Dei)*.

-c The wine that is not only new but also old and sweet [*suavis*: 3.5.8b], the teaching [*doctrina*: 3.13.17b] of the law and the prophets.

Suavis: that which is agreeable, not just sweet to the taste.

-d When she has been trained [*exerceo*: 2.5.29c] adequately in that, she receives [*recipio*: 3.12.3b] the Word [*Verbum*: #b] himself who was God with God in the beginning [*principium*: 3.9.8a].

Exerceo implies being kept busy in an intense sort of way which results in the bride receiving the *Verbum* now, the same *Verbum* as in the *principium* or with the first principles or elements.

-e Not always [*semper*: 3.14.6a] does he stay with [*permaneo*: 3.6.4b] her, for that is not possible; he may visit [*visito*: 3.11.21b] her from time to time and yet from time to time she may be forsaken [*relinquo*: 2.3.14b] by him that she may long for [*desidero*: 3.13.39a] him all the more.

Permaneo: a remaining through (*per*) which Origen says is impossible for the bride. In its place is her spouse's visits. Opposite to *permaneo* is *relinquo* or leaving behind in the sense of abandoning the bride but done so to intensify her desire.

3.14.11. Revealing to her high [*excelsus*: 2.4.25c] and lofty [*elevatus*] truths of heavenly wisdom [*scientia*: 3.14.2b] to effect [*pervenio*: 3.14.8a] the building up of the church.

Compare use of *pervenio* (coming-through) as effecting with that in 3.14.8a as reaching. This building up of the church is to be in the same high and lofty plane of divine *scientia*.

3.14.12. For the Word of God [*Verbum Dei*: 3.14.10b] and the word of knowledge [*scientia*: 3.14.11a] do not appear [*appareo*: 3.12.4b] in public places.

Here *scientia* is used as knowledge whereas in 3.14.11a it is used as wisdom. *Scientia* remains hidden from public view.

-b Rather, he is found [*invenio*: 3.13.31a] when he is sought for [*quaero*: 3.13.17b] and found, as we have said, not in the open courtyard but covered [*obtectus*: 1.3.14b] over and as it were, hiding behind the wall.

He is *Verbum Dei* who literally is found in (*in-venio*) the act of seeking. Compare *obtectus* as that which is covered with the public view of #a.

3.14.13. But the soul [*anima*: 3.14.10b] which is said to be in the church is understood [*intellego*: 3.14.6a] not situated within buildings which the walls enclose but as placed within [*intra*] the bulwarks of faith and the edifice of wisdom [*sapientia*: 3.13.46c] and covered [*obtectus*: 3.14.12b] with the lofty gables of charity [*caritas*: 3.10.8a].

Intra as meaning on the inside or within forms a kind of structure comprised of faith and wisdom. It is *obtectus* or covered over as in 3.14.12b (referring to the Word of God) yet manifest through the visibility of gables, *caritas*.

-b What makes a soul [*anima*: #a] to be in the house of the church is good conduct [*propositus*: 3.7.22c] and belief in right doctrines [*dogma*: 3.6.7a].

Propositus: from *propono*, to set forth or that which is visible for all to see.

-c Similar names according to the degrees [*gradus*: 3.13.50a] of graces [*gratia*: 3.13.39a] and the diversity [*diversitas*: 3.13.9d] of spiritual [*spiritalis*: 3.14.10a] gifts [*donum*].

Gradus means a step in the sense of a walk intimating that one walks or advances from grace to grace, etc.

3.14.14. Therefore the wall is a part of this house and it can denote [*indico*: 3.11.22b] the stability [*firmitas*: vigor] of doctrines [*dogma*: 3.14.13b].

Firmitas not only applies to firmness but has an active sense, vigorous.

-b He does not show [*manifesto*: 3.13.8a] himself openly [*apertus*: 3.12.4b] and wholly to her yet.

-c Because she cannot yet behold [*intueor*: 3.9.1b] him thus he stands not in front of her but at her back and behind the wall.

Intueor: to see in which is impossible due to the bridegroom being behind the bride.

3.14.15. Leaning [*incumbo*: 2.2.4a] and looking through [*prospicio*, with *per*: 3.14.7a] those windows, the Word of God [*Sermo Dei*: 3.12.3a] calls on [*provoco*: 3.11.5b] the soul [*anima*: 3.14.13b] to rise [*exsurgo*] and come to [*venio*, with *ad*: 3.7.2a] him.

Incumbo indicates a reaching in (*in*) coupled with a seeing through or direction toward-which (*prospicio*) followed by a calling in front of (*pro-voco*) with respect to the soul first to rise from (*ex-surgo*) and then come to the bridegroom.

3.14.16. We can take the windows as meaning the bodily senses [*sensus*: 3.14.3a] through which life or death gains entrance to [*intro*, with *ad*] the soul [*anima*: 3.14.15a].

Intro: a preposition meaning inward followed by *ad*, toward-which relative to the soul.

-b When a person hears some piece of vanity [*vanus*], especially the vanity of the false knowledge [*scientia*: 3.14.12a] of perverted [*perversus*: 2.3.7a] teachings [*dogma*: 3.14.14a], then death enters [*intro*, with *ad*: #a] that soul [*anima*: #a] through the windows of the ears.

Scientia as vain and *dogma* as perverted results in the *intro* or entrance of death, the same type of entrance as in #a, an entering toward-which or *ad*

3.14.17. But when a soul [*anima*: 3.14.16b], seeking [*intueor*: 3.14.14c] how the world [*mundus*: 3.13.27b] is adorned [*ornamentum*: 3.1.6a], perceives [*intellego*: 3.14.13a] the Creator of all in the beauty [*pulchritudo*: 3.9.5a] of his creatures and marvels at [*miror*: 2.3.13a] his works [*opera*: 3.13.51a] and praises their Maker, to this soul life enters through [*ingredior*, with *per*: 2.1.36a] the windows of eyes.

Seeking in the sense of looking in, *in-tueor* with respect to the adorned world which leads to perception of the Creator and marvel at his works. Compare such a looking-in with life entering through or entering in (*in-gredior*) through the eyes.

-b When she listens to the Word of God [*Verbum Dei*, with *ad*: 3.14.12a] and delights [*delecto*: 2.5.12b] in the reasonings [*ratio*: 3.13.50a] of his wisdom [*sapientia*: 3.14.13a] and knowledge [*scientia*: 3.14.16b], to her the light of wisdom enters [*ingredior*, with *ad*: #a] the soul through the windows of her ears.

Ad: a listening with an explicit type of direction which leads to a delight in wisdom and knowledge which is followed by another *ad* coupled with *in-gredior* or entrance with a specific type of direction.

3.14.18. To forsake [*relinquo*: 3.14.10e] bodily and visible things and to hasten to [*propero*, with *ad*: 2.8.16b] those that are not of the body and are spiritual [*spiritalis*: 3.14.13c].

The leaving behind signified by *relinquo* is followed by the direction toward-which *ad* which is enhanced by the *pro* of *proporo* or from that which is bodily to that which is not or spiritual.

3.14.19. The Spirit of God is said to go around [*circumeo*] seeking [*quaero*: 3.14.12b] worthy souls [*anima*: 3.14.17a] as can be made fit for Wisdom [*Sapientia*: 3.14.17b] to inhabit.

Here seeking is the same as the Spirit going around or circling souls, a kind of searching them out to see if they can be inhabited by divine *sapientia*.

-b As long as the soul is in the house of this body, she cannot receive the naked and plain wisdom of God but beholds [*contemplo*: 3.13.14b] the invisible and incorporeal by means of certain analogies [*exemplum*: 3.13.27b], tokens [*indicium*: 3.7.8b] and images [*imago*: 3.13.31a] of visible things.

Contemplo: suggests not being in the body which is aided by *exemplum*, *indicium* and *imago* or samples, disclosures and images of that which is visible.

3.14.20. There, too, is a house of wine, the teaching [*doctrina*: 3.14.10c], whether mystical [*mysticus*: 3.12.28a] or moral [*moralis*: 1.4.7a], that “cheers the heart of man.”

Mysticus: suggests initiation into sacred rites and *moralis* as that which reveals the authenticity of such initiation.

3.14.21. But when the time [*tempus*: 3.13.20a] came and he (Christ) begins to appear [*appareo*: 3.14.12a] to the church who sits inside [*intra*] the house, that is, within [*intra*] the letter of the law, and to show [*ostendo*: 3.13.16c] himself through the windows of the law and prophets, that is, through the things that had been foretold concerning him, then he calls [*provoco*: 3.14.15a] her to come forth and come outside to him.

Tempus is used here as the Greek *kairos* or opportunity for Christ’s appearance. Note that such appearing is *intra* or within that which preceded and heralded Christ from which he *provoco* or summons to (*pro* prefaced to the verb) to go outside this house.

3.14.22. Unless she comes out, unless she comes forth [*procedo*: 3.7.2b] and advances [*progredior*] from the letter to the spirit, she cannot be united with [*coniungo*: 1.1.9a] her bridegroom nor be associated with [*socio*: 3.2.9a] Christ.

Two verbs with the preposition *pro* or before, in front of: *procedo* followed by *progredior* or two types of *pro* relative of movement from letter to spirit which results in union with marital intimations, *coniungo* which also is a *socio* with Christ or sharing him with other persons. *Socio* intimates that which is more communal than *coniungo*.

-b He summons [*voco*: to call] her, therefore, and invites [*invito*: 2.1.39a] her (to come out) from carnal things to those which are spiritual, from visible to invisible, from the law to the Gospel.

3.14.23. And also signifies [*designo*: 3.14.9a] by [*per*] the spiritual [*spiritalis*: 3.14.18a] that there were rains upon the earth up to the time when the Lord had suffered [*patior*: 3.11.19b].

Use of the preposition *per* (through) suggests signifying of that which is spiritual by that which is material.

3.14.24. Up to that time the Lord was commanding the prophet-rains to pour the shower of the Word [*Verbum*: 3.14.17b] upon the earth.

3.14.25. However, the prophetic showers ceased, not to the loss [*damnum*, with *ad*: 2.5.36b] of believers but for the greater profit [*lucrum*, with *ad*: 2.5.37a] of the church.

Damnum: alternately as a hurt or harm with a specific direction, *ad* (toward-which) or relative to believers.

3.14.27 (No mention of paragraph 26). The life of men, therefore, is full of the snares of deadly offenses [*offensio*: a striking against], full of the nests of fraud [*deceptio*: 2.5.17a].

3.14.28. So the snares of temptations [*tentatio*: 3.11.23a] and the craftily contrived [*decipula*] snares [*insidiae*: trap] of the devil are called [*appello*: 3.13.42a] nets.

-b Because the enemy has spread these nets everywhere and had trapped [*involve*: to roll, roll upon] almost everyone in them, it was necessary that someone should come who should be stronger than they and stand out above [*eminens*: 3.7.19a] them and destroy [*contere*: to grind to a powder] them and thus open [*aperio*: 3.14.9a] the way for those who followed them.

Involve: literally, rolling in or upon by the temptations and traps of #a. The adjective *eminens* as applied to Christ suggests being higher or loftier, a position from which he grinds to dust (*con-tere*) the enemy and opens the way.

3.14.29. Therefore the Savior is tempted [*tento*] by the devil before he could enter into union [*coniugium*: 2.7.9a] and alliance [*societas*] with the church.

Coniugium and *societas*: refer to their verbs in 3.14.22a, *coniungo* and *socio*.

-b So that conquering [*vinco*: 2.5.11b] the snares of temptations [*tentatio*: 3.14.28a], he might look through [*prospicio*, with *per*: 3.14.15a] them and through them call her to himself, thus teaching [*doceo*: 3.14.10b] and showing [*ostendo*: 3.14.21a] her beyond all doubt that the way to Christ leads not through idle ease [*otium*: leisure] and pleasure [*deliciae*: 3.8.12b] but through many trials [*tribulatio*: 3.12.6a] and temptations [*tentatio*].

Note use of the preposition *per* (through) used with *pro-spicio* or looking through or before. *Otium* also has a positive sense as relaxation and time for study but here is not and even made worse by *deliciae* or that which is alluring.

3.14.31 (No mention of paragraph 30). He so gives confidence [*fiducia*: 3.11.7a] to his church that she too dares to trample [*calco*] now upon the snares and to pass over [*transeo*: 3.5.17a] the nets.

Fiducia: first to trample snares and then to pass over or through (*trans* being prefaced to *transeo*) the nets, as if to go through them.

3.14.32. Although he suffered death, he did so willingly [*voluntarie*, adverb] and not as we do, by necessity [*necessitas*: 3.7.21a] of sin.

3.14.33 (No mention of paragraph 31). It is for the reader to judge which of the two (explanations: *expositio*: 3.14.10a) best suits [*apto*: 3.7.2b] the mystical sense [*mysticus*: 3.14.20a] of the words.

Apto: to adapt, incline with respect to that which is *mysticus* in the words (of Scripture).

Book Four

Chapter One

4.1.1. Now let us consider [*adverto*: 2.10.11a] what we are to understand the Word of God [*Sermo Dei*: 3.14.15a] as saying to the soul [*anima*, with *ad*: 3.14.19a] that is worthy [*dignus*: 3.10.7b] and prepared [*apto*: 3.14.33a] for him or what Christ is to be taken as saying to the church.

Adverto: to turn to, with *ad* (toward-which) prefaced to the verb and *ad* with respect to *anima*. First comes *adverto* relative to the Word of God followed by the soul. Here *sermo* intimates the carrying on of a conversation compared with *Verbum (Dei)*.

4.1.2. Let the Word of God [*Sermo Dei*: 4.1.1a] speak first to this fair [*speciosus*: 3.2.7a] and noble [*decens*: seemly, becoming] soul [*anima*: 4.1.1a] to whom he has appeared [*appareo*: 3.14.21a] by means of her bodily senses [*sensus*: 3.14.16a], that is, through her reading [*intuitus*: 3.13.50a] of scripture and hearing of doctrine [*doctrina*: 3.14.20a] through windows, as it were.

Sermo: the carrying on of a conversation with the soul which is both *speciosus* (handsome, brilliant) and *decens* (seemly, fit). *Sermo Dei* appears through the soul's bodily senses or more specifically, two senses: that of sight or vision used to read scripture, *intuitus* suggesting close consideration and that of hearing as pertaining to doctrine.

-b Leaning towards [*incumbo*: 3.14.15a] her and then calling her to come outside [*inde*: P15a] and being removed for bodily senses [*extra sensus*], to cease being [*desino*] in the flesh.

Incumbo: through the windows and inside the bride's house, symbolic of *sensus* which she is bidden to be both outside and removed, *inde* and *extra*.

4.1.3. The Word of God [*Verbum Dei*: 3.14.17b] would not otherwise say that she was his neighbor unless he joined [*iungo*] himself to her and become one spirit [*spiritus*: 3.13.46b] with her.

Mention of *Verbum (Dei)* compared with *Sermo (Dei)* of the above two sections. Here *iungo* as joining and *spiritus* as one spirit pertain to the union between the two spouses.

-b Nor would he call her fair unless he saw her image [*imago*: 3.14.19b] renewed [*renovo*: P13b] day by day.
Renovo: implies restoration as well as renewal.

-c Did he not see [*video*: 3.14.7b] her capable [*capax*: 3.12.12a] of receiving the Holy Spirit?
Capax: implies having sufficient space, here for the Spirit.

4.1.4. I will fly with my affections [*sensus*: 4.1.2b], I will fly with my spiritual [*spiritalis*: 3.14.23a] perceptions [*intellectus*: 3.1.5a] and rest.

Two instances of the bride flying: with her *sensus* as affections, the same word as in 4.1.2b, senses and with her perceptions which are spiritual, that is, her *intellectus* (normally considered of the intellectual or mental order) which has been elevated to something beyond it.

4.1.5. And so uplifted [*sublevatus*] on the wings of the Holy Spirit, they fly [*evolo*] from earthly [*terrenus*: 3.13.9b] and corporeal places to celestial ones.

Sublevatus: lifted up from below (*sub-*), intimating something not unlike being scooped up.

4.1.6. The soul [*anima*: 4.1.2a] is not made one [*iungo*: 4.1.3a] with the Word of God [*Verbum Dei*: 4.1.3a] and joined to [*socio*: 3.14.29a] him until such time as the entire winter of her disorders [*perturbatio*] and the storm of her vices [*vitium*: 3.8.17d] has passed.

Perturbatio: the preposition *per* as preface suggests a thorough shaking up from within which is to be quieted prior to union with *Verbum Dei*. This union is expressed by two verbs: *iungo* (a yoking) and *socio* (holding in common).

4.1.7. When all these things have exited [*discedo*] the soul [*anima*, with *ex*: 4.1.6a] and the tempest of desires [*desiderium*: 3.8.11a] has fled from [*effugo*: 2.3.8a] her, then the flowers of the virtues [*virtus*: 3.13/18a] can begin to blossom [*verno*: to spring, feel new life] in her.

Discedo: intimates a dividing or separating which is akin to *effugo* or a fleeing-from (*ex* prefaced to verb). Both refer to false doctrines and desires which are to give way to a spring-like atmosphere (*verno*).

-b If there is anything superfluous [*superfluus*] and of small use [*utilis*] in her affections [*sensus*: 4.1.4a] and perceptions [*intellectus*: 4.1.4a], it may be cut back and recalled [*revoco*: 3.12.3a] to the buds of spiritual [*spiritalis*: 4.1.4a] understanding [*intellegentia*: 3.14.9a].

Sensus as that which pertains to the five means by which we contact physical reality and *intellectus* as that which pertains to reflection and use of these five senses. Things not belonging to both are to be cut back and called back (*re-voco*) to an *intellegentia* which is spiritual. Note the similarity though difference: *intellegentia* applies to discernment and *intellectus* to perceptions.

4.1.8. (Voice of turtle-dove) which without a doubt denotes that wisdom [*sapientia*: 3.14.19a] which the steward of the Word [*Verbum*: 4.1.6a] speaks among the perfect [*perfectus*: 3.13.32b], the wisdom of God hidden [*absconditus*: 2.8.25b] in mystery [*mysterium*: 3.6.6a].

Sapientia belongs to those who are perfect and who are mediated by the steward of the divine *Verbum*, and that *sapientia* has a two-fold hiddenness: first as *absconditus* or concealed and as such with *mysterium* or that which is secret and requires initiation to be realized.

-b Turtledove...is always found far from the multitude and is a stranger [*alienus*: 3.7.31a] to crowds [*turba*].
Turba: intimates a disorder.

4.1.9. The spirit [*spiritus*: 4.1.3a] of man, of which the fig tree is a figure [*figuraliter*, adverb], does not yet bear the fruits of the spirit...but is beginning [*incipio*: 2.8.36a] now to put forth their buds.

4.1.10. Different trees are understood [*intellego*: 3.14.17a] generally in the church as meaning the individual souls [*anima*: 4.1.7a] of the faithful.

-b The various powers [*virtus*: 4.1.7a] and virtues [*efficacia*: 3.13.5a] in the individual soul are understood under

the figure of various kinds of trees.

Virtus intimates strength and *efficacia* the realization or effect of that strength.

4.1.12 (*No mention of paragraph 11*). So the Word of God [*Sermo Dei*: 4.1.2a], seeing [*video*: 4.1.3c] these beginnings [*initium*: 3.13.20a] of the soul's virtues [*virtus*: 4.1.10b], calls [*voco*: 3.14.22b] her to himself, asking her to hasten [*festino*: 3.11.5b] and come forth [*exeo*: to retire] and cast aside [*iaceo*: 3.10.9a] everything corporeal and come to him and be made a sharer [*particeps*: 3.5.12a] in his perfection [*perfectio*: 3.13.51a].

A shift to *Sermo Dei* after *Verbum Dei* (4.1.8a & 4.1.6a) or what could be put as from Conversation of God to Utterance of God which has seven verbs relation to the soul: seeing, calling, asking, coming forth, casting aside, coming to and being made sharer. I.e., the process begins with seeing (*video*) and ends with sharing (*particeps*) in the bridegroom's perfection.

-b "Arise" implying that even now she is reclining amid [*in*] things corporeal.

The preposition *in* implies the bride as fully present within that which belong to the body.

4.1.13. Well did he signify the natures of vices [*vitium*: 4.1.6a] and sins in a single marvelous saying [*sermo*: 3.1.3a].

Vitium suggests that a vice is a blemish or spot on the soul.

-b When a man's vices leave [*decido*: to fall down] him, they are not gathered together [*congrego*: 3.11.10b] to form some other being [*substantia*: 3.13.43a] but take themselves away [*absum*: 3.1.2a] and, being dissolved [*resolvo*: to release] into themselves, vanish [*evanesco*] and are reduced to nothing [*redigo*: 2.2.9b & *in nihilum*].

Decido: vices not simply leave a person but fall down outside him where they are not gathered into a *substantia* as a future threat. Three other verbs are contingent upon *decido*, all suggesting various nuances of withdrawal or removal: the *ab* of *absum*, the *re* of *resolvo*, the *ex* of *evanesco* and the *re* of *redigo*.

4.1.14. Tranquility [*tranquilitas*] comes to the soul [*anima*: 1.4.10a] when the Word of God [*Verbum Dei*: 4.1.6a] appears [*appareo*: 4.1.2a] to her and sin ceases to exist [*cesso*].

Appearance of the Word of God and the lack of existence regarding sin are necessary for *tranquilitas* or the lack of disturbance.

4.1.15. Now suppose again that Christ is speaking these words to the church and is representing [*pono*: 3.13.17b] the entire duration [*spatium*: 3.12.13a] of this present age [*saeculum*: 3.13.20b] within the circle of the year.

Two nouns which describe two aspects of space: *spatium* as extension and *saeculum* as generation or time measured by the rise and fall of human generations.

4.1.16. Arise and come to me, for the winter which overwhelmed [*submergo*] the unbelievers and held you down [*reprimo*: to restrain] in ignorance [*ignorantia*: 2.5.35a], has passed.

Two verbs pertaining to suppression: *submergo* or sinking under (*sub*-) and *reprimo* or restraining or keeping back (*re*-).

4.1.17. For sins are lopped [*amputo*: to prune] and cut away [*exseco*] from men when remission [*remissio*: 1.3.9b] of sins is given in baptism.

Remissio: literally as a sending-back (*re*-) contingent upon two verbs suggestive of violent action: *amputo* and *exseco*, amputation and cutting from (*ex*-).

4.1.18. (Fig tree) referring to the fruits of the Holy Spirit that now for the first time disclosed [*aperio*: 3.14.28b] and revealed [*demonstro*] to the church.

Two verbs pertaining to making known or visible: *aperio* or an opening up and *demonstro* or a pointing out or indicating.

-b The letter of the law which before Christ's coming was closed [*claudio*: 3.11.19a] and bound up [*constrictio*: 2.10.1a] and covered over [*obtectus*: 3.14.13] with a sort of overlying carnal interpretation [*intellegentia*: 4.1.7b], but as a result of [*ex*] his presence [*praesentia*: 1.2.2c] and coming, a bud of spiritual [*spiritalis*: 4.1.7b] understanding [*intellegentia*] has been put forth from it.

A carnal *intellegentia* is associated with the letter of the law and has three characteristics: closed,

bound up and covered over. Note two uses of the preposition *ex* (from): Christ's presence and "it" or a bud of spiritual *intellegentia* which counters the carnal one and its three characteristics.

-c The fresh and living meaning [*intellegentia*: presumed] that was concealed [*tego*: 2.8.25a] in it has now appeared [*appareo*: 4.1.14a].

4.1.19. These vineyards are said to flower when they first come to [*accedo*, with *ad*: 3.8.8b] faith; when they are adorned [*adorno*: to provide, equip] with the sweetness [*suavitas*: 3.8.8a] of godly [*religiosus*] works [*opera*: 3.14.17a], then they are said to have yielded their sweet smell.

Accedo: a coming, the sense of which is heightened by the preposition *ad* (toward-which) with respect to faith. *Suavitas* pertains to the sense of taste and smell, here used with respect to works which are *religiosus* which can mean conscientious and strict and thus in direct accord with God.

4.1.20. In every soul [*anima*: 4.1.14a] there is a potential [*possibilis*] force [*vis*: 3.8.3b] and freedom of the will by means of which it has the capacity [*possit* with *ago*: 3.11.7a] to do all things good.

-b But this natural good has been beguiled [*deceptus*] by the fall [*praevaricatio*: 3.13.38a] and perverted [*inflecto*: to bend, curve] to sloth [*ignavia*: 2.4.18b] or wickedness [*nequitia*: 2.6.2b]; when it is amended [*reparo*: 3.8.10b] by grace [*gratia*, with *per*: 3.14.13c] and restored [*restituo*: 2.5.15c] by the teaching [*doctrina*: 4.1.2a] of the Word of God [*Verbum Dei*: 4.1.14a], then for certain it yields that odor which God the creator had implanted [*inoleasco*: 2.3.6b] in it originally but which the guilt [*culpa*: 2.5.31b] of sin had taken away [*subtraho*].

The natural good has been both subject to *deceptus* (cheated, entrapped) and *inflecto* (to bend, turn aside). Responsible for this is *praevaricatio* (duplicity as a result of the fall) which brought about *ignavia* (laziness) and *nequitia* (evil in the sense of being worthless). Note two verbs with *re-* prefaced to them which intimates restoration: *reparo* (to acquire anew) and *restituo* (to restore). Also note the contrast between *inoleasco* which implies being fixed and *subtraho*, being taking away from beneath.

4.1.21. The vines or vineyards can be taken [*intellego*: 4.1.10a] also as the heavenly and angelic powers [*virtus*: 4.1.12a] which bestow [*largior*: to distribute, impart] their sweet smell on men, the good of teaching [*doctrina*: 4.1.20b] and instruction [*institutio*: 2.9.9a] by which they instruct [*instruo*: 3.13.14b] and imbue [*imbuo*: 2.8.35b] souls [*anima*: 4.1.20a] until they attain [*venio*, with *ad*: 3.14.15a] perfection [*perfectio*: 4.1.12a] and begin [*incipio*: 4.1.9a] to be able to comprehend [*capax*: 4.1.3c] God.

Virtus: strength as applied to beings such as angels whose task centers around that of imparting odor given to them and then passed on to men. From there it assumes two forms: doctrine and instruction. They lead first to (*ad*) perfection which is a beginning for having sufficient room (*capax*) for God.

4.1.22. These perfect [*perfectus*: 4.1.8a] fruits must be hoped for from himself, but their beginning [*initium*: 4.1.12a] and sweetness [*suavitas*: 4.1.19a] of progress [*proficio*: 3.11.17b], so to speak, can be ministered [*ministro*: 3.7.29a] by the heavenly powers [*virtus*: 4.1.21a].

Two words pertaining to a beginning: *initium* and *proficio* which is a sweetness relative to progress or advancement and ministered by heavenly *virtus*, strength.

4.1.23. She is told to arise as though the consummation [*consummatio*: 3.13.20b] of the age [*saeculum*: 4.1.15a] were already attained [*quasi post*] already and the time of resurrection has come [*advenio*: 3.11.3a].

Consummatio: completion or fulfillment of *saeculum* or the period of time which involves the inhabitants of this indefinite time. *Quasi* suggests bringing awareness of this completion into the present and *post* as after the same completion which is to be applied to living as though the resurrection has come, the preposition *ad* prefaced to *venio* suggesting a coming toward-which of the resurrection.

4.1.24. Because this word [*sermo*: 4.1.13a] seals [*adsigno*: to award] the work [*opus*: 3.7.12c] of resurrection, she is invited into [*invito*, with *ad*: 3.14.22b] the kingdom as being now, by reason of the resurrection, brighter [*clarus*: 2.4.29a] and more splendid [*splendidus*: 2.4.29a].

Sermo as involving dialogue compared with the more static *verbum* which acts as a seal, the preposition *ad* (toward which) implying continual sealing of the *opus* of the resurrection, this word involving work or toil. The *ad* connected with *invito* carries or intensifies the *ad* prefaced to *signo*.

-b Winter denoting [*nomino*: 2.8.37a] the storms and tempests of this present life and the blasts of temptation [*tentatio*: 3.14.29b] with which human life is disturbed [*agito*: 3.14.7a].

Agito: a violent motion suggestive of the ferocity of temptations.

4.1.25. We may take [*intellego*: 4.1.21a] the flowers which have appeared [*appareo*: 4.1.18c] on the earth as the beginning [*principium*: 3.1.4.10d] of future promises [*repromissio*: a counter promise].

Principium suggests a commencement whereas *initium* (as in 4.1.22a) suggests an entrance.

Repromissio means more a counter-promise.

4.1.26. But in the voice of the turtledove which is heard in that land of promise [*repromissio*: 4.1.25a] you must see Christ teaching [*doceo*: 3.14.29b] in his own person.

4.1.27. The fig tree that puts forth its buds is the fruit of the entire congregation [*congregatio*: 2.1.55a] of the just.

-b They (angelic powers) are the flowering vines and vineyards that impart [*impertio*: to share with, communicate] to every soul [*anima*: 4.1.21a] her fragrant odor and the grace which she received [*suscipio*: 2.11.8a] from her creator at the first and now, after losing it, has recovered [*reparo*: 4.1.20b].

Impertio: an imparting with the intent to share the bride's fragrant odor and grace which she has received and taken up as her own, *suscipio*. This verb counters their loss and involves recovery, *reparo*, an acquiring anew.

-c With the sweetness [*suavitas*: 4.1.22a] of their celestial fragrance they drive away [*depello*: 2.3.8a] at last the stench of the mortality and corruption [*corruptio*: 2.5.4] that the soul has laid aside [*abiectus*: P58a].

Suavitas as sweetness turns aside (*depello*) the foul smell of corruption.

Chapter Two

4.2.2 (No mention of paragraph 1). Speaking as though the bride were veiled and covered because of reverence [*reverentia*], the bridegroom asks her when she comes to [*venio*, with *ad*: 4.1.21a] that place which he has just showed [*ostendo*: 3.14.29b] as being more secluded [*secretus*: 2.8.36a], to lay aside her veil and show [*ostendo*] her face to him.

The bride's asking is done veiled, *reverentia* being this veil. Compare this with the seclusion (*secretus*) of that place her spouse had shown her. Two uses of *ostendo*: the place just shown to her and her spouse's face.

-b Because the bride was keeping silence [*taceo*] out of her great reverence [*reverentia*: #a], the bridegroom desires [*desidero*: 3.14.10e] further that sometimes he may hear her voice and take pleasure in [*delecto*: 3.14.17b] her words.

Silence is akin to the veiling of *reverentia* in #a. *Delecto* involves delight and attraction to this same delight.

-c It seems that her face is not completely unknown [*incognitus*: 1.1.123b] to him nor is he ignorant [*ignarus*] of her voice.

Incognitus as that which is not examined and *ignarus* as not acquainted with.

4.2.4 (No mention of paragraph 3). It is necessary, therefore to give [*transfero*, with *ad*: 3.13.27b] them all a spiritual [*spiritalis*: 4.1.18b] meaning [*intellegentia*: 4.1.18c].

The preposition *ad* (toward-which) used with *transfero* involves a bringing across (*trans*) coupled with the toward-which of *ad*, here relative to an *intellegentia* which is spiritual.

4.2.5. You must understand [*intellego*: 4.1.25a] the winter of the soul [*anima*: 4.1.27b] as when she is still tossed [*iaceo*: 4.1.12a] with the waves of her passions [*passio*: P30c] and battered [*verbero*: to strike, lash] by the storms of her vices [*vitium*: 4.1.13a] and the strong blasts [*flatus*: a blowing, breathing] of malignant spirits [*spiritus*: 4.1.9a].

Winter is a time of violent passions, the verb *iaceo* used with the words *verbero*, *vitium*, *flatus*, *spiritus*.

-b As long she is in the midst [*positus*: 3.12.8c] of these, the Word of God [*Sermo Dei*: 4.1.12a] does not exhort [*hortor*: 1.5.7a] her to come forth; instead, he prefers to hold [*colligo*: 3.13.16a] herself close and guard [*munio*:

3.9.9a] herself and shield [*contego*: 3.10.3b] herself on every side against these harmful blasts [*flatus*: #a] of the malignant spirits [*spiritus*: #a].

Positus as having taken a position resulting from the tossing of #a, *iaceo*. *Sermo Dei* as Conversation of God (compared with *Verbum Dei*, Utterance of God) protects his spouse from two of four afflictions of #a, *flatus* and *spiritus*. He does this by a three-fold action: *colligo* (to fasten), *munio* (to fortify) and *contego* (to roof over).

4.2.6. She gets no flowers of zest from [*studium*, with *apud*: 3.9.5a] the divine scriptures nor do the secrets [*secretum*: 3.6.9b] of the deeper [*profundus*: 3.4.7b] wisdom [*sapientia*: 4.1.8a] and the hidden [*reconditus*: 3.9.9b] mysteries [*mysterium*: 4.1.8a] sound as by the turtledove's voice.

Due to violent temptations, the bride is not at home (suggestive by *apud*) with respect to the scriptures, secrets of wisdom and mysteries.

-b During the storms of temptations [*tentatio*: 4.1.24b] she has all she can [*sufficio*: to put under, lay a foundation for] to keep [*permaneo*: 3.14.10e] safe and guarded [*munitus*: fortified] from falling into sin.

Sufficio: to lay a foundation and *permaneo* and remaining through (*per*-) with respect to the temptations which assault the bride. In addition, *munitus* suggests being fortified.

4.2.7. Spring for her is when repose [*quies*: freedom from exertion] is given to her soul [*animus*: 3.14.8a] and calmness [*tranquilitas*: 4.1.14a] to her mind [*mens*: 3.14.46b].

Quies: freedom from exertion and *tranquilitas* as stillness; the former applies to *animus* or the rational soul (compare with *anima*, the vital principle of life) and the latter to *mens* or the intellectual faculty.

-b Then the Word of God [*Verbum Dei*: 4.1.20b] comes to [*venio*, with *ad*: 4.2.2a] her, calls her to [*voco*, with *ad*: 4.1.12a] himself and bids [*hortor*: 4.2.5b] her come forth not only from the house but from the city itself.

Two uses of the preposition *ad* (toward-which): coming and calling.

-c In other words, she must forsake [*efficio*: 3.5.15b & *extra carnis*] not only fleshly vices [*vitium*: 4.2.5a] but everything bodily and visible that the world [*mundus*: 3.14.17a] contains [*contineo*: 3.13.9b].

Efficio as to bring out with respect to being outside (*extra*) the flesh and its vices; it also applies to that which is corporeal and visible within the *mundus*, a word suggestive of its inhabitants.

-d For we have demonstrated [*ostendo*: 4.2.2b] already and clearly that the city [*civitas*] is a figure [*figuraliter*, adverb: 4.1.9a] of the world [*mundus*: #c].

Civitas as citizenship and *mundus* as inhabitants of the larger scope of inhabited regions.

4.2.8. When forsaking [*abicio*: 2.5.24a] and leaving [*relinquo*: 3.14.18a] things seen and temporal, she hastens towards [*contendo*, with *ad*: 2.11.8a] those that are unseen and eternal.

The two verbs involving leaving behind contrast with the forward verb *contendo*, a stretching forward intensified by the preposition *ad*, toward-which.

