

Paradigma Filiae Adoptivae Explanatur*
(The Parable of the Adopted Daughter Is Expounded.)
[March 26, 1445; preached in Koblenz]¹

PART ONE

*The Illustration Is Given of the King Who by means of
His Son Recovered His Lost Adopted Daughter*

[1] In order that the guidance of the people may be clearer, let an illustration be presented.

A king had an adopted daughter, who was led away by a deceiver and conducted to a distant region. And since that deceiver reared her in his ways for many years, she developed a certain love for him. [2] The king, through his only-begotten son, made inquiries after her everywhere. When the son found her in a bleak desert, he disclosed to her (a) her origin and (b) her adoption as the daughter of the supreme king and (c) her being a co-heir and (d) the fact that he was sent by his father to bring her back. And although she chose to ask many questions as to the truth of this matter, and although the son answered them, she could not readily be persuaded to believe that there was a better land and that she would become the queen of that land, (even as she was also not able to be persuaded that she had been born naturally of a father and a mother and had spent nine months in a womb, etc.). For it seemed to her that reason did not agree with this and that therefore it ought not to be believed. Hence, for a long time she rejected all these [representations] as false. However, by means of many miracles and signs the son began to get her to believe, to some extent. But the deceiver, as best he could, persuaded her not to believe.

[3] Nevertheless, after hearing the son frequently and after recognizing him to be very lovable, she believed him. And because she ascertained that the son loved her very fervently, she loved him exceedingly in return. But after she saw that from that place and from that association with the deceiver she had contracted many infirmities, and after she saw that the son of the king would know about these deficiencies: she desired to be loved, but she feared that she never could be. Therefore, she grieved and did not cease to groan and wail. And although the son consoled her, she replied that she could not imagine that he could love her, since she had become unseemly and infirm. [4] Now, the son, not wanting her to grieve so much, deliberat-

ed on how he could reassure her. And he found no way to do so except by assuming her deficiencies. Therefore, he assumed the deficiencies of the young woman so that she would take notice of the likeness and thus would be reassured. And he prepared to take her back to the kingdom, in accordance with the command of his father.

[5] But after the son conveyed her over the water and pointed out to her the kingdom of the father and the way unto the father, the deceiver pursued, in order to hold her back. And so, there was a great battle on the shore-of-the-water where the way unto the kingdom was located. And the son armed himself with weapons and engaged in combat with the deceiver so that the deceiver would allow the young woman to continue on unto the father. And when they fought, the son vanquished the deceiver and bound him inescapably with iron shackles. But while the deceiver was being bound beneath the waist, he wounded the son, who died soon after the deceiver was [completely] bound and sent into the lake of fire. [6] The young woman—seeing that the son of the king had died for her sake, and having become completely certain that all his claims were true—claims that he proved through his death—remained there in mourning. And on the location of his death she built a small house, and she hung in it the son’s weapons in order that her espoused one, who loved her to the point of dying [for her], would never slip from her memory.

[7] Hence, when in this way she was crying out unto God from her heart, she said: “O King: my Betrothed, who could not lie, told me that you are the one who sent him and are his father and that he has no other father than you, who are God, and that he has a virgin-mother in the likeness of my nature. If, then, you who are God willed that this son be born of a virgin without [the contribution of] a male seed and that he die for me: cause him to live for my sake, since he has led me in vain from the desert if I am not to enjoy him.” Etc. [8] And, accordingly, the son was resurrected by the father, [and] the bride still clings to him, always cherishing the memory of the faithfulness of his death. For her love is nourished by the food of her memory of his death, and she is kept incorrupt and chaste by [the memory of] this supreme faithfulness. But although the bridegroom is alive, he is with the father. And just as he is from the father and the virgin, so also he begets from his virgin bride, whom he loves, co-heirs—[begets them] through the spirit-of-his-love, which his bride has, even as by the father, who is in Heaven, [and] through the spirit of the father’s love he himself was

begotten in this world from a virgin.

[9] Now, the bride sends to the bridegroom, every day, (a) the fruit of her womb and (b) her co-heirs, in and through whom she progressively ascends unto the kingdom. She adorns them in conformity with the weapons of her bridegroom and his likeness, so that they may be pleasing to the father and may be introduced into the kingdom bearing weapons of triumph and the signs of a victor and of protection. Hence, this sign [of victory] is placed on those who are about to die— [placed] before their eyes (Exodus 12: ... that both door-posts be dabbled with blood, etc.).² This is done until the number of the elect will have been fulfilled.³ This number is analogous to the parts of the bride's body, in which resides the bridegroom's spirit, so that the bride belongs only to the bridegroom [and] so that the bride's members are her members in such a way that by means of the bride, who is the bridegroom's, her members are also the bridegroom's members.

The foregoing is a likeness of Christ and the Church, His Bride.⁴

PART TWO

The Illustration regarding Christ and the Devout Soul Is Explained

[10] From this illustration, O Devout Soul (you who are the bride of Christ), you ought to take note of the fact that your Bridegroom—God and man—was sent into this world by the Father in order to disclose to you the truth concerning your origin. [He was sent in order to] teach you that you are in the hand of the Deceiver [and] in order to make faith known to you, and to inflame your desire of arriving at the Kingdom of life, for which Kingdom the King of Life adopted you. And [you ought to notice the following; viz.,] that for the purpