



The Formulae of St. Eucherius of Lyons

by

Eucherius of Lyons

About *The Formulae of St. Eucherius of Lyons* by Eucherius of Lyons

Title: The Formulae of St. Eucherius of Lyons
URL: <http://www.ccel.org/ccel/eucherius/formulae.html>
Author(s): Eucherius of Lyons, St.
Karen Rae Keck, 1966 (Translator)
Publisher: Grand Rapids, MI: Christian Classics Ethereal Library
Rights: Public Domain
Date Created: 2000-07-09
CCEL Subjects: All; Classic;

Table of Contents

<i>About This Book</i>	p. ii
Title Page	p. 1
Preface	p. 2
I. The Members of the Lord: Their Names and Significance.	p. 4
II. On Heavenly Objects.	p. 6
III. On Earthly Things.	p. 8
IV. On the Animals.	p. 12
V. On the Various Names and Titles.	p. 16
VI. On the Interior Man.	p. 18
VII. On the Useful or the Ordinary.	p. 20
Book VIII. On the Various Meanings of Words and Names.	p. 24
Book IX. On Jerusalem and her Enemies.	p. 26
Book X. On Numbers.	p. 30
Indexes.	p. 32
Index of Scripture References.	p. 32

THE FORMULAE OF ST. EUCHERIUS OF LYONS

(Written in the early V Century.)

Letter to Veranus

Formulas of Spiritual Intelligence Preface

Eucherius to his son in Christ, Veranus, greetings.

I believe that you should study diligently these *formulae* of spiritual knowledge, which I have compiled and which I send you. The following knowledge is meant to bring the teaching of the divine scriptures easily to mind. Because the letter kills and the spirit gives life [II Cor. 3:6], it is indispensable that we enter the interior of spiritual discourse with a quickening spirit. We remind ourselves and others that, in the future, the whole of scripture will be our [mental] dress; the old, as well as the new, will be the means to allegorical understanding, because as we read in the Old Testament: I will open my mouth in parables; I will speak in old mysteries [Ps. 77(78):2], or again, as it is written in the New Testament, Jesus spoke all these things in parables to the crowds and without parables he would not speak to them [Matt. 13:34]. The heavenly talk of the prophets and the apostles is not to be wondered at; it is brought forth by prayer, not by the usual way that men write. Much will vanish easily if it is gotten readily; great things, which are the true thing, held in the interior, will be brought together, that the blessed sayings of God will be separated from other writings by their worth and type.

The entire worth of heavenly mysteries is not known indiscriminately and randomly, nor is the sacred set before dogs nor pearls before swine [Matt. 7:6], because, in truth, like the silver-plated dove whose posterior parts shine with the radiance of gold [Ps. 67(68):14(13)], so the divine scriptures first shine like silver but glow like gold in their hidden parts. Rightly it is so managed, because the purity of eloquence is hidden altogether from the promiscuous eyes of the crowd, as if it were covered by a garment of modesty. And so, the divine is taken care of by the best stewardship; the scriptures themselves protect the heavenly mysteries by cloaking them, just as divinity itself works in its own mysterious way. Therefore, when in sacred books, one finds the eyes of the Lord, the neck of the Lord, the feet, and even the long-reaching arms of the Lord, written of—that God, God who is invisible, incomprehensible, eternally the same, should be limited in body is far from the universal faith of the church—is sought, just as He is disclosed, through the Holy Spirit, in the exposition of the image.

Here, we find the interior of the Lord's temple, here the holy of holies. The body, therefore, is the sacred scripture, as it has come down to us, as it is in letters, with the soul of moral sense, which is uttered in figures of speech, with the spirit of superior understanding, which names by analogy. How the pattern is found in the three-fold nature of the scriptures! The sanctifying confession of the Trinity preserves us through all things so that our spirit, our mind, and our body are irreproachably one, in the coming and justice of our Lord and God, Jesus Christ, whom we serve [I Thes. 5:23].

The wisdom of the world divides its philosophy into three parts: physics, ethics, and logic, that is, natural, moral, and rational. *Natural* pertains to the causes of nature, which the universe holds; *moral* pertains to truth, which it sees as custom; *rational* pertains to the disputes about elevated things that God, who is the Father of all, has proven. Indeed, this differentiation is not dissimilar

to our three-fold method of teaching, by which the heavenly scriptures are taught as philosophy, according to history, according to rhetoric, according to analogy, to those who think otherwise.

History, for this reason, instills in us the truth of deeds or faith in reporting. Rhetoric takes the mind mysteriously back to the correction of life. Analogy leads secretly to the heavenly figures. There are those who think that allegory is thrown in the fourth place in the class of knowledge, and they would confirm this by foreshadowing of future deeds in stories. Here, in truth, are many similar examples made manifest: the heaven which we contemplate here is close to history; the life of the heavenly is close to rhetoric; baptism of water is close to allegory; the angels are close to analogy. It is everywhere: and the waters above the heavens praise the Lord [Ps. 148:4]. All the discipline of our religion emanated from that fountain of increased knowledge: they call the first practice in accordance with understanding, that is, reality and contemplation. One fulfills his real life in the correction of his habits; another steep himself in contemplation of the heavenly and discussion of divine scripture. Real knowledge, therefore, is spread from various sources. Contemplation, moreover, is derived in two parts, that is, it consists in historical discourse and in understanding spiritual knowledge. But now, let us put forth the clear formulas of spiritual knowledge, which we have promised, putting the usually accepted forms of each name with the associated text of divine reading. Let us pray thus to the Lord that He will open the closed passages of scripture and that we may offer these, by which the hidden may be known to our mind:

Book I: The Members of the Lord

Book II: On Heavenly Objects

Book III: On Earthly Things

Book IV: On the Animals

Book V: On the Various Names and Titles

Book VI: On the Interior Man

Book VII: On the Useful or the Ordinary

Book VIII: On the Various Meanings of Words and Names

Book IX: On Jerusalem and her Enemies

Book X: On Numbers

And so, as he who will present a gift to the Lord, let us, therefore, explicate now these meanings of names and words, in accordance with those which are most justly called allegory.

I. The Members of the Lord: Their Names and Significance

The eyes of the Lord are understood by divine examination; in the psalm: the eyes of the Lord are toward the righteous. [Ps. 33(34):16(15)]

The ears of the Lord are worthy when they hear; in the psalm: and his ears toward their cries. [Ps. 33(34):16(17)]

The mouth of the Lord is conversation with man; in the prophet: the mouth of the Lord has spoken. [Is. 1:20]

The word of the Lord is his son; in the psalm: my heart is inditing a good word. [Ps. 44(45):1(2)]

The arm of the Lord is his son, through whom all was made; in the prophet: the arm of the Lord is shown to him. [Is. 53:1]

The right hand of the Lord is like the arm of the Lord; in the psalm: the right hand of the Lord made strength. [Ps. 117(118):16 Vulgate]

The womb of the Lord, from which he brings forth his son, is hidden; in the psalm: out of the womb before the morning star have I begotten you. [Ps. 109(110):3]

The feet of the Lord are for ever stable; in the psalm: and darkness under his feet. [Ps. 17(18):10(11) Vulgate]

The footprints of the Lord are signs of his secret work; in the psalm: and they do not know your footprints. [Ps. 76(77):20(19) Vulgate]

The footsteps of the Lord are the coming or the path of the Lord; in the psalm: they have seen your footsteps, O Lord. [Ps. 67(68):25(24) Vulgate]

The arms of the Lord are a help to his saints; in the psalm: take up arms and a shield. [Ps. 34(35):2]

The protection of the Lord is a shield; in the psalm: O Lord, you have crowned us with the shield of your goodwill. [Ps. 5:12]

The vengeance of the Lord is a spear; in the psalm: hurl your spear and put an end to the impious. [Ps. 34(35):3]

The tension of divine threat is a bow; in the psalm: he has stretched his bow and prepared it. [Ps. 7:13(12)]

The precepts of the Lord or of the Apostles are arrows; in the psalm: he has sent his arrows and has scattered them. [Ps. 17(18):15(14)]

The discourse of the Lord is a vindicating sword; in the apostle: the discourse of the Lord is living, and it is as efficacious and penetrating as a two-edged sword. [Hebr. 4:12]

The discourse of the Lord is also a javelin.

The trumpet of God is the voice of the Lord made manifest; in the apostle: in te command and voice of the archangel and in the trumpet of God. [I Thess. 4:15]

The chariot of the Lord, the seat of the Lord, is the four-sided gospel; in the psalm: the chariot of the Lord has 20,000 sides. [Ps. 67(68):18(17)]

The rod of the Lord is a sign of his rule or of the correction of discipline; in the psalm: the rod of equity, the rod of your reign. [Ps. 44(45):7(6)]

The staff of the Lord is the sustaining consolation of God; in the psalm: your rod and your staff, they comfort me. [Ps. 22(23):4]

The embers of the fire are examples of charity or of repentance; in the psalm: with the embers of the desolate. [Ps. 119(120):4 Vulgate]

Smoke is the beginning of future contrition or of a threat from God; in the psalm: smoke rises in his anger. The same in another part: like noxious smoke in the eyes, it is vanity. [Ps. 17(18):9(8); unidentified]

Fire is the Holy Spirit; in the acts of the apostles: and fire appeared to them in forked tongues and sat above each of them, and they were filled with the Holy Spirit. [Acts 2:3-4]

II. On Heavenly Objects

The heavens are the apostles or the saints, the same where the Lord dwells; in the psalm: The heavens tell the glory of the Lord. [Ps. 18(19):2(1)]

The clouds are the prophets and the saints, which rain the word of the Lord; in Isaiah: I shall order the clouds above to rain. [Is. 5:6]

The thunder is the voice of the evangelists, which sound in the sky; in the psalm: The voice of the thunder in the heaven. [Ps. 76(77):19(18) Vulgate]

The lightning is the splendor of the evangelists; in the psalm: Your lightning lights the globe of the earth. [Ps. 76(77):19(18)]

The lightning is the strength of the word of Jesus Christ; in the psalm: the lightning multiplied and disturbed them. [Ps. 17(18):15(14)]

The angelic thrones, like the saints, are themselves the power of Your rule; in the psalm: Your throne, O God, is for ever and ever; the same in another part about the devil: I place my throne in the north wind. [Ps. 44(45):7(6); Is. 14:13]

The angels and the saints are the seat of the One Who is Above, because the Lord sits on them; in the psalm: The Lord sits above the seat of His saints. [Ps. 46(47):9(8) Vulgate]

The sun is Lord Jesus Christ, who shines on the earth; in Solomon: therefore, the sun of justice does not shine on us. [Wis. 5:6]

The moon is the church, which is resplendent in the night of this world; in the psalm: He made the moon for its time. [Ps. 103(104):19]

The stars are the saints and the learned; in Daniel: the learned shall burn like the stars, and the angels will shine as well. [Dan. 12:3]

The clouds are truly the mysteries of God; in the prophet: and the rain the clouds of his feet. [Nah. 1:3]

The mist is the working of the divine mysteries; in the psalm: and the mist is beneath His feet. [Ps. 17(18):10(11)]

The deep is the profundity of the Scriptures; in the psalm: deep calls to deep. [Ps. 41(42):8(7)]

The dew is the word of God, which moistens the land of men; in the psalm: like the dew of Hermon which falls on Mount Sion. [Ps. 132(133):3]

The rain is the precepts and decrees of the Lord, which water the land, that is, men; in the psalm: O Lord, You separated the plentiful rain from Your inheritance. [Ps. 67(68):10(9) Vulgate]

The snow is the great brightness of justice; in the psalm: You will wash me, and I shall be whiter than snow. [Ps. 50(51):9(7)]

The hail is the threats of the Lord, which beat the stubborn; in the psalm: hail and the coals of fire. The same in another part: and it fell into their vineyard like hail. [Ps. 17(18):13(12); Ps. 77(78):47]

The hoarfrost is abstinence because through it, the passion of the body freezes; in the psalm: I am made like a bottle in the frost. [Ps. 118(119):83]

The storm is the force of trial and examination; in the psalm: He who saves me made me from a weak soul and a storm. [Ps. 54(55):9(8) Vulgate]

The ice is the hardness of sinners; in Solomon: your sin is dissolved like ice in clear weather. [Eccl. 3:17]

The wind is the breath of the saints; in the psalm: He has flown upon the wings of the wind. The same in a bad part in Matthew: And the winds blew. [Matt. 7:25]

The north wind is the devil, or bad, faithless men; in the prophet: from the north wind, evil broke out above the earth. [Jer. 1:44]

The right wind is the same as the north wind; in Solomon: a hard wind is from the north. Moreover, it is called by the name *right* because the devil himself assumes that name of good, or because of the right would be the west, that is, sin, from his point of view. [Prov. 25:23]

The south wind is the ardor of faith; in the psalm: like a stream in the south. [Ps. 125(126):4 Vulgate]

The empty air is a messenger; in the apostle: thus, I fight, not beating the air, that is, not pursuing emptiness. [1 Cor. 9:26]

The correct time is the ordering of divine will; in the psalm: he made the moon in due season. [Ps. 103(104):19 Vulgate]

Spring is the renewal of life, as baptism is the renewal of life through the resurrection; in the psalm: You have made summer and spring. [Ps. 73(74):17]

Summer is the prefiguration of the joy to come; in the psalm: the same as above.

Winter is persecution and tribulation; in the gospel: let your flight be neither in winter nor on the Sabbath. [Matt. 24:20]

The years are sometimes taken for eternity, thus: your years do not run short, for the time being and for the brevity of life, and so: you shall meditate upon your years, as if they were like a spider's web.

Day and night are righteousness and iniquity, faith and infidelity, prosperity and adversity; in the psalm: The Lord has shown His mercy by day and has declared it in the night. [Ps. 41(42):8]

Light and darkness are thus taken to be like day and night; in the epistle of John: he who loves his brother remains in the light; however, he who hates his brother is in darkness. [I John 2:10-11]

The shade is divine protection; in the psalm: take me under the shadow of Your wings. [Ps. 16(17):8]

The five hundredth hour, which they take to mean years, is said to be the number of days allotted to the world in this present age; in the letter of John: little children, the last days are here. [I John 2:18]

The east saves greatly; in Luke: the dayspring has come to us from on high; and in Zechariah: behold the man, Orient is his name. [Luke 1:78; Zech. 6:12]

The west is the lessening of a better life; in the prophet: our sun has set at midday. [Am. 8:9]

The morning light is the doing of good, or baptism, or resurrection; in the psalm: I shall stand before You in the morning, and I shall see You. [Ps. 5:3]

Midday is the clarity of great teaching and great deeds; in Solomon: where do you lie at noon? and in the bad part of the psalm: a demon at noon, that is, a demon made manifest. [Cant. 1:6; Ps. 90(91):6 Vulgate]

III. On Earthly Things

The earth is man himself; in the gospel: another has fallen into the good earth. The same in a bad part about the sinner: you devour the earth all the days of your life. [Mark 4:18; Genesis 3:14]

The dry lands are the flesh of a fruitless man; in Ecclesiastes, to work in a dry land with evil and sorrow. [Ecclesiastes 37:3]

The dust is a sinner or the vanity of the flesh; in the psalm: like the dust, which the wind blows about. [Ps. 1:4 Vulgate]

The mud is the gluttony of sinners; in the psalm: tear me from the mud that I not take root; the same in another part of John: he made mud and daubed my eyes. [Ps. 68(69):15 Vulgate; John 9:11]

The mountains are the church of the lord and of the apostles, or of the saints, a strength from on high; in the psalm: which descends from Mt. Sion. The same in another part from the prophet: May your feet not stumble greatly on the misty mountains, that is, heretics. [Ps. 132(133):3; Jeremiah 13:16]

The hills are the saints of lesser merit; in the psalm: mountains and all hills. The same in a bad part of the Gospel: all the hills and mountains shall be humbled. [Ps. 148:9; Luke 3:5]

The valleys are the humility of a contrite heart; in the psalm: and the valley abounds in fruit. and in a bad part of the prophet, the valley of the sons of Ennos. [Ps. 64(65):14(13); Jeremiah 19:2]

The rock is Christ in strength; in the apostle, moreover, the rock was Christ. [1 Cor. 10:4]

The stones likewise are Christ and all the saints; in the psalm, the stone which the builders rejected. The same in another part: great is God who brought forth the sons of Abraham from stones. [Ps. 117(118):22; Matt. 3:9]

The field is this world; in the gospel: the field is this world. [Matt. 13:38]

The plains are the saints and the divine scriptures, on which they put out fodder for the living; in the psalm: the plains are full of riches. The same in a bad part: in the plain of Zoan. [Ps. 64(65):12; Ps. 77(78):43]

The pastures are a spiritual dining hall; in the psalm: he has called me to the place of pasture. [Ps. 22(23):2]

The cultivated fields are the saints, who have grown in God; in the apostle: the growth is of God. [1 Cor. 3:9]

God is the farmer: in the Gospel the Lord says: I am the true vine, and my Father is the farmer. [John 15:1, Vulgate]

The furrows are the heart of the saints; in the psalm: the furrows are drenched. [Ps. 64(65):11(12)]

The seed is the divine precept; in the Gospel: a sower went out to sow his seed. [Luke 8:5]

The harvest is the fertility and abundance of the faithful; in the Gospel, lift your eyes and see the areas that are white and ready for harvest. And in another place: the harvest is the closing of the age and angels are the harvesters. [John 4:35; Matt. 13:39]

The bundles of hay are the fruit of righteousness; in the psalm: carrying their bundles of hay. [Ps. 125(126):6]

The stubble is the ones who are dry and empty of faith; in the apostle: bind the hay stubble, and in the prophet: today I am made as if I were bound together like hay in the harvest, that is, I have not found workers of good anywhere. [1 Cor. 3:12; Micah 7:1]

The threshing floor is the church; in the Gospel: and he will clean your threshing floor. [Matt. 3:12]

The winnowing fork is the testing of the righteous by God; in the Gospel: whose winnowing fork is in his hand. [ibid.]

The wheat is the saints and the chosen of God; in the Gospel: and he will gather his wheat in a storehouse. [ibid.]

Barley is the letter of the law; in the Gospel: there is one boy, who has five loaves of barley bread. [John 6:9]

The chaff is sinners; in the Gospel: moreover, he burns the chaff in unextinguishable fire; and in Jerimiah: the Lord says what is the chaff to the wheat? [Matt. 3:12; Jeremiah 23:28]

The tares are the scandalous, who live badly; in the Gospel: an enemy came and planted tares in the midst of the wheat. [Matt. 13:25]

The vineyard is the church, the people of Israel; in the psalm; you have transported your vineyard from Egypt. The same in a bad part: you will shun the vineyard of the Sodomites. [Ps. 79(80):9(8); Deut. 32:32]

The vine is Christ; in the gospel: I am the true vine. The same in another part as above in the song of Deuteronomy: you will shun the vineyard of the Sodomites. [John 15:1, Deut. 32:32]

The branches are the apostles and the saints; in the gospel: I am the vine, you are the branches. In a bad part of the song of Deuteronomy: and their branches from Gommorah. [John 15:5, Deut. 32:32]

The fruit of the grape is righteousness; in the song of Isaiah: I have waited for the grape to ripen. The same in a bad part of Deuteronomy: their grape is the grape of hatred. [Is. 5:4, Deut. 32:32]

The bunch of grapes is the church, the body of Christ; in Numbers: because the sons of Israel carried a bunch of grapes from there. [Num. 13:25]

The grape harvest is the fulfillment of the age, vindication of the people; in the psalm: they will then harvest all who went before them in the way. And in Joel: send scythes and harvest your vineyard, for the grapes are ripe. [Ps. 79(80):13 Vulgate; Joel 3:13]

The press is his altar, because there the fruit becomes oblation; in the canticle of Isaiah: I dug the winepress in it. And the pressure of tribulation is another winepress, in which the faithful are proven; in the title of a psalm: in the end in place of winepresses. [Is. 5:2, Ps. 8:1 Vulgate]

The hay is the flesh, empty glory; in the prophet: all flesh is hay, and all its glory is like the flowering of the hay. [Is. 40:6]

The grass is joy which profits the soul; in Genesis: he brought forth green grass on the earth. The same in a bad part: in the morning let the grass wither. [Gen. 1:11, Ps. 89(90):6]

The flowers are Christ the ideal of righteousness; in the psalm: he is just that the palm may flourish. [Ps. 91(92):13(12) Vulgate]

The lily is Christ, or the angels aflame with righteousness; in Solomon: I am the blossom of the field and the lily of the valley. [Cant. 2:1]

The roses are martyrs red with blood; in Solomon, as a rose flourishes above a wet stream. [Eccl. 39:17]

The violets are the confessors in bluish likeness of body; in the Song of Songs, the flowers are seen on the earth. [Cant. 2:12]

The trees are the gentiles; in the psalm: we found it in a plain of trees. From these trees two Roman emperors went forth as bears, according to the teaching in the figure of Elisha and forty-two years after his Ascension into the heavens, they ate the Jewish youths. [Ps. 131(132):6 Vulgate, IV Kings 2:24 Vulgate]

The dense darkness is the hidden part of Divine Scripture; in the psalm: and he has revealed the hidden things. [Ps. 28(29):9 Vulgate]

The wood is sinners consigned to the fires; in Ecclesiastes: he who splits the wood, tests it. The same in a good part: and he will be as the wood that is planted. [Eccl. 9:10; Ps. 1:3]

The root is the beginning; in the Apostle, because if the root is blessed, so are the branches. And in a bad part of the Psalms: and [tear] your living root from the earth. [Rom. 11:16; Ps. 51(52):7(5)]

The tree is a man whose work is fruitful; in the gospel: or make a good tree and its good fruit. The same in a bad part: or make a bad tree and its bad fruit. The same in this parable, the tree is the will of man, rather than being what man himself thinks he will receive. [Matt. 12:33]

The branch is succession; in the Apostle: because if the root is blessed, the branch is blessed. The same in a bad part of Daniel: cut off his branches. [Rom. 11:16, Dan. 4:11]

The leaves are the preaching of doctrine; in the psalm, and its leaves will not fall off. And likewise, the leaves are the clothing and beauty with the protection of divine grace. [Ps. 1:3]

The apple is the fruit of the saints in virtue: in the Song of Songs, and he shall eat the fruit of his own apples. [Cant. 5:1]

The palm is completion, victory; in the psalm, he is just so that the palm may flourish. [Ps. 91(92):13(12)]

The cedars are men of the highest power; in the psalm: that they may grow as the cedars of Lebanon. And in a bad part of the psalm: and the Lord breaks the cedars of Lebanon. [Ps. 91(92):13(12), Ps. 28(29):5]

The olive is the saint abounding in the fruit of mercy; in the psalm, I am like a flourishing olive. [Ps. 51(52):10(8)]

The wild olive is a man abounding in the fruit of gentleness; in the Apostle, I am like the fruitful olive. [Rom. 11:24]

The fig is the synagogue of this age; in the gospel, and the fig tree was barren from then on, and in Habakkuk: the fig does not bear fruit. [Matt. 21:19, Hab. 3:17]

The pomegranate is the church of many people who give thanks in different ways; in the Song of Songs, sending forth your garden of pomegranate with the fruit of the apple. [Cant. 4:13]

The twig is the sinner, the one weak in faith; in the gospel, he will not break the shaken twig. Likewise, a twig is a weak help; in the prophet, how do you rely on a staff, itself an Egyptian twig? If he will lean upon it, he will be severely shaken, and it will pierce his hand. [Matt. 12:20, Is. 36:6]

The bramble bush is, as is sometimes thought, a prefiguration of the Blessed Theotokos, because it is as if he sent forth the salvation of human flesh like a rose from a bramble bush, or because the strength of divine lightning went through it without consuming it; in Exodus, the Lord appeared to him in a flame of fire from the middle of the bush and he saw that the bush burned and was not consumed. [Ex. 3:2]

The thorns of the bush are harmful things that keep the soul from divine healing; in the gospel, another was killed with thorns. [Luke 8:7]

The sting of the thistle is wickness or temptation; in Genesis, it will grow thorns and thistles for you. [Gen. 3:18]

The springs are baptism; in the psalm: as the hart longs for the springs of water. [Ps. 41(42):2(1)]

The water is the testing of people; in the psalm, perhaps the water would have swallowed us. The same in a good part of Jeremiah: they have forsaken me, the font of living water. And in the prophet: let him who thirsts, come to the water, that is, to belief. [Ps. 123(124):4; Jer 2:13; Is 55:1]

The stream is the course of persecution; in the psalm: he drinks from the stream in the way. The same in a good part: you will give them drink from the stream of your will. [Ps. 109(110):7; Ps. Ps. 35(36):9(8)]

The rivers are the unfaithful people; in the psalm: by the waters of Babylon. The same in a good part: the living waters flow from your stomach, that is spiritual grace. [Ps. 136(137); 1, John 7:38]

The lake is the inferno; in the psalm, they put in the lower lake, that is, the place of the inferno, in which sinners alone are held in penal custody. [Ps. 87(88):7(6)]

The sea is the people of this age; in the psalm: here is the sea great and wide. [Ps. 103(104):25]

The fish are the saints; in the gospel: and they dragged a multitude of great fishes in their net. The same in a bad part: however, the evil are sent out of doors. [John 21:11; Matt. 13:48]

The billows are temptations; in the psalm: all Your waves and billows have gone over me. [Ps. 41(42):8(7)]

The wave is the same as above; in the song [of Moses]: the waves have frozen in the middle of the sea. [Ex. 15:8]

The islands are our souls in the church of God, which are pounded with many temptations and floods; in the psalm: let the many islands rejoice. [Ps. 96(97):1]

The shore is the end of the age; in the gospel: and otherwise they choose the good ones sitting on the shore. [Matt. 13:48]

The sands of the sea are the uncountable multitudes of people; in Genesis: and I will multiply your seed as the stars in the sky and as the sand, which is at the mouth of the sea. [Gen. 22:17]

IV. On the Animals

The birds are the saints, because they fly to the higher heart; in the gospel: and he made great branches that the birds of the air might live in their shade. [Mark 4:32]

Flying is the death of the saints in God or the knowledge of the Scriptures; in the psalm: I shall fly and I shall be at rest. [Ps. 54(55):7 Vulgate]

The wings are the two testaments; in Ezekiel: your body will fly with two wings of its own. [Ez. 1:23]

The feathers are the Scriptures; in the psalm: the wings of the silver dove. [Ps. 67(68):14(13)]

The nest is the church, the high peace of the blessed; in the psalm: and the turtledove is in its nest where it places its chicks. And likewise, a good conscience is a nest, in which the the fetus of good thoughts is cherished and it is born in good works, that they may be called children afterward; in the psalm: your children are like a new olive around your table. [Ps. 83(84):4(3) Vulgate; Ps. 127(128):3]

The chicks are the saints; in the psalm as above, and in a bad part of Solomon: and let the fledgelings of eagles devour him. [Prov. 30:17]

The eagles are the saints; in the gospel: where a body will be, there shall the eagles gather. And in a bad part: Let the fledgelings of eagles devour him. [Matt. 24:28 and Prov. 30:17]

The ostrich is a heretic, or a philosopher, because they do not fly with the wings of their wisdom; in Isaiah: and he will be a resting place for the dragon and a pasture for the ostrich. [Is. 34:13]

The pelican is the Lord Jesus Christ in his passion or the holy man given to solitude; in the psalm: I have become solitary like a pelican. [Ps. 101(102):7 Vulgate]

The crow is the black of the sinner or of the demons; in Solomon: the crows tore him from the valleys. The same in a good part of the Song of Songs about the spouse: his hair is that is passing away is black like the crow. [Cant. 5:11]

The partridge is the devil; in the prophet: the partridge has cried, it has gathered that which it has not sown. [Jer. 17:11]

The dove is the Holy Spirit; in the gospel: and I saw the spirit of God descending like a dove. The same in another part: in Ephraim, a dove without feeling, without a heart. [John 1:32; Hosea 7:11]

The turtledove is the Holy Spirit or the blessed man or spiritual intelligence; in the Song of Songs: the voice of the turtle was heard in our land. But then the dove is said to be the Holy Spirit; the context of many holy scriptures asserts it: then turtledove is understood to be the Holy Spirit in truth, when high scriptures or hidden mysteries are brought up. [Cant. 2:12]

The kite signifies, so I think, rapacity or pride; in the psalm, according to the Hebrew: the kite, once away, is at home. [Ps. 103(104):17 (unknown variant)]

The hawk, however, is a saint, so I think, seizing the Kingdom of God; in Job: is not the hawk plumed in Your wisdom? [Job 39:26]

The owl is Christ, or the saint who despises infidels; in the psalm: I am made like an owl in its dwelling. [Ps. 101(102):7 Vulgate]

The sparrow sometimes is the Lord or a holy man; in the psalm: indeed the sparrow has found itself a home. And it is another sparrow that is like a holy man: flying across the mountain like a sparrow. [Ps. 83(84):4(3); Ps. 10(11):2(1) Vulgate]

The cock is the Lord, so I think, or a saint: in Solomon: and the cock is glad as it walks among the hens. And in Job: who gave the cock knowledge? And in another part: and I shall cause you to be carried off as domestic poultry is carried away. [Prov. 30:31; Job 38:36; Is. 22:17 Vulgate]

The hen is wisdom or the church or the soul; in the gospel: as a hen gathers her chicks beneath her wings. [Matt. 23:37]

Bats are considered portents of the idols of darkness; in the prophet: that you may love moles and bats. [Is. 2:20]

The beetle in the prophet: and the beetle will cry from the wood, so I think, this means from the wood of the Lord {the cross}. [Hab. 2:11]

The locusts are the people; in the gospel: his food, moreover, was locusts. [Matt. 3:4]

The bees are the stamp of virginity or of wisdom; in Solomon: go to the bee and learn how to be a worker; and in a bad part of the prophet: and the bee which is in Assyria. [Prov. 6:6; Is. 7:18]

The fly is the devil; in Solomon: the flies of death have exterminated the oil of sweetness. [Eccles. 10:1]

The wild animals are the devil or wild men; in the psalm: You do not take the wild beasts into your trust. [Ps. 73(74):19 Vulgate]

The lion is the Lord: the lion from the tribe of Judah conquers; again in another part: let the lion seize my soul at any time. [Apoc. 5:5; Ps. 7:3(2)]

The leopard is the devil, or the untrustworthy sinner in death; in the prophet: as an Ethiopian cannot change his skin nor a leopard his spots. [Jeremiah 13:23]

The elephant is a great sinner; in Kings: and they led apes and elephants to Solomon. [III(I) Kings 10:22]

The bear is the devil, or the barbarian leaders; in Kings: two bears were brought forth and they ate them. [IV(II)Kings 2:24]

The stag is Christ, or the saints; as a deer longs for the streams of water. [Ps. 41(42):2(1)]

The wolf is the devil or heretics; in the gospel: the wolves are inherently rapacious. The same in a good part: Benjamin, meaning the Apostle Paul, is a ravaging wolf. [Matt. 7:15; Gen. 49:27]

The boar is the devil; in the psalm: the boar has driven him from the forest. [Ps. 79(80):14(13)]

The tiger is effeminate arrogance; in the book of Job, according to the Hebrews: the tiger dies because it has no prey. [Job 4:11]

The rhinoceros is strength, either in a good or bad part; in the book of Job, according to the Hebrews: whether the rhinoceros wishes to serve you. [Job 39:9]

The one-horned is the unicorn; in the psalm: and my beloved son is like a unicorn, that is, of unique power, or unique among the saints, who wholly keep the word of God. And in another part: and my humility is like the horn of a unicorn. The unicorns having this magnificence or one testimony. [Ps. 28(29):6 Vulgate; Ps. 21(22):22 Vulgate]

The wild ass is a hermit; in Job: who sets the wild ass free? He can, and I have said that the tribe of Judah is that wild ass, and as follows in the same book: and who has loosed his bonds? The bonds likewise are the law. [Job 39:5]

The fawn is Christ, or the saint because of the multiplicity of his graces; in Solomon: my little brother, you are like a little antelope or like the fawn of a deer. [Cant. 2:9]

The antelope is the same as above.