4.2.9. If the soul [*anima*: 4.2.5a] is shielded [*obtego*: to cover over] and covered [*velo*: to enfold, wrap] with the doctrine [*doctrina*: 4.1.21a] and the faith of Christ, she can come safely to [*pervenio*, with *ad*: 3.14.11a] that secret place [*secretus*: 4.2.2a] in which she may behold [*speculor*: to spy out, examine] the glory of the Lord with open face.

Both doctrine and faith of Christ act as a two-fold protection: *obtego* as covering over and *velo* as wrapping with this cover. Despite the apparent inability to see where the bride is going, she does more than just coming but *pervenio*, come through (*per*-) coupled with *ad* (toward which) *secretus* which, despite being similar to *obtego* and *velo*, enables her to *speculor* or examine the Lord's glory.

4.2.10. For no tracks [*vestigium*: 3.14.2a] of the serpent, that is, no marks [*signum*: token proof] of sin, can be found in this rock which is Christ, for he alone did not sin.

Two nouns pertinent to leaving marks of sin: *vestigium* or footprints and *signum* or signs.

-b Having availed herself of the covering of this rock, the soul comes safely to [*pervenio*, with *ad*: 4.2.9a] the place on the out-work [*promuralis*], that is, to the contemplation [*contemplo*, with *ad*: 3.14.19b] of things incorporeal and eternal.

Two verbs with the preposition *ad*, direction toward-which: *pervenio* (to come through, *per*-) and *contemplo*. The first leads to the second via the *promuralis* or part of the wall jutting out.

4.2.11. Do not be surprised [*miror*: 3.14.17a] if with David this rock is, as it were, the ground [*fundamentum*: P58a] and basis [*crepido*: a foundation of masonry] upon [*per*] which the soul [*anima*: 4.2.9a] ascends to [*perago*, with *ad*: 3.11.7a] God while with [*apud*] Solomon it is the covering [*velamen*: veil] of the soul that is set upon reaching [*tendo*: 3.7.21a] the mystical [*mysticus*: 3.14.33a] secrets [*secretum*: 4.2.6a] of wisdom [*sapientia*: 4.2.6a].

Fundamentum and *crepido*: two nouns pertaining to an under-structure, the latter also inferring a base or high projection. Upon (*per*, through) both the soul ascends to God, the other verb *perago* having *per* prefaced to it with the preposition *ad*. As pertaining to Solomon or literally at home with him (*apud*) the soul's covering reaches or tends toward (*tendo*) the secrets of wisdom which are *mysticus* or requiring initiation into rites.

4.2.12. The cleft of the rock is he who reveals [*revelo*: 3.13.45a] God to men and makes him known [*innotesco*: 3.11.8b] to them.

Revelo: to uncover and *innotesco*: to become known or conspicuous.

-b No one sees [*video*: 4.1.12a] the back parts [*postremus*] of God, that is, the things which have come to pass in latter times [*postremus*] unless he is placed [*positus*: 4.2.5b] in the cleft of the rock or when he teaches [*doceo*: 4.1.26a] them by Christ's own revelation.

Postremus as God's back parts and as latter times. The latter requires being positioned (*positus*) in the rock's cleft to see the former.

4.2.13. Under the cover of the rock the Word of God [*Sermo Dei*: 4.2.5b] invites [*invito*: 4.1.24a] the soul [*anima*: 4.2.11a] that has been made his neighbor to this place on the out-work [*promuralis*: 4.2.11b] to contemplate [*contemplo*: 4.2.10b] the things that are eternal and unseen.

Promuralis: as that part of the fortification which juts out, it enables a clearer beholding or *contemplo* of what is eternal and not seen.

-b But that she can without a fearless [*intrepidus*: unshaken] gaze [*obtusus*] behold [*specular*: 4.2.9a] the glory of God.

Obtusus: a seeing or contemplating which enables one to *specular*, to spy out or examine divine glory.

4.2.15 (*No mention of paragraph 14*). The voice of the soul [*anima*: 4.2.13a] is sweet [*suavis*: 3.14.10c] when it utters the Word of God [*Verbum Dei*: 4.2.7b], when it expounds [*expono*: 2.10.2a] the faith and doctrines [*dogma*: 3.14.16b] of the truth, when it unfolds [*explano*: P63a] God's dealings [*dispensatio*: 3.11.23a] and his judgements.

Suavis is applicable to the sense of taste yet here belongs to the soul's voice on three occasions: uttering the Word of God, expounding faith and doctrines and unfolding God's *dispensatio* or management or stewardship.

-b If silly talk [*stultiloquium*] or smart jests [*scurrilitas*: buffoonery] or vanity come from her mouth or the idle [*otiosus*: 2.3.9a] word [*verbum*: #a] for which account is to be rendered [*reddo*: 2.11.6a] on the day of judgement, that voice is neither sweet [*insuavis*] nor pleasant [*iniucundus*].

Stultus and *loquium* comprise to make up talk which is foolish; *scurrilitas* is a form of jeering or mocking, both of which come from the bride's mouth or *verbum* which is idle or lazy, *otiosus* being a condition to make one *stultus*.

4.2.18 (*No mention of paragraphs 16 & 17*). Indeed, this body will appear [*video*: 4.2.12b] as beautiful [*pulcher*: 3.2.7a] and comely [*decorus*: 3.2.7a] if the soul [*anima*: 4.2.15a] of which that body is constituted [*efficio*: 4.2.7c] persevere [*permaneo*: 4.2.6b] in all the comeliness [*decor*: 3.5.1a] of perfection [*perfectio*: 4.1.21a].

Two types of *decor* or comeliness: as pertaining to the body and to perfection. To realize the latter, perseverance is required, a remaining (*maneo*) through (*per*) this comeliness.

-b As the soul when in a rage [*iracundia*: 2.5.11a] makes the bodily countenance distorted [*turbatus*] and wild [*ferus*: uncultivated] but gives to it a peaceful [*placidus*] and kindly [*mitis*: mellow, mild] look [*aspectus*: a seeing, glance] when it continues [*persisto*] in calm [*mansuetudo*: 2.8.41b] tranquility [*tranquilitas*: 4.2.7a].

A pair of contrasts: *turbatus* or being moved violently and *ferus* or wild, untamed vs. *placidus* and *mitis* or mild. The second pair as pertaining to *aspectus* or to one's seeing dominates when the soul remains

(*maneo*) through (*per* prefaced to this verb) in *mansuetudo* (similar to *mitis*) and *tranquilitas* (similar to *placidus*).

-c So the face of the church is declared comely [*decor*: #a] or ugly [*turpis*: 2.7.11a] according to [*pro*] the virtues [*virtus*: 4.1.22a] and aspirations [*motus*: 1.4.16b] of her believers.

Pro: with respect to, here the virtues and aspirations or strengths and motions of believers. *Pro* can take two directions, either comely or ugly.

-c The heart is glad when it has within it the Spirit of God whose first fruit is charity [*caritas*: 3.14.13a] and the second, joy [*gaudium*].

-e I believe from these facts that certain secular [*saeculum*: 4.1.23a] sages [*sapiens*: P61b] have formed the opinion [*adsumo*: 2.1.41a] that only the wise man is fair [*speciosus*: 4.1.2a], whereas every bad man [*nequis*] is ugly [*turpis*: #c].

To call a sage secular means that he belongs to a given age and people, *saeculum*. *Speciosus* as handsome in outward show is contrasted with *turpis* or foulness which intimates foulness of smell.

4.2.20 (*No mention of paragraph 19*). This shows us that when the Word of God [*Sermo Dei*: 4.2.13a] calls out [*evoco*: to summon] the soul [*anima*: 4.2.18a] and leads her forth [*educo*: 2.4.23a] from bodily concerns [*negotium*: 2.5.11b] and physical perceptions [*sensus*: 4.1.7b], he desires [*cupio*: 3.10.6b] to teach [*doceo*: 4.2.12b] her about the mysteries [*mysterium*: 4.2.6a] of the age [*saeculum*: 4.2.18e] to come and thus find defense for her.

Two verbs with the preposition *ex* (*e*, from) prefaced to them used by *Sermo Dei* or Conversation of God compared with *Verbum Dei* or Utterance of God: *voco* and *duco*, to call and lead. They pertain to distance from bodily *negotium* or (business) affairs and physical *sensus* or perceptions by the senses. Then both lead to *mysterium* or secrets requiring initiation pertaining to the future age or future generation of people, *saeculum*.

-b That being fortified [*munitus*: 4.2.6b] and encompassed [*circumdo*] by the hope of things to come, may in no way be overcome [*vinco*: 3.14.29b] by decoys [*illecebra*: 2.3.15a] nor wearied [*fatigo*: to harass] by tribulations [*tribulatio*: 3.14.29b].

Illecebra: allurement and *tribulatio*, the avoidance of which is described by two words with military connotations as applied to future hope, *munitus* and *circumdo*.

4.2.22 (*No mention of paragraph 21*). For the church was called [*voco*: 4,2,7b] between [*inter*] the two callings [*vocatio*] of Israel; that is, first Israel was called and afterwards when Israel has stumbled [*offendo*: P66b] and fallen [*cado*: 3.7.27a], the church of the Gentiles was called.