The rabbit is one who fears God; in the psalm: the rocks are a refuges for the hares and the hedgehogs. [Ps. 103(104):18 Vulgate]

The hedgehog is as above; and the hedgehogs are a weak nation, who make their homes among the rocks.

The fox is a heretic or the devil or a shrewd sinner; in the gospel: go, tell that fox. [Luke 13:32]

The beast is the man of flesh; in the apostle: the man of flesh does not see those who are in the spirit of God. [I Cor. 2:14]

The beasts of burden lack understanding and intelligence; in the psalm: and I have become the beasts of burden before you. [Ps. 72(73):23(22)]

The horse is a holy man; in Habakkuk: he who has risen above your horses; and in a bad part: a deceitful horse into safety. [Hab. 3:8; Ps. 32(33):17 Vulgate]

The mule is an irrational man; in the psalm: do not wish to become like the horse and the mule who do not understand. [Ps. 31(32):9]

The ass is the human body or the people of the gentiles; in the gospel: and they led an ass and its colt to Jesus and they made him sit on the colt. [Matt. 21:7]

The female ass is a circle of bystanders, or a people who lack acquaintance with God; in the gospel: the same as above.

The camel is the wealth of a burdened age or the deformation of the dead; in the gospel: it is easier for a camel to pass through the eye of a needle than for the wealthy to enter into the kingdom of the heavens. [Matt. 19:24]

The bulls are the leaders of the people; in the psalm: the fat bulls surrounded me. [Ps. 21(22):13(12)]

The oxen are the apostles, who take on the yoke of Christ, the gospel, the ploughshare with which they plow the world; in the psalm: I offer to you my oxen with my goats. [Ps. 65(66):15]

The cows are those full of fleshly faults; in the psalm: among the cows of the people. [Ps. 67(68):31(30)]

The calf is Christ, or the saints; in the psalm: there they shall place calves upon Your altar. And in another part: many calves surrounded me, here it is poetic license. [Ps. 50(51):21(19); Ps. 21(22):13(12)]

The pigs are unclean sinners; in the epistle of Peter: the pig is washed by rolling in the mud. [II Peter 2:22]

The rams are the apostles or the leaders of the church; in the psalm: bring the sons of rams to the Lord. [Ps. 28(29):1 Vulgate]

The sheep are the faithful people; in the gospel: my sheep hear my voice. [John 10:27]

The flocks are the simple ones who have been plundered less of rationality than of keenness; in Solomon: feed the animals of your flock. [Prov. 27:23]

The goats are the sinners or the gentiles; in Daniel: behold, a male goat among the she-goats came from the west over the face of the whole land. The same in a good part: I offer you cows with goats. [Dan. 8:5; Ps. 65(66):15]

The nanny-goats are the just who come from the gentiles; in Solomon: your long hair is like a herd of she-goats, which have appeared in Gilead. [Cant. 6:4]

The lambs are Christ, or the apostles, or the saints; in the gospel: feed my lambs. [John 21:15]

The kids are sinners; in the gospel: the kids, however, are on the left. [Matt. 25:33]

The moles are idols, or heretics, who do not see the truth; in Isaiah: that you may worship moles and bats. [Is. 2:20]

The dog is the devil or Judas or a gentile; in the psalm: and my only life from the hand of the dog. And in another part in Ecclesiastes: a living dog is better than a dead lion. Here they think that the lion is the devil, the dog is a true gentile or a man accepting a sinner because one can come to faith or repentance, while the other cannot. [Ps. 21(22):21 Vulgate; Eccl. 9:4]

The frogs are demons; in the Apocalypse: and I saw three unclean spirits in the form of frogs come from the mouth of a dragon; they were the spirits of demons. Frogs are also heretics, who do not cease to babble at a meal with vain talkativeness as they dwell in the most vile bodily feelings. [Apoc. 16:13-14]

The ant is prudent and hard-working; in Solomon: go to the ant, o sluggard. [Prov. 6:6]

The worm is Christ, who took human flesh in humility; in the psalm: I am a worm, not a man. The same in another part of Isaiah: the worm will not kill them, that is either the worm itself or the knowledge of sin. [Ps. 21(22):7(6); Is. 66:24]

The spider is human frailty; in the psalm: you have made his soul to wither like a spider. [Ps. 38(39):12 Vulgate]

The snake is the devil or bad men; in the gospel: snakes are the equals of vipers. The same in another part of the gospel: as Moses raised the snake in the wilderness. [Matt. 23:33; John 3:14]

The dragon is the devil, or the overt tormenter; in the psalm: You have broken the head of the dragons, You have given him to the people of Ethiopia for food. [Ps. 73(74):14 Vulgate]

The scorpion is the devil or his ministers; in the gospel: I gave you power to crush snakes and scorpions. [Luke 10:19]

The vipers are the same as above; in the gospel: snakes are the equals of vipers. [Matt 23:33 and Luke 3:7]

V. On the Various Names and Titles

Man is the total human or the mind; in Genesis: God made man after His own image and likeness. And in a bad part of the psalm: arise, o Lord, let not man prevail, here is flesh or the devil. [Gen. 1:27; Ps. 9:20(19)]

The man is the spirit, that is, the mind; in the apostle: man is the head of woman. Man is the same in a bad part of Genesis: the virgin was fair of face and not known to any man, that is, the devil, who corrupts the mind greatly with imagining. [I Cor. 11:3; Gen. 24:16-18]

The woman is the heart, or the human flesh; in the apostle: the man is the head of the woman. [I Cor. 11:3]

The virgin is the church or the holy souls; in the apostle: for I have pledged to show you to Christ, as a pure virgin to her intended. [I Cor. 11:2]

The king is the Lord; in the apostle: the king of kings and the lord of lords. [I Tim. 6:15]

The queen is the church; in the psalm: the queen stood to your right. And again, the queen is the soul commanding the body. [Ps. 44(45):10(9)]

The father is the lord; in the prophet: and I will be a father to you and you will be my sons and daughters, said the Almighty Lord. [Jer. 31:33]

The mother is the church, or the heavenly Jerusalem; in the apostle: she who is on high is the free Jerusalem, and she is our mother. [Gal. 4:26]

The brother is Christ, or the neighbor; in the psalm: I will tell Your name to my brothers. [Ps. 21(22):23(22)]

The sister is the church, the temple, or the soul in Christ; in the song of songs: my sister, my bride. [Cant. 4:9]

Husband and wife are Christ and the church, knowledge of the spirit and history of the Scriptures; in the apostle: men, love your wives as Christ has loved the church. [Eph. 5:25]

The bridegroom is Christ, the reason being that he was promised by the Father from the beginning; in the psalm: and he himself is like a bridegroom proceeding from the bridal chamber. [Ps. 18(19):6(5)]

The bride is the church, which is promised to the divine bridegroom; in the song of songs: I came from Lebanon, my bride, I came from Lebanon. [Cant. 4:8]

A son is the believing people; in the apostle: already it is not the servant but the son; because he is the son, he is the heir of God. [Gal. 4:7]

A daughter is the soul of the faith or the church; in the psalm: listen, daughter, and see. [Ps. 44(45):11(10)]

The neighbors are those who are close in faith; in Solomon: come, eat, drink, and be merry, neighbors. [Cant. 5:1]

Friends are harmony in God; in the gospel: you are my friends. [John 15:14]

The old man is the fulfillment of righteousness; in Genesis: and Abraham, an old man of many days, died. And in Solomon: I sing that the sense of man and the time of old age are a clean life. And in another part about Solomon: when he was yet an old man, his heart was perverted. [Gen. 25:8; Wisdom 4:8-9; III(I) Kings 11:4]

Youths are cheerful before God; in the letter of John: I write to you, young man, because you are strong and you remain in the word of God and you have conquered evil. And in a bad part of

the book of Kings about Raboham: the council place of the elders is abandoned according to the plan of young men. [I John 2:14; III(I) Kings 12-13]

The child is humble and simple of mind; in the gospel: You have hidden this from the wise and prudent and have revealed it to the children. And in another part of the apostle: when I was a child, I spoke like a child. [Matt. 11:25; I Cor. 13:11]

The harlot is the heart of a sinner, who has left her heavenly husband, that is, Christ, and brings forth adulterous fruit of iniquity from the devil; in Jeremiah: you have the face of an adulterous woman. [Jer. 3:3]

Workmen are the apostles, or those who proclaim the gospel; in the gospel: the harvest is great, but the workers are few. [Matt. 9:37]

The shepherd is the Lord; in the gospel: I am the good shepherd. The same shepherd is the apostle; in the gospel, feed my sheep. [John 10:11; John 21:17]

The hired servants are those who serve the Lord not so much from divine love as for temporal rewards; in the gospel: how many hired servants at my father's have abundant bread! [Luke 15:17]

The fishermen are the apostles or the doctors; in the gospel: and I will make you fishers of men. [Matt. 4:19]

The doctor is Christ or a teacher; in Solomon: the doctor is a gentle man with a heart. And again: the healthy do not need a physician, but the unhealthy do. [unknown; Luke 5:31]

The rich man is faithful, abounding in spiritual good; in the apostle: because you have been made rich in all knowledge and in all words. And in a bad part of the gospel: woe to you who are rich! [I Cor. 1:5; Luke 6:24]

The poor man is humble; in the gospel: and Lazarus was a beggar. The same: blessed are the poor in spirit. And in a bad part of the psalm: because we have become very much like beggars. [Luke 16:20; Matt. 5:3; Ps. 78(79):8]

The clothed have baptism or integrity of faith; in the gospel: and he saw there was a man who was not wearing a wedding garment. [Matt. 22:11]

The naked lack a baptismal garment or divine aid; in the apocalypse: you, however, are naked and poor. And in a good part of the gospel: and having tossed aside his garment, he said, the naked man fled from him, that is, naked by an earthly means. [Apoc. 3:17; Mark 14:52]

The living are upright: in the psalm: I will please the Lord in the land of the living. And in another part in Ecclesiastes: and I have praised the dead more than the living. [Ps. 114(116):9 Vulgate; Eccl. 4:2]

The dead are sinners or infidels; in the gospel: let the dead bury their dead. And in a good part: blessed are those who have died in the Lord. And the same: you are dead and your life is hidden with Christ in God. [Mat. 8:22; Apoc. 14:13; Col. 3:3]

Corpses are the bodies of the unfaithful; in the prophet: and let me fill the valley of Josaphat with the corpses of the dead. The same in another part: they have put the corpses of your servants {out for food}. [Joel 3:3; Ps. 78(79):2]

The tomb is the body of a sinner who has a dead soul within while alive; in the gospel; because you are like a whitened sepulchre, which on the outside they make pleasing to men, but inside it is full of the bones of many dead. [Matt. 23:27]

VI. On the Interior Man

The interior man is the rational soul; in the apostle: have in your hearts, in the interior man, Christ through faith. [Eph. 3:16]

His head is Christ; in the apostle: the head of the man is Christ. [I Cor. 11:3]

The crown of the head is the height of righteousness; in Solomon: for the crown of your head has received the crown of grace. The same in a bad part: the crown of hairs having walked about in their own delights, that is, in the height of iniquity. [Prov. 4:9; Ps. 67(68):22(21)]

The hair is the ornament of righteousness or sense; in the gospel: moreover, the hairs of your head are counted. [Matt. 10:30]

The eyes are the understanding of faith and are simple; in the gospel: blessed are your eyes because they have seen. And in a bad part of the gospel: if your eye were worthless. [Matt. 13:16; Matt. 6:23]

The ears are obedience to the faith; in the gospel: and your ears because they have heard. [Matt. 13:16]

The nostrils are the breath of faith and of the strength of the good; in Job: and the Holy Spirit is in my nostrils. And in a bad part of Job: smoke, that is, the devil, came from his nostrils. [Job 27:3; Job 41:11]

The throat is discernment of understanding; in the book of Job: does not my throat meditate on wisdom? And in a bad part: my throat has been made hoarse. [Job 12:11; Ps. 68(69):4(3)]

The mouth is conversation itself; in the psalm: the mouth of the righteous meditates on wisdom. [Ps. 36(37):30 Vulgate]

The tongue is the same as above; in the psalm: and his tongue speaks righteousness. [Ps. 36(37):30]

The hand is work; in the psalm: and I have washed my hands among innocents. [Ps. 25(26):6]

The right hand is good works; in the gospel: let your left hand not know what your right has done. [Matt. 6:3]

The left hand is works that are not good; in the gospel: the same as above.

The breast is the mystery of understanding; in the gospel: the disciple whom Jesus loved the most reclined on the breast of the Lord. [John 21:20]

The stomach is the rational capacity; in Habakkuk: my stomach is disturbed within me. [Hab. 3:16]

The kidneys are the interior sense; in the psalm: my reins teach me at night, at all times, and from above. [Ps. 15(16):7 Vulgate]

The loins are strength of soul; in the apostle: gird the loins of your mind. [Eph. 6:14]

The navel is the center of desire; in Job: and his strength is above the navel of the stomach, that is, because the female genitals here mean the same as the loins of men. [Job 40:11]

The fat marrow is divine grace; in the psalm: my soul is filled with marrow and fat. The same in a bad part: the marrow is the thickness of evil; in the psalm: they have enclosed their marrow. [Ps. 16(17):10 Vulgate]

The bones are the firmness of the soul; in the psalm: my bones say, Lord, who is like You? And in a bad part of the book of Job: my bones are like a tube in the air. [Ps. 34(35):10; Job 40:13]

The innards are the effect of piety and mercy; in the apostle: anything in your innards and compassion. And in another part in the acts of the apostles of Judea: his innards were poured out. [Phil. 2:1; Acts 1:18]

The skin is a sign of mortality; in Genesis: and He made them garments of skin. [Gen. 3:21]

The blood is the work of the flesh; in the psalm: free me from blood, O Lord, Lord of my salvation. And in the same: Flesh and blood cannot possess the kingdom of God. [Ps. 50(51):16(14); I Cor. 15:50]

The flesh is the exterior man; in the apostle: my flesh desires against my spirit, and my spirit also against my flesh. [Gal. 5:17]

The knees are a confession of humility; in the song: and now the knees of my heart are bent. The knees are also the strength of faith; in the prophet: leave me seven thousand men, who not bend their knees to Baal. [Eph. 3:14; III(I) Kings 19:18]

The feet are the course of life and stability of mind, or of faith; in the psalm: our feet were standing. And in a bad part in the prophet: why do you maim our feet and our necks? and: their swift feet to the letting of blood. [Ps. 121(122):2; III(I) Kings 18:21]

The heel is the deceit of the shrewd; in Genesis: she will herself watch out for your head, and you for his heel. And in a bad part: he has lifted his heel against me. [Gen. 3:15; John 13:18]

The footstep is the completion of work; in the psalm: direct my footsteps on Your path. [Ps. 16(17):5 Vulgate]

Footprints are signs of virtues; in the psalm: let my footprints not be moved. And in another part of Solomon: and our life, that is, of impieties, has passed like the footprint of a ship. [Ps. 16(17):5 Vulgate; Wisdom 2:3]

The robe is the clothing of baptism or of faith; in the gospel: quickly bring out the first robe. [Luke 15:22]

A garment of goat hair is a sign of repentance; in the gospel: at times they repented in sackcloth and ashes. [Matt. 11:21]

The belt is girding with spiritual works; in the psalm: and he has girded me with joy. [Ps. 29(30):12(11)]

Shoes are a preparation for peace; in the apostle; I have shod my feet in preparation for the gospel of peace. [Eph. 6:15]

The arms are the interior man; in the apostle: put on the breastplate of righteousness and the shield of faith and the helmet of salvation and the sword of the spirit, which is the word of God. [Eph. 6:16-17]

Book VII. On the Useful or the Ordinary

The bread is Christ or conversation of the Lord; in the gospel: I am the living bread. [John 6:41]

The wine is the same as above; in Solomon: and drink this wine, which I have blended for you. [Prov. 9:5]

Olive oil is mercy or the Holy Spirit; in the psalm: I have anointed him with my holy oil. The same in another part: Let not the oil of the sinner, that is, admiration, touch my head. [Ps. 88(89):21(20); Ps. 140(141):5]

Pork is sin; in the psalm: they are sated with pork. [Ps. 16(17):14 (unknown variant)]

Yeast that does not ferment is iniquity; in the apostle: in the yeast of sincerity and truth. [I Cor. 5:8]

The best flour is purity of mind and strength of love; in Leviticus: if the soul offers a gift of sacrifice to God, let its gift be the finest flour. [Lev. 2:1]

A small baked cake is an oblation of humility; in Genesis: make haste, sprinkle three measures of the best flour, and make little cakes. [Gen. 18:6]

Milk is sincerity of mind; in the letter of Peter: reasonably long for milk, without pain. The same in another part: I gave you milk to drink, not food; yet you will not drink it. Here milk is a small amount of understanding. [I Peter 2:2; I Cor. 3:2]

Rennet is insensitivity to life; in the psalm: their heart is like milk gone sour. [Ps. 118(119):70 Vulgate]

Salt is the seasoning of wisdom; in the gospel: you are the salt of the earth. [Matt. 5:13]

Honey is the sweet teaching of God; in the psalm: how much sweeter your eloquence is to my throat, O Lord, than honey is in my mouth. The same in Solomon: finding honey, eat as much as is enough, lest you vomit in overabundance, that is, lest you seek what is too great for you. [Ps. 118(119):103; Prov. 25:16; Eccl. 3:22]

Bile is the love of injustice; in the psalm: they gave me bile for food. [Ps. 68(69):22(21) Vulgate]

Vinegar is the roughness of a corrupt mind; in the psalm: and in my thirst, they gave me vinegar to drink. [Ps. 68(69):22(21)]

Pitch is inequity and blackness of offenses; in Solomon: he who touches pitch is defiled from it. [Eccl. 13:1]

Strong drink is the completion of a specific iniquity; in the gospel: he will not drink wine or strong drink. [Luke 1:15]

The wine cup is the passion of the Lord; in the psalm: I will take up the cup of salvation. [Ps. 115(116):13]

New wine is the sincerity of the just or the truth or the fire of faith; in the psalm: it is mixed fully with wine and new wine. [Ps. 74(75):9(8) Vulgate]

The dregs are the last of the righteous; in the psalm: truly his dregs are not emptied. [Ps. 74(75):9(8) Vulgate]

Food is discourse or the will of God; in the gospel: my food is doing the will of my Father who sent me. [John 4:34]

Drink is the same as above; in the psalm: You give them drink of the fountain of Your will, that is, of the Holy Spirit. The same in another part: the kingdom of God is not food and drink. [Ps. 35(36):9(8) Vulgate; Rom. 14:17]

The granary is the reservoir of the heart; in the canticle of Deuteronomy: in fear in the granary. [Deut. 33:16]

The knapsack is anxiety about the means of living; in the gospel: I will not perish in the way. [Matt. 10:10]

The purse is stored up treasure in God; in the gospel: make your purses which shall not grow old. And in another part: let us have a common purse, that is, desire {for the Lord}. [Luke 12:33; Prov. 1:14]

Money is the divine word; in the gospel: therefore, you ought to have sent my money out to the exchangers. [Matt. 25:27]

A pelt of sheepskin is the people; in the psalm: and let him descend as rain upon a pelt of sheepskin. [Ps. 71(72):6 Vulgate]

Linen is spiritual strength or candor; in Exodus: next you will prepare tunics of linen for the sons of Aaron. [Ex. 28:40]

The bottle is the form of the human body; in the gospel: one ought to put new wine in new bottles. [Luke 5:38]

Flour is good work or knowledge; in the gospel: the wife hid it in three measures of flour. [Luke 13:21]

The millstone is conversion of life; in the gospel: two are milling in a millstone. The stones of the millstone can mean the two testaments, through which with labor the wheat sown with the old instrument is made into the flour of the gospel. [Matt. 24:41]

Here, therefore, the names which occur in the text of the holy readings are translated, literally or broadly, with accepted keys, that we may articulate them; I allow that many meanings may come out in diversity of person, time, and place. Let them be brought out in metaphors congruent with places, in accordance with the rules of allegorical interpretation. Now then. . . .