4.2.23. The later calling [*vocatio*: 4.2.22a] of Israel, which the Apostle says is yet to be, will be not in the keeping [*observantia*] of the law but in the preciousness [*pretiositas*] of faith.

Observantia or observation vs. that which is precious or *pretiositas*.

-b For when faith blossoms [*floreo*: 3.11.17b] in the virtues [*virtus*: 4.2.18c], it begets [*gero*: 3.11.11a] a freshness resembling [*species*: 3.13.17a with *viriditas*: green color] gold.

Floreo: or when strength (*virtus*) comes to flower, the result being *viriditas* or greenness with the appearance (*species*) of gold.

4.2.24. Her wings are silvered over with the understanding [*intellego*: 4.2.5a] of the law, but the gold on the broad of her back stands for the bountiful gift [*donum* with *munus*: 2.9.2b] of the Gospel.

Understanding/law/silver vs. gift/bountiful/gold (of the Gospel).

4.2.25. Thus teaching [*doceo*: 4.2.20a] her to keep under cover, lest any assault [*incurso*: to run against] of temptation [*tentatio*: 4.2.6b] should befall [*patior*: 3,14,23a] her and to walk [*incedo*: 3.7.3b] in the shelter [*obtectus*: 4.1.18b] of the shadow of the rock.

Two verbs with the preposition *in* prefaced to them: *incurso* and *incedo*, the latter meant to prevent the former with respect to temptations.

4.2.26. When she has reached [*pervenio*: 4.2.10b] the out-work [*promuralis*: 4.2.13a], that is, the state [*status*: 2.5.33b] of the age [*saeculum*: 4.2.20a] to come, there he says to her, "Show me your face..."

Pervenio: a coming through (*per-*) to the jutting out of *promuralis* from the *saeculum* to come when the bride hears her spouse's words. *Saeculum* implies the inhabitants of that time as well.

4.2.27. Who would not admit [*fateor*: 1.4.10b] that the voice of the Catholic Church is sweet [*suavis*: 4.2.15a] in her confession [*confiteor*: to acknowledge] the true faith, while that of the heretics, who do not speak the doctrines [*dogma*: 4.2.15a] of the truth [*veritas*: 3.7.10a] but blasphemies against God and iniquity [*iniquitas*: 2.3.7a] on high, is harsh [*insuavis*: 4.2.15b] and unpleasing [*iniucundus*: 4.2.15b]?

A contrast between sweetness (*suavis*) and harshness (*insuavis*, the lack of sweetness) as well as that which is *iniucundus* or disagreeable regarding the Catholic Church and heretics.

4.2.28. In the same way the face of the church is fair [*speciosus*: 4.2.18e] but that of heretics is hideous [*turpis*: 4.2.18e] and ugly [*foedus*: loathsome, foul].

A contrast of two faces: *speciosus* or that which is splendid and *turpis* plus *foedus*, unseemly and foul.

-b If anyone can discern [*probo*: 3.11.21b] this beauty [*pulchritudo*: 3.14.17a] of face, if he is spiritual [*spiritalis*: 4.2.4a], that is to say, and a person who knows [*scio*: 3.10.1a] how to examine [*examino*: to weigh] all things.

A *probo* or inspection of the (church's) face depends upon a person being spiritual which involves knowing how to examine everything.

-c For with ignorant [*imperitus*: P10a] and sensual [*animalis*: 1.4.24a] men the fallacies [*sophisma*: a false conclusion] of falsehood [*mendacium*: 2.3.7a] appear [*video*: 4.2.18a] more beautiful [*pulcher*: 4.2.18a] than do the dogmas [*dogma*: 4.2.27a] of the truth [*veritas*: 4.2.27a].

Imperitus: ignorant in the sense of being unfamiliar which lead men to consider *sophisma* (false conclusions) and *mendacium* (lie, fiction) as more beautiful than dogmas of truth.

4.2.29. The out-work [*promuralis*: 4.2.26a] may be the bosom [*sinus*: 1.2.6a] of the Father from which the Only-Begotten Son declares [*enarro*: to explain fully, interpret] all things and tells [*adnuncio*] his church that which is [*contineo*: 4.2.7c] hidden [*absconditus*: 4.1.8a] in the secrets [*secretus*: 4.2.9a] of the Father's heart [*sinus*].

Promuralis as out-work and *sinus* as bosom are opposites yet both belong to the Father. From there the Son explains in full (*enarro*) everything as well as announces to (*ad* prefaced to *nuncio*) the church what is hidden in the Father's *sinus* (i.e., not his *promuralis*, implied).

4.2.30. To there Christ calls [*evoco*: 4.2.20a] his bride, alike to teach [*edoceo*: 3.7.31b] her about all things that are with [*apud*] the Father.

Apud or at home with the Father which implies the *promuralis* and *sinus* of 4.2.29a.

Chapter Three

4.3.1. Telling them (bridegroom's companions) to catch the little foxes that lurk [*insideo*: to sit upon, occupy] in the vineyards when they are just coming into bud and do not allow the vines to develop [*pervenio*, with *ad*: 4.2.26a] their flowers.

Two contrasting verbs: *insideo* or sitting upon (implying that the foxes are there pretty much all the time) and *pervenio* or a coming through (*per-*) in the direction toward-which (*ad*) with respect to the vines' flowers.

-b But we must search out [*discutio*: 2.5.32c] these matters by the spiritual [*spiritalis*: 4.2.28b] interpretation [*expositio*: 3.14.33a] as we have done from the beginning [*coepio*].

Discutio: a searching by breaking up elements into small pieces for examination with respect to a spiritual *expositio* or explanation.

4.3.2. I think [*puto*: 3.13.46a] that if you take these words as referring to [*de*] the soul [*anima*: 4.2.20a] who joins [*coniungo*: 3.14.29a] herself to the Word of God [*Verbum Dei*: 4.2.15a], the foxes must be understood [*intellego*: 4.2.24a] as the opposing forces [*potestas*: 2.3.5a] and the wicked powers [*nequitia*: 4.1.20b] of demons who by means of base [*pravus*: crooked, distorted] thoughts [*cogitatio*: 3.4.7c] and perverted [*perversus*: 3.14.16b] notions [*intellegentia*: 4.2.4a] destroy [*extermينو*: to banish, exile] the blossom of the virtues [*virtus*: 4.2.23b] of the soul and ruin [*perimo*: 3.13.38a] the fruit of faith.

Puto intimates that Origen is clear about offering his own interpretation. *Coniungo*: a joining or fastening together of the soul to *Verbum Dei*. By thoughts (*cogitatio* as consideration and deliberation) and notions (*intellegentia* as discernment) which are base and perverted, evil spiritual powers both banish (*extermino*) and extinguish (*perimo*) the blossom of virtues and fruit of faith.

4.3.3. To catch [*capio*: 3.12.6a] in every soul [*anima*: 4.3.2a] such thoughts [*cogitatio*: 4.3.2a] as these that have been put into [*immitto*] her by the demons, so that when these have been driven away [*abicio*: 4.2.8a], the flowers of virtue [*virtus*: 4.2] may be brought forth [*affero*: 3.8.8b].

Immitto: a sending in of *cogitatio* or considerations by demons. They are expelled to bring forth (*affero*, the opposite of *immitto*) virtue's flowers.

-b Their catching of the bad [*malus*: 2.5.10a] thoughts [*cogitatio*: #a] consists in their suggesting [*suggero*: 3.12.10a] to the mind [*mens*: 4.2.7a] that those thoughts come not from God but from the evil one [*malignus*] and in giving to the soul discernment of [*discretio*: 2.5.16b] spirits [*spiritus*: 4.2.5b].

Here *cogitatio* is defined as the act of suggesting comes from the evil one and imparts *discretio* or the ability to make distinctions of spirits.

-c That she may understand [*intellego*: 4.3.2a] which though is according to [*secundum*] God and which is from [*ex*] the devil.

Secundum as closely bound up with or in accord with God and *ex* as derivative, i.e., from the devil.

4.3.4. So there are thoughts [*cogitatio*: 4.3.3b] like this which are insinuated [*immitto*: 4.3.3a] into the hearts of men by the demons.

4.3.5. Because divine providence [*providentia*: 3.8.15c] does not fail [*desum*], lest freedom [*libertas*: 3.8.8b] of will [*voluntas*: 3.13.8a] be disrupted [*turbo*: to be in disorder] by such insolence [*importunitas*: unfitness] as this and there should be no just cause [*causa*: 3.13.30a] for judgement, the care [*cura*: 3.7.30a] of men is committed [*mando*: 2.4.28a] to the kind [*benignus*] angels and friendly [*amicus*: 3.6.1a] powers [*potestas*: 4.3.1a].

Providentia: foresight within the context of *importunitas* causing a disturbance (*turbo*) which is effected by angels and powers who are *benignus* (well-disposed) and *amicus* (friendly).