The abyss is to be understood, as we have said above, as the profound depth of the scriptures or an infinity of deep water; many springs burst forth from the abyss. The righteousness of God is such an ineffable abyss: Your righteousness is a great abyss. Hades is also an abyss: who, then, has descended into the abyss? That is Christ who called forth the dead. The abyss is also the human heart in the darkness of sins: the abyss has said: it, that is, wisdom, is not with me. [Gen. 7:11; Ps. 35(36):7(5) Vulgate; Rom. 10:7; Job 28:14]

Fire, as we have mentioned above, is taken as the Holy Spirit. And fire as His all-encompassing love, the fire of His flames. Fire is tribulation: we have been tried by fire as silver is tried by fire. Fire is anger: and I will consume them in the fire of my anger, says the Lord. Fire is desire: all are adulterers, their hearts are like an oven for baking bread. [Ps. 65(66):10; Ezek. 22:31; Hosea 7:4]

The shade, as we have indicated, means divine protection; the shade, in other cases, means sins: sitting in darkness and shade like the dead. Shade, in yet another case, means punishments; in Job: where the shadow of death is and no order exists. And such shade is not far from its business, which is the shade, thus, death is not far from punishment, which brings death. In another case, shade is the enjoyment of sins; in Job about the devil: under the shade he sleeps in the secrecy of reeds and in wet places and, once more, the outward appearance is a different matter, where many in that form mean one thing. [Job 40:16]

The two testaments, as we have mentioned, may signify two millstones because two stones are in a mill. Likewise, the two testaments may signify the two Cherubim in Exodus; two animals in Habakkuk; two rocks, in Exodus and in the Song of Songs, which Moses and the bride cover with

a veil; two bronze mountains in Zachariah, from which came teams of four, with horses of red, black, white, and other colors, out of the hidden shade of the myrtle thicket. [Ex. 25:18; Hab. 3:8; Ex. 17:6; Cant. 2:14; Zech. 6:1-4]

But these, we think, have so many multiple meanings for each name that following them is not only a task of great difficulty but even an impossibility. Now, therefore, we return to the order and mode of interpretation we had interrupted necessarily for a short while.

Baskets are the apostles; in the gospel: and they put the plentiful leftovers in twelve baskets. The same in another part: their hands were enslaved in a basket, that is, in servitude and tribulation, which the Egyptians had wrought. [Matt. 14:20; Ps. 80(81):7(6) Vulgate]

The bishop's seat is instruction; in the psalm: let them in the bishop's seat of the elders praise him. The same in a bad part: he shall not sit in the bishop's seat of plague, that is, in the instruction of heretics. [Ps. 106(107):32 Vulgate; Ps. 1:1 Vulgate]

The stool is the subjection of the humiliated; in the psalm: until I place your enemies beneath your feet as a stool. [Ps. 109(110):1]

The scales are equity, or the power of divine government; in Isaiah: and he weighed the mountains and the hills in his scales. [Is. 40:12]

Ashes are the emptiness of human frailty; in Solomon: what remains but earth and ashes? [Eccl. 10:9]

The jar is lineage; in the psalm: Moab is the jar of my hope, that is, Christ according to the flesh was descended from the lineage of Ruth, a Moabite. The same in another part: the jar of tribulation has dried up; in the prophet: And I have seen an inflamed jar with its face from the face of the north wind. [Ps. 59(60):10(8) Vulgate; Matt. 25:7; Jer. 1:13]

Lamps are souls aflame with righteousness; in the gospel: and they prepared their lamps. [Matt. 25:7]

Light is the church or the soul; in the gospel: let your loins be girded and your light bright. Several times lights are good works; therefore, let your light shine, that they might see your good works. [Luke 12:35; Matt. 5:16]

A bushel basket is the human body, or the letter of the law, or the people of Judah; in the gospel: no man light a light and puts it under a bushel. [Matt. 5:15]

The candlestick is the church, or the body of the Lord, or the sacred scripture; in the prophet: and I saw on the right of the altar two burning candlesticks. [Zech. 4:2]

The table is the altar or the refreshment of the spirit; in the psalm: You prepare a table in my sight. [Ps. 22(23):5]

The keys are the opening of scriptural knowledge; in Luke: woe to you, dying in the law, which you take to be the key of knowledge; you will not enter by it, and you will be kept from those who do enter. The same keys are the virtues of righteousness, mercy, and piety; in the gospel: I give you the keys of the heavenly kingdom. [Luke 11:52; Matt. 16:19]

The bolt is the bar of divine teaching against the impious; in the psalm: since he has made the bolts of your door sound. [Ps. 146(147):13]

The axe is the prosecution of the perverse; in the psalm: and with a two-edged axe, they felled it. [Ps. 73(74):6(5)]

The two-edged sword is double affliction; in the psalm, the same as above.

The ship is the church; in the gospel: the small ship was tossed by waves in the middle of the sea. As is the custom, I have said that man is a small ship, that the thoughts which rule men may be termed sailors. [Matt. 14:24]

Nets are public preaching; in the gospel: and send out your nets for a catch. [Luke 5:4]

Beams are grave sins; in the gospel: first pull the beam from your own eye. [Matt. 7:5]

The rod is a lighter sin; in the gospel: and then you will see to draw the rod from your brother's eye. [Matt. 7:5]

The noose is sorrow; in the psalm: they have prepared a noose for my feet. [Ps. 56(57):7(6)]

The ropes are fortune or heredity; in the psalm: they have beaten me with splendid ropes. ropes are also sins; woe to you who bear sins or long ropes. Also, the ropes of sinners have bound me. [Ps. 15(16):6 Vulgate; Is. 5:18; Ps. 118(119):61]

The {potter's} wheel is an orbit or human life; in the psalm: the voice of the thunder in the wheel. And in the same: my God, place them on a wheel, that is, make them unstable or fickle in their malice. [Ps. 76(77):19(18) Vulgate; Ps. 82(83):14(13) Vulgate]

The sponge is the den of iniquity of the Jews; in the gospel: they put a sponge filled with vinegar and surrounded by hyssop to his mouth. [John 19:29]

The ladder is the perfection of the saints; in Genesis: and he saw in his sleep a ladder standing above the earth, and the top of the ladder touched heaven. The angels of God ascended and descended on the ladder. [Gen. 28:12]

The broom is the cure of superstition through one glory; in the gospel: and he, entering, found it unoccupied, since it had been cleaned with a broom and made orderly. [Luke 11:25 (Vulgate)]

The pearl is the gospel teaching or the hope of the kingdom of heaven; in the gospel: having found the precious pearl, he went away and sold everything which he had and bought the pearl. [Matt. 13:46]

The ring is a sign of faith; in the gospel: and put a ring on his hand. The same about this in the psalm: O Lord, the light of Your face is a sign above us. [Luke 15:22, Ps. 4:7 (Vulgate)]

The cloak is the apparel of praise; in Solomon: she made cloaks for her man, that is, vestments, because he would be clothed in the two testaments. [Prov. 31:22]

Gold is the interior knowledge of the scriptures; in the psalm: and his {the dove's} back side has an outline of gold. [Ps. 67(68):14(13)]

Silver is the divine declaration or knowledge of letters and history; in the psalm: the declarations of the Lord, pure declarations, are silver tried by the fire. [Ps. 11(12):7(6)]

Precious stones are the apostles, or the saints, or their works of virtue themselves; in the Apocalypse: all the foundational walls of the city are decorated with precious stones. [Apoc. 21:19]

Copper is vanity or empty faith; in the apostle: I am made as a gong. The same in another part: you have placed my arms that I may bend copper. Here, copper is firm and strong. [1 Cor. 13:1; Ps. 17(18):35(34)]

Iron is tribulation or man himself; in the psalm: his soul has passed through iron. [Ps. 104(105):18 (Vulgate)]

Lead is the weight of sins; in the prophet: and I saw iniquity on lead coins. [Zech. 5:7]

Clay is the fragility of human flesh; in the apostle: here, we have a treasure in earthen pots. [2 Cor. 4:7]

Book VIII. On the Various Meanings of Words and Names

To build is to do good works or to teach well; in the apostle: if anyone builds precious stones on a foundation of silver and gold. [I Cor. 3:12]

To destroy is to commit bad deeds or to teach badly; in Solomon: one building and one destruction. [Eccl. 34:28]

To clean is to erase vices; in the gospel: Jesus touched him, saying, I will you to be clean, and immediately, the leper was cleansed. [Matt. 8:3]

To stand is to persist in the faith; in the apostle: stand in faith. [I Cor. 16:13]

To walk is to reach out to the Lord; in the psalm: and I will walk in freedom. [Ps. 118(119):45]

To sit is to begin again humbly in God; in the gospel: remain {literally, sit yourselves} in the city. [Luke 24:49]

To be ill is to succumb either to vice or to temptation; in the gospel: and he found her lying ill on her bed. [Mark 7:20]

To run is to hasten into good works; in the apostle: run that you may understand. [I Cor. 9:24]

To be vigilant is to guard your heart or to rise again into God; in the psalm: a vigil all the way from morning until night. [Ps. 129(130):6 (unknown variant)]

To sleep is to rest in the passover of Christ; in the psalm: Does he who sleeps not turn that he may rise again? And otherwise, to sleep is to be trapped in the sleep of sin; in the apostle: Ye who sleep, arise! [Ps. 40(41):9 Vulgate; Ephes. 5:14]

To have ascended is perfection in God; in the psalm: his rising is in my heart. [Ps. 83(84):6 (unknown variant)]

To have fallen is defection from God; in the gospel; a certain man descended from Jerusalem to Jericho. [Luke 10:30]

The way is Christ; in the gospel: I am the way and the truth and the life. Likewise, the way is the life of man: in the psalm: I have made my ways known, and You have heard me. [John 14:6; Ps. 118(119):26 Vulgate]

Broad places are an expanse of seductive vices; in the gospel: the way that leads to destruction has a wide, roomy door. [Matt. 7:13]

Narrow places are the influence or pressure of tribulation; in the gospel: narrow and strait is the door that leads to life. [Matt. 7:14]

Orderly is the arrangement of the teachings of God; in Isaiah: make right his path. [Is. 40:3]

Crooked is deviance from the teachings of God; in Isaiah: and they were crooked in order and rough in the level ways. [Is. 40:4]

Obedience to the teachings of God is smooth; in Isaiah: the same as above.

Disobedience is, in contrast, harsh and bristly; in Isaiah: the same as above.

The part of righteousness is on the right; in the gospel: he placed the sheep on his right, and the goats on his left. [Matt. 25:33]

The part of unrighteousness is on the left; in the gospel: the same as above.

The pit is sorrow or a fall into death; in the psalm: they dug a pit before my face. [Ps. 56(57):7(6)]

The well is the devil or hell; in the psalm: Do not let the well force its mouth on me. And in a good part of Genesis: it was sworn at the well, that is, the water of faith. [Ps. 68(69):16(15); Gen. 46:1]

Health is wholeness of mind; in the psalm: I have cried out to You, and You have cured me.
[Ps. 29(30):3(2)]

Fatigue is an illness of vices; in the psalm: who relieves all my fatigue. [Ps. 102(103):3 (unknown variant)]

Leprosy is the contamination of sins; in the gospel: and immediately the leper was cleansed.
[Matt. 8:3]

Book IX. On Jerusalem and her Enemies

Jerusalem is the church or the soul; in the psalm: praise the Lord, Jerusalem. And to be noted: because everyone generally comes together in the church, this can also refer to the soul. [Ps. 147:12]

Zion is the same as above; in the psalm: praise your God, Zion. [Ps.147:12]

The sons of Zion are the sons of the church; in the psalm: let the sons of Zion rejoice in the king. [Ps. 149:2]

The sons of Jerusalem are the same as above.

The tabernacle is the body of the Lord or the church; in the psalm: his tent {tabernacle} is pitched in the sun. [Ps. 18(19):6(4) Vulgate]

The ark is the flesh of the Lord or the hearts of the saints; in the psalm: you are the ark of my sanctification. The same is the church in which those who will be saved are hidden; in Genesis: only Noah and those with him in the ark remained. [Ps. 131(132):8 Vulgate; Gen. 7:23]

The stone tablets are two, I think, because of the two testaments or because of the two teachings about loving God and neighbor; in Exodus: and the Lord said to Moses, "Carve two stone tablets." [Ex. 34:1]

The law is divine teaching; in the psalm: the law of the Lord is pure. [Ps. 18(19):8 Vulgate]

Handwriting is the record of a sinful man and the devil by the hand of iniquity; in the apostle: the handwriting of a sinner which was against us. [Col. 2:14]

The agreement is a compact of divine grace with man; in the psalm: I did not see them obeying the pact. [Ps. 77(78):57(56) (unknown variant)]

The testament is a confirmation of divine will; in the prophet: and I will confirm the testament with the house of Judah. [Jer. 31:31 and Heb. 8:8]

The foreskin is the life of the gentile; in the apostle: another in the foreskin was called, not to be circumcised, that is, even one from the gentiles who came to faith in Christ will not be circumcised in the body. [I Cor. 7:18]

Circumcision is the finishing off of vices; in the apostle: you were circumcised with a circumcision not done by hands in the finishing off of the flesh of the body. [Col. 2:11]

The horn is strength or the kingdom; in Kings: and he raised high the horn of His Christ. [I Samuel (I Kings) 2:10]

Purple is the type of those martyred through bloodshed; in Exodus: all, who saw with the heart, in the beginning brought to God gold, silver, copper, hyacinth, purple, scarlet, goats' hair, and linen. [Ex. 35:5-6]

Scarlet is the same as above or the ardor of charity or the remembrance of the cross; in Exodus: the same as above.

Linen is the radiance of chastity or continence; in Exodus: the same as above.

Hyacinth is the blue color of the confessors; in Exodus: the same as above.

The ephod is a sign, on the shoulders, of miracles; in Exodus: and they made an ephod of gold and hyacinth and purple and scarlet goats' hair and complicated linen. [Ex. 39:2]

The breastplate is a sinner's avowal of reason or is instruction; in Exodus: and they made a breastplate wrought in fabrics according to the work of the ephod. [Ex. 39:8]

The priest's garment is a deeper and more perfect teaching; in Exodus: and they made a long priestly garment; under the buckle the work was made entirely of hyacinth. [Ex. 39:20]

The girdle is the golden arrangement before the cross; in Exodus: and they made a golden girdle and above it wrote, as he had said, in letters forming the sacred sign of the Lord, that is, the tetragrammaton name of the Lord. [Ex. 39:29]

The temple is the body of Christ or the saints; in the apostle: for you are the temple of the living God. [II Cor. 6:16]

The altar is the height of faith; in the psalm: then they will place calves upon the altar. [Ps. 50(51):21(19) Vulgate]

Sacrifice is an offering of righteousness; in the psalm: make a sacrifice of righteousness. [Ps. 4:6(5)]

The burnt offering is a complete kindling of faith; in the psalm: I will offer to you a fatty burnt offering. [Ps. 65(66):15]

The sacrificed is Christ or the soul blessed by God; in the apostle: an offering and sacrifice to God in the aroma of sweetness. [Ephes. 5:2]

Myrrh is the sign of mortality; in the psalm: myrrh and aloe and cassia from Your vestments. [Ps. 44(45):9(8) Vulgate]

Salve is the spreading mercy of the name of Christ; in Solomon: your name is like salve spread out. [Cant. 1:2]

The holy of holies is the interior where abide the mysteries of God or the kingdom of heaven; in the epistle to the Hebrews: for Jesus came, not as a copy of the truth made by a holy hand, but from the heavens themselves that the face of God might appear now for us. [Heb. 9:24]

The sabbath is spiritual rest; in Genesis: and the Lord rested from his labors. [Gen. 2:2]

Lent is the form of this life and its labor; in the gospel: and when he had fasted forty days and forty nights. [Matt. 4:2]

Pascha is the announcement of the Lord's passover; in the gospel: before the day of the feast of Passover Jesus, knowing that his hour had come and that he would pass from this world to his Father. [John 13:1]

The fifty days {between Pascha and Pentecost} are signs of future blessedness or release; in Leviticus: therefore, you will count seven full weeks from the time of the day at the altar and after that is fifty days. [Lev. 23:15-16]

The jubilee is a the sign of the peace to come; in Leviticus: it is the year of release; it will be a sacred sign to us. [Lev. 25:10]

The city is the church of God or the soul; in the psalm: in the city of our God. [Ps. 47(48):2 Vulgate]

The citizens are the faithful; in the apostle: but you are citizens of saints and of the household of God. [Eph. 2:19]

The walls are the protection of the divine scriptures or of the prophets or of the saints; in the psalm: the walls of Jerusalem will be built. The same in another part: in my God I shall step across the wall. [Ps. 50(51):20(18); Ps. 17(18):30 Vulgate]

The towers are the apostles or every perfect one; in the psalm: and fulness is in Your towers. [Ps. 121(122):7 Vulgate]

The gates are the sacred scriptures or righteousness or the apostles or the angels; in the psalm: and be raised up, ancient gates. The same in another part: how wide the gate and spacious the way that leads to night. [Ps. 23(24):7; Matt. 7:13]

The streets are the broad holiness of the saints; in the apocalypse: and the streets of the city were gold so pure that they shone like glass. [Apoc. 21:21]

The foundation is Christ or faith; in the apostle: for no one can put another foundation besides the one that Christ Jesus has already put in place. [I Cor. 3:11]

The walls are the law or the care of angels; in the song of Isaiah: and after I had enclosed the walls and I had annexed the reeds, I planted a vineyard. [Is. 5:2 (unknown variant)]

The house is the soul in which Christ lives or the church; in the psalm: let us go to the house of the Lord. [Ps. 121(122):1]

The upper room is the height of the worthy or of knowledge; in the gospel: and he himself will show you a large upper room. [Luke 22:12]

The door is the opening of faith; in the apostle: the large door was open to me that I might see. [I Cor. 16:9]

The column is the mainstay or support of the spirit; in the apostle: James, John, and Cephas (Peter), who are seen to be the columns. [Gal. 2:9]

The wall [of a house] is the construction of good works; in the song of songs: behold, here past our wall, seeing through the windows. [Cant. 2:9]

The windows are the vision or perception of others; as above: seeing through the windows; the same in a bad part: death enters through your windows. [Cant. 2:9; Jer. 9:21]

The step is the ascent of the spirit; in the title of the psalms: the songs of degrees. [Ps. 119(120):1 Vulgate]

The floor is humility or the affliction of the spirit as if in a dip in the ground; in the psalm: my soul clings to the floor. [Ps. 118(119):25 Vulgate]

The lute is good works; in the psalm: a glad lute with a zither. [Ps. 80(81):3(2) Vulgate]

The zither is the breast of the devout, in which the nerves are virtues, in which is spiritual good; in the psalm: arise, lute and zither, that is, the works of faith; or it is about the resurrection of the Lord's body with divine strength. [Ps. 107(108):3(2)]

The ten strings of a ten-stringed lute are the ten precepts or the five senses of the exterior man combined with the five of the interior; in the psalm: on a ten-stringed lute and a zither with a song. [Ps. 91(92):4(3) Vulgate]

A pipe is a man or the one who has gone up to God; in the psalm: praise Him with strings and pipe. [Ps. 150:4]

A drum is the body weakened in fasting; in the psalm: praise Him with drum and strings. [Ps. 150:4]

The strings are harmony; in the psalm: as above.

The trumpet is the joy of the voice in divine proclamation; in the prophet: your voice like a glad trumpet. [Is. 58:1]

Cymbals are the lips that trust in the Lord or the love of God and the love of neighbor; in the psalm: praise Him with loud clanging cymbals. [Ps. 150:5]

Celebration is noise expressed with spiritual fervor; in the psalm: praise Him with joyful cymbals. [Ps. 150:5]

Egypt is this world or the gentiles; in the psalm: ambassadors will come from Egypt. [Ps. 67(68):32 Vulgate]

Ethiopia is the church of the gentiles; in the psalm: let Ethiopia come before His hand; and the same in another part of the psalm: You gave food to the people of Ethiopia. [Ps. 67(68):32 Vulgate; Ps. 73(74):14 Vulgate]

Babylon is the world or Rome; in the apocalypse: and Babylon, great in memory, came before God, who gave her a cup of wine, the enormity of His anger. [Apoc. 16:19]

Enemies are the devil or faults; in the psalm: let him not be confused, when he talks to his enemies at the gate. [Ps. 126(127):5]

Thieves are heretics or pseudoprophets; in the gospel: all who come before me will have been thieves or robbers. [John 10:8]

The gentiles are faults; in the Pentateuch: when the Lord, your God, led you into the land which you were going to possess by degrees and he destroyed many people in front of you. The same in another part: clap your hands, all you people. [Deut. 7:1; Ps. 46(47):2(1)]

A battle is a contest between spiritual iniquity or a fight against faults; in the apostle: thus I fight but not like one that beats the air. [I Cor. 9:26]

Peace is harmony between flesh and spirit; in the psalm: ask who in Jerusalem are of peace. [Ps. 121(122):6 (unknown variant)]

Victory is triumph over the devil or over adversity; in the apostle: give thanks to God who gives us victory through our lord Jesus Christ. [Ephes. 2:14]

Wages are the reward of perfect work; in the apostle: I follow to the end, to the wages of the heavenly calling of God. [I Cor. 15:57]

The crown is the wage of eternal glory for righteousness; in the apostle: as for the rest the crown of righteousness is laid on me. [Phil. 3:14]

Because the fullness of spiritual perfection leads to the crown, rightly he perfects those to whom the crown is the spiritual names. We have led then to the difficulty of containing the spiritual names, such as these, that they may be drawn out whole, while they themselves sow the seeds of meaning in another part.

Book X. On Numbers

In truth, we interpret, however briefly, these numbers of perfect names. The mystical account of these examples makes them more honored among the blessed.

I. This number refers to the unity of the divinity; in the Pentateuch: hear, O Israel, the Lord your God is one. [Deut. 6:4]

II. [This number refers] to the two testaments; in Kings: and He made in Dabir two cherubim in the measure of 10 cubits. [III(I) Kings 6:23]

III. [This number refers] to the Trinity; in the epistle of John: three are those who bear witness: water, blood, and spirit. [I John 5:8]

IV. [This number refers] to the four evangelists; in Ezekiel: and from the middle of them the likeness of four animals. [Ez. 1:5]

V. [This number refers] to the five books of Moses; in the apostle: I wish to speak five words in the church with my mind. [I Cor. 14:19]

VI. [This number refers] to the sixth day on which the Lord made man along with all the animals of the land; in Genesis: let us make man in our image and likeness; the same a little later: and it was done, evening and morning, the sixth day. [Gen. 1:26; Gen. 1:31]

VII. [This number refers] to the seventh day on which God rested after all that He had done; in Genesis: and he rested on the seventh day from the whole work that he had accomplished. [Gen. 2:2]

VIII. [This number refers] to the day of the Lord's resurrection, that is, the eighth day; in the title of a psalm: into the end for the eighth [*Shemi-nith, the eighth part* in Hebrew]. [Ps. 11(12):1 Vulgate]

IX. [This number refers] to the sacrament because at the ninth hour the Lord let loose his Spirit; in the Gospel: about the ninth hour Jesus cried out in a loud voice. [Matt. 27:46]

X. [This number refers] to the decalogue; in the psalm: I will sing to you with a ten-stringed lute. [Ps. 143(144):9]

XII. [This number refers] to the apostles; in the gospel: these are the names of the twelve apostles. [Matt. 10:2]

XIV. [This number refers] to the Lord's vow to the generations; in the gospel: from Abraham to David were in all fourteen generations. [Matt. 1:17]

XV. [This number refers] to the 15 steps of the temple.

XVI. [This number refers] to the number of the prophets.

XXII. [This number refers] to the promise of [the number of] divine books, according to the Hebrew alphabet.

XXIV. [This number refers] to the mystery of the number of elders; in the Apocalypse: and on thrones twenty-four elders were sitting. [Apoc. 4:4]

XXX. [This number refers] to the fruit of faithful unions; in the gospel: and they gave fruit, some a hundredfold and others sixty- and thirtyfold. [Matt. 13:8]

XXXIII. [This number refers] to the mystery of the age to which the Lord lived in the flesh; in the apostle, as can be seen from this: until we have become, in the unity of faith and in the suffering of the Son of God, perfect men in the measure of the age of the fullness of Christ. [Ephes. 4:13]

XL. [This number refers] to the promise of Lent; in the gospel: and he was led by the spirit in the desert for forty days. [Luke 4:1-2]

XLII. [This number refers] to the number of stopovers in the desert or to the number of generations from Abraham through the [birth of the] Lord Jesus Christ. [cf. Matt. 1]

L. [This number refers] to the Pentecost; in the acts of the apostles: and when the days of Pentecost were completed. [Acts 2:1]

LX. [This number refers] to the fruit to widows or to the debt to those who restrain passion; in the gospel: and another gave fruit sixtyfold. [Matt. 13:8]

LXXII. [This number refers] to the number of elders of Moses or the number of disciples whom the Lord chose; in the gospel: after that the Lord named 72 others and sent them, before His own face, two by two into the whole world. [Luke 10:1]

C. [This number refers] to the fruit of the martyrs or of the virgins; in the gospel: and others gave fruit a hundredfold. [Matt. 13:8]

We have put forth, therefore, as examples those certain and holy numbers. Assuredly, more beyond these exist, and you will find that almost all, which are made by the very means of divine reading, are sacred.

Indexes

Index of Scripture References

Genesis

1:11 1:26 1:27 1:31 2:2 2:2 3:14 3:15 3:18 3:21 7:11 7:23 18:6 22:17 24:16-18
25:8 28:12 46:1 49:27

Exodus

3:2 15:8 17:6 25:18 28:40 34:1 35:5-6 39:2 39:8 39:20 39:29

Leviticus

2:1 23:15-16 25:10

Numbers

13:25

Deuteronomy

6:4 7:1 32:32 32:32 32:32 32:32 33:16

1 Samuel

2:10

1 Kings

6:23 10:22 11:4 12 18:21 19:18

2 Kings

2:24

Job

4:11 12:11 27:3 28:14 38:36 39:5 39:9 39:26 40:11 40:16 41:11

Psalms

1:1 1:3 1:3 1:4 4:6 4:7 5:3 5:12 7:2 7:13 8:1 9:20 10:2 11:1 11:7 15:6 15:7
16:8 16:14 17:5 17:5 17:9 17:10 17:10 17:10 17:13 17:15 17:15 17:30 17:35 18:2
18:6 18:6 18:8 21:7 21:13 21:13 21:21 21:22 21:23 22:2 22:4 22:5 23:7 25:6
28:1 28:5 28:6 28:9 29:3 29:12 31:9 32:17 33:16 33:16 34:2 34:3 35:7 35:9 35:9
35:10 36:30 36:30 38:12 40:9 41:2 41:2 41:8 41:8 41:8 44:1 44:7 44:7 44:9 44:10
44:11 46:2 46:9 47:2 50:9 50:20 50:21 50:21 51:7 51:10 51:14 54:7 54:9 56:7
56:7 59:10 64:11 64:12 64:14 65:10 65:15 65:15 65:15 67:10 67:14 67:14 67:14
67:18 67:22 67:25 67:31 67:32 67:32 68:4 68:15 68:16 68:22 68:22 71:6 72:23
73:6 73:14 73:14 73:17 73:19 74:9 74:9 76:19 76:19 76:19 76:20 77:2 77:43 77:47
77:57 78:2 78:8 79:9 79:13 79:14 80:3 80:7 82:14 83:4 83:4 83:6 87:7 88:21 89
90:6 91:4 91:13 91:13 91:13 96:1 101:7 101:7 102:3 103:17 103:18 103:19 103:19
103:25 104:18 106:32 107:3 109:1 109:3 109:7 114:9 115:13 117:16 117:22 118:25
118:26 118:45 118:61 118:70 118:83 118:103 119:1 119:4 121:1 121:6 121:7 122:2
123:4 125:4 125:6 126:5 127:3 129:6 131:6 131:8 132:3 132:3 136:1 140:5 143:9
146:13 147:12 147:12 148:4 148:9 149:2 150:4 150:4 150:5 150:5

Proverbs

1:14 4:9 6:6 6:6 9:5 25:16 25:23 27:23 30:17 30:17 30:31 31:22

Ecclesiastes

3:17 3:22 4:2 9:4 9:10 10:1 10:9 13:1 34:28 37:3 39:17

Song of Solomon

1:2 1:6 2:1 2:9 2:9 2:9 2:12 2:14 4:8 4:9 4:13 5:1 5:1 5:11 6:4

Isaiah1:20 2:20 2:20 5:2 5:2 5:4 5:6 5:18 7:18 14:13 22:17 34:13 36:6 40:3 40:4 40:6
40:12 53:1 55:1 58:1**Jeremiah**

1:13 1:44 2:13 3:3 9:21 13:16 13:23 17:11 19:2 23:28 31:31 31:33

Ezekiel

1:5 1:23 22:31

Daniel

4:11 8:5 12:3

Hosea

7:4 7:11

Joel

3:3 3:13

Amos

8:9

Micah

7:1

Nahum

1:3

Habakkuk

2:11 3:8 3:8 3:16 3:17

Zechariah

4:2 5:7 6:1-4 6:12

Matthew1 1:17 3:4 3:9 3:12 3:12 3:12 3:12 4:2 4:19 5:3 5:13 5:15 5:16 6:3 6:23 7:5
7:5 7:6 7:13 7:13 7:14 7:15 7:25 8:3 8:3 8:22 9:37 10:2 10:10 10:30 11:21 11:25
12:20 12:33 13:8 13:8 13:8 13:16 13:16 13:25 13:34 13:38 13:39 13:46 13:48
13:48 14:20 14:24 16:19 19:24 21:7 21:19 22:11 23:27 23:33 23:33 23:37 24:20
24:28 24:41 25:7 25:7 25:27 25:33 25:33 27:46**Mark**

4:18 4:32 7:20 14:52

Luke1:15 1:78 3:5 3:7 4:1-2 5:4 5:31 5:38 6:24 8:5 8:7 10:1 10:19 10:30 11:25 11:52
12:33 12:35 13:21 13:32 15:17 15:22 15:22 16:20 22:12 24:49**John**1:32 3:14 4:34 4:35 6:9 6:41 7:38 9:11 10:8 10:11 10:27 13:1 13:18 14:6 15:1
15:1 15:5 15:14 19:29 21:11 21:15 21:17 21:20**Acts**

1:18 2:1 2:3-4

Romans

10:7 11:16 11:16 11:24 14:17

1 Corinthians

1:5 2:14 3:2 3:9 3:11 3:12 3:12 5:8 7:18 9:24 9:26 9:26 10:4 11:2 11:3 11:3
11:3 13:1 13:11 14:19 15:57 16:9 16:13

2 Corinthians

3:6 4:7 6:16

Galatians

2:9 4:7 4:26 5:17

Ephesians

2:14 2:19 3:14 3:16 4:13 5:2 5:14 5:25 6:14 6:15 6:16-17

Philippians

2:1 3:14

Colossians

2:11 2:14 3:3

1 Thessalonians

4:15 5:23

1 Timothy

6:15

Hebrews

4:12 8:8 9:24

1 Peter

2:2

2 Peter

2:22

1 John

2:10-11 2:14 2:18 5:8

Revelation

3:17 4:4 5:5 14:13 16:13-14 16:19 21:19 21:21

Wisdom of Solomon

4:8-9 5:6