-b That when foxy deceivers [*deceptor*] begin to invade [*incurso*: 4.2.25a] the soul, they may support [*sublevo*: 3.11.13b] her with the help [*auxilium*: 3.12.6a] of their right hands.

Incurso: an attack within (*in* prefaced to verb) which causes angels and powers (cf. #a) to raise one up from beneath (the *sub* of *sublevo*).

4.3.6. As long as a bad thought [*cogitatio*: 4.3.4a] is only at its inception [*initium*, with *in*: 4.1.22a], easily [*facile*] it is driven from [*abicio*: 4.3.3a] the heart [*cor*: 1.2.7a].

A *cogitatio* can apply to our imaginative faculty which easily can be banished at its *initium*, entrance being an alternate meaning for this word. Note use of the preposition *in* with *initium*, a beginning or inception-in.

-b But if it comes repeatedly [*frequenter*] and goes on [*permaneo*: 4.2.18a] for long, surely it leads [*adduco*: 3.4.3a] the soul [*anima*: 4.3.3a] to agree with [*consensus*] it, and once agreed to and entrenched in [*confirmito*, with *intra*: 3.8.9a] the heart, it is certain to result in [*tendo*: 4.2.11a] the doing [*effectus*: 1.4.8b] of sin.

The adverb *facile* of #a (easily) contrasts with the endurance suggested by *permaneo*, a remaining-through (*per-*) of *cogitatio*. This develops further by two means: by consenting (*consensus*) with it and by confirming it, as it were (*confirmito*: to establish), within one's heart. *Tendo* suggests stretching out or the tendency to commit sin.

-c Therefore it must be caught [*capio*: 4.3.3a] and driven out [*abicio*: #a] while it is still incipient [*initium*: #a] and small else when it has grown up [*adultus*: P75d] and become a matter of habit [*inveteratus*: old, long-standing], no longer can it be driven out [*expello*].

The *abicio* of #a is repeated here which is to be done in *initium* or when the bad *cogitatio* makes its entrance. Once this *cogitatio* become *adultus* and *inveteratus* or reaches maturity and becomes habitual, the possibility of expelling it exists no longer. Compare *abicio* and *expello*: the former applies to a throwing away from (*ab* prefaced to verb) whereas the latter, a driving out (*ex* prefaced to verb).

4.3.7. But he (Judas), for all that he had freedom [*libertas*: 4.3.5a] of choice [*arbitrium*: 1.1.9b], did not embrace [*amplexus*] the wisdom [*sapientia*: 4.2.11a] of his physician, but in self-indulgence [*cupiditas*: 3.8.17d] chose [*indulgeo*: to be complaisant, yield] to give himself over to that counsel [*consilium*: P6f] which was destroying [*extermino*: 4.3.2a] his soul [*anima*: 4.3.6b] rather than to that which served its healing [*sano*].

Cupiditas results in yielding (*indulgeo*) to that counsel which was driving out one's soul (*extermino*) from any possibility of healing.

4.3.8. Should we understand [*intellego*: 4.3.3c] these words pertaining to Christ and the church, the words will appear [*video*: 4.2.28c] as addressed to [*dirigo*, with *ad*: 3.11.15a] the teachers of the church.

-b We can understand [*intellego*: #a] the foxes as the perverted [*perversus*: 4.3.2a] teachers of heretical dogmas [*dogma*: 4.2.28c] who by the artfulness [*calliditas*: 2.5.14a] of their arguments lead the hearts of innocent people astray [*seduco*: 3.13.38] and destroy [*extermino*: 4.3.7a] the vineyard of the Lord so it does not bear [*floreo*: 4.2.23b] the flower of orthodox [*rectus*: 2.5.10b] belief.

Perversus means turned the wrong way with regard to *dogma* and carries over to *calliditas* or shrewdness of arguments which seduce (*seduco*) and banish (*extermino*) the Lord's vineyard. Thus the vineyard cannot flourish (*floreo*) with correct or orthodox belief.

4.3.9. Therefore command [*praeceptum*: 2.7.1a] is given to the Catholic teachers to hasten [*festino*: 4.1.12a] to rebuke [*arguo*: 2.5.35a] and to restrain [*refreno*: to bridle] these foxes while they are still little and only beginners [*initium*, with *habeo*: 4.3.6c] in false [*pravus*: 4.3.2a] doctrine [*doctrina*: 4.2.9a] and to subdue [*revinco*: to conquer] and capture [*capio*: 4.3.6c] those contradicting [*contradico*: 2.5.35a] the word of truth [*veritas*: 4.2.28c] with demonstrations [*assertio*: 2.9.10a] of the truth.

Praeceptum has four objects: rebuke in the sense of making manifest (*arguo*), bridling (*refreno*) the foxes at the *initium* or beginning of false doctrine, capture persons speaking against (literally, *contra* & *dico*) truth and present assertions (*assertio*) of this same truth.

-b Many are found [*invenio*: 3.14.12b] who, deceived [*deceptus*: 4.1.20b] by them, immediately begin [*incipio*: 4.1.21a] to take up arms on their behalf and to defend the authors of the error [*error*: 2.5.17a] that they have received [*suscipio*: 4.1.27b].

Suscipio: the taking up of authors of errors which implies freely having accepted them by having been deceived (*deceptus*).

4.3.10. It is fitting to catch the little foxes and to refute [*confuto*: to check, dampen] the cunning [*dolosus*: deceitful] fallacies [*sophisma*: 4.2.28c] of the heretics with positive [*verus*: P58a] statements [*assertio*: 4.3.9a] of the truth right away at their very beginnings [*initium*: 4.3.9a].

Confuto: suggests a diminishment of *sophisma* or false conclusions by true assertions (*assertio*) of the truth, this being done at the earliest opportunity or *initium*.

4.3.16 (*No mention of paragraphs 11-15*). For the discerning [*prudenter*, adverb] reader may gather [*conicio*: 3.12.20b] whether what we have presented here is an apt [*aptus*: 2.6.2c] interpretation [*expositio*: 4.3.1b] to explain [*explano*: 4.2.15a] the passage before us.

Note the two words with *ex* (from) prefaced to them: *expositio* or interpretation and *explano* or an explanation, the latter coming from the former.

4.3.18 (*No mention of paragraph 17*). It is shown [*ostendo*: 4.2.7d] clearly here that the bad [*pravus*: 4.3.9a] teachers who desire [*volo*: 3.11.8a] to deceive [*decipio*: to ensnare] the soul [*anima*: 4.3.7a] of a just man with vain [*vanus*: 3.14.16b] and foolish [*inanis*: P22b] words are said to go into the lower parts of the earth.

Decipio: literally, to ensnare by vain and foolish (*inanis* suggesting empty) words.

-b Insofar as their wisdom [*sapiens*: 4.2.18e] is that of the earth and they speak from the earth and descend into its lower parts, that is, into the depths [*profundus*: 4.2.6a] of folly [*stultitia*].

Stultitia: foolishness or silliness which by its nature is shallow as shown by an adjective contrary to this shallowness, *profundus*.

4.3.19. I think that people who live after the flesh [*carnaliter*, adverb] are said to be earth and to dwell on the earth because they do harm [*noceo*] only to themselves.

-b Whereas those who interpret [*intellego*: 4.3.8b with *sensus*: 4.2.20a] the scriptures in an earthly and carnal manner and deceive [*decipio*: 4.3.18a] others by teaching [*doceo*: 4.2.25a] in that way are said to enter the lower parts of the earth from the fact that they produce [*concinno*] such babblings [*argutiae*: liveliness, animation] and arguments [*argumentum*: 2.3.7a] of carnal and earthly wisdom [*sapientia*: 4.3.7a]. *Concinno* implies making an appropriate arrangement.

Intellego or understanding the *sensus* of scriptures implies bringing to bear one's entire perceptive powers, not just intellectual. If used incorrectly, it deceives one and others by bringing them to beneath the earth. *Argutiae* and *argumentum*, despite their apparent liveliness, are a false type of *sapientia* or wisdom.

-c Surely the offense of those who teach earthly things is greater [*gravius* with *delinquo*: 2.3.1a] than that of those who live in an earthly way, and a heavier doom [*poena*: 2.5.17c] awaits [*immineo*: 2.5.24b] them in the future.

Poena: alternately as punishment which is in the future, *immineo* suggesting this future hangs over one in a threatening manner.

4.3.21 (No mention of paragraph 20). Every soul [*anima*: 4.3.18a] is either the portion [*pars*] of God or the portion of someone who has received power over men.

-b We all agree that every soul is either in God's portion [*pars*: #a] or in someone else's, and since our freedom [*veritas*: 4.3.9a] of will [*voluntas*: 4.3.5a] makes it possible for anyone to go from [*transeo*: 3.14.31] one portion to [*pars*, with *ad*] another—to God's portion [*portio*: a share] if the change be for the better and to that of the demons if it be for the worse.

Pars refers to a part of a whole as well as a quota and *portio* a share of this whole.

-c It will be thus that all the malevolent [*malignus*: 4.3.3b] and cunning [*dolosus*: 4.3.10a] powers [*virtus*: 4.3.3a] by which the deceptions [*deceptio*: 3.14.27a] and frauds [*fraus*: a cheating, deceit] of the false wisdom [*sapientia*: 4.3.19b] have been introduced that are figuratively [*figuraliter*: 4.2.7d] called [*appello*: 3.14.28a] foxes.

Malevolent powers (*virtus*) are given the name of (*appello*) foxes, being representative of a wisdom marred by deceptions and frauds.

4.3.22. And people who are led into this error [*error*: 4.3.9b] and will not consent [*acquiesco*] to the sound [*sanus*: 1.4.21a] words of our Lord Jesus Christ and to that doctrine [*doctrina*: 4.3.9a] which is according to godliness [*pietas*, with *secundum*: 3.12.13b] but allow [*patior*: 4.2.25a] themselves to be deceived [*decipio*: 4.3.19b] by such beings, these people will become the portion [*pars*: 4.3.21b] of such foxes and will go [*introeo*] with them into the lower parts of the earth.

Acquiesco implies becoming physically quiet which here is negative or indicative of a passive attitude with regard to Jesus Christ's words and doctrine in accord with *pietas* or dutiful conduct. *Acquiesco* is similar here to *decipio* or deception.

4.3.24 (No mention of paragraph 23). Let us try to get something from [*pulso*: to push, beat, strike] it, however, as far as we can; let us take the foxes as false [*fallax*: deceitful] and perverted [*perversus*: 4.3.8b] teachers.

Pulso as to push or strike implies a strong desire to obtain meaning from the scriptural text at hand pertaining to Samson.

4.3.25. We will suppose that Samson, who represents [*teneo*: 3.13.14a] a true and faithful teacher, catches [*capiro*: 4.3.9a] these foxes with the word of truth [*veritas*: 4.3.21b] and ties them tail to tail, that is, he confutes [*confuto*: 4.3.10a] them by setting the holders [*sentio*: 3.14.8b] and teachers [*doceo*: 4.3.19b] of different views against each other.

Teneo as to hold or keep is indicative of Samson's positive role.

-b By taking syllogisms [*propositio*: 3.11.13a] and propositions [*collectio*: a collecting, reasoning] from their own words, he sends out the fire of the conclusion into the foreigner's corn and with their own arguments [*argumentum*: 4.3.19b] burns up all their fruits.

Propositio: also as a proposition or presentation and *collectio* or a collecting of elements which comprise a proposition. Samson sets both on fire through their own *argumentum* or evidence.

4.3.26. For every sin is committed either in deed, word or by the consent [*consensus*: 4.3.6b] of the mind

[*mens*: 4.3.3b].

Consensus: literally, a feeling or perception (*sensus*) with (*cum*).

4.3.27. When the Holy of Holies was being built, that is, when the faith of Christ and the mysteries [*mysterium*: 4.2.20a] of his saints were in process of establishment [*condo*: P58a], the enemies [*inimicus*: 3.7.14b] of truth [*veritas*: 4.3.25a] and opponents [*contarius*] of the faith who are the wise [*sapiens*: 4.3.18b] of this world [*saeculum*: 4.2.26a].

Mysterium connotes initiation, suggestive of the earlier Holy of Holies. Those considered wise of this *saeculum* are of this generation or those currently alive.

-b Seeing the walls of the Gospel rising without literary [*grammaticus*: 3.5.2a] art [*ars*: 3.13.50b] or philosophical skill [*peritia*: 2.8.37a], say scornfully [*irrisio*: a deriding] that these things easily can be destroyed [*destruo*: 2.3.6b] by the cunning [*calliditas*: 4.3.8b] of words through crafty [*astutus*: shrewd, expert] falsehoods [*fallax*: 4.3.24a] and the arguments [*argumentum*: 4.3.25b] of dialectic.

The Gospel is paralleled to the building of the Holy of Holies and lacks such adornment. Put otherwise, it lacks grammatical (*grammaticus*) skill, *ars* suggestive of applied knowledge and philosophical *peritia* or a philosophy based upon practical knowledge. The *calliditas* or shrewd skill of words coupled with crafty falsehoods and dialectical arguments scorn the Gospel's relative adornment.

4.3.29 (*No mention of paragraph 28*). In the Song of Songs the bridegroom is seen [*video*: 4.3.8a] to bid [*praeceptum*, with *do*: 4.3.9a] the powers [*virtus*: 4.3.21c] friendly [*amicus*: 4.3.5a] to himself to catch and rebuke [*arguo*: 4.3.9a] the adverse [*contrarius*: 3.7.26b] powers [*potestas*: 4.3.5a] which lie in ambush [*insideo*: 4.3.1a] for the souls [*anima*: 4.3.21a] of men.

Two different words for powers: *virtus* (implies strength and virtue) and *potestas* (implies ability). The former is *amicus* and the latter, *contrarius*.

-b Lest these who lurk [*delitescio*: to conceal] like foxes in their holes in people who have offered [*praebeo*: 3.13.45b] themselves to follow up these matters, should destroy [*extermino*: 4.3.8b] their budding [*florens*] faith and the flower of their virtue [*virtus*: #a] under the pretext [*species*: 4.2.23b] of some secret [*secretus*: 4.2.29a], hidden [*occultus*: 3.13.30a] knowledge [*scientia*: 3.14.17b].

Delitescio: a negative connotation applicable here to foxes to which people willingly assent, *praebeo* suggesting that they hold themselves forth to them. If so, their faith and virtue in the beginning stages are destroyed, this being effected under the appearance (*species*) of a knowledge which is secret and hidden, *secretus* and *occultus*. The former adjective implies being separate and the latter, concealed.

4.3.30. That they may be silenced [*confuto*: 4.3.25a] more easily and rebuked [*arguo*: 4.3.29a], it is commanded that these foxes be caught while they are still little had have only just begun [*initium*, with *habeo*: 4.3.10a] to exercise their abominable [*pessimus*] persuasion [*persuasio*].

Initium or that suggestive of a beginning with regard to the foxes' influence can be silenced or checked (*confuto*) as well as rebuked (*arguo*: as disclosed, betrayed).

4.3.31. And does not allow [*permitto*: 3.11.17b] the Babylonian outlook [*sensus*: 4.3.19b] to grow [*cresco*: P15a] and increase [*augeo*: 2.8.7b] in itself but while it is only beginning [*initium*, with *in*: 4.3.30a], takes and dashes it on the rock, for then it is destroyed [*perimo*: 4.3.2a] easily.

Reference to Ps 137.8. *Sensus* as total perception, the five senses included which here apply to Babylon as destroyer. Two verbs pertaining to growth: *cresco* as coming into being and *augeo* as increasing, both being related to *initium* or beginning as an entrance.

4.3.33 (*No mention of paragraph 32*). That is to say, some little souls [*anima*: 4.3.29a] and such as are beginners [*initium*, with *habeo*: 4.3.31a], being not strong [*firmus*] and sturdy [*robustus*: P75c] yet, are liable to be injured [*laedo*: P5b] by opposing forces [*potestas*: 4.3.29a].

Souls which are not *firmus* and *robustus* are characteristic as being in *initium* and subject to injury

4.3.34. It is not the tall and perfect [*perfectus*: 4.1.22a] soul [*anima*: 4.3.33a] that can be made to stumble [*scandalizo*], but the little [*pusillus*: insignificant], unformed one [*rudis*: unused, rough].

Scandalizo: to scandal as pertaining to small souls, *pusillus* meaning insignificant and *rudis* as being

wild and untamed.

-**b** In the same way you can see [*video*: 4.3.29a] that any little vineyard, any soul that is only a beginner [*incipio*: 4.3.9b], can be injured [*laedo*: 4.3.33a] by foxes, that is to say, by evil [*malignus*: 4.3.21c] thoughts [*cogitatio*: 4.3.6a] and debased [*pravus*: 4.3.18a] teachers, whereas a strong and perfect [*perfectus*: #a] (soul) cannot.

One who is *perfectus* cannot be subject to injury by evil thoughts or *cogitatio*, this word applicable to our deliberative faculty. *Perfectus* is at the opposite spectrum as *incipio*, to begin.

-**c** But if these foxes are caught [*cipio*: 4.3.25a] by good teachers and driven from [*abicio*, with *ex*: 4.3.6c] the soul [*anima*: #a], then she will go forward [*proficio*: 4.1.22a] in the virtues [*virtus*: 4.3.29b] and flourish [*floreo*: 4.3.8b] in the faith. Amen!

Abicio (with *ab* or from) prefaced to the verb is intensified by the preposition *ex* (from). In contrast to this is *proficio*, pro meaning before or in front of relative to virtues and flourishing in faith.

+ **The End** +

NB: The English translation in the **Ancient Christian Writers Series** contains Part Two which consists of The Homilies. However, Sources Chrétiennes (the text followed in this document) does not include it. Refer to the former if interested in the Latin translation by St. Jerome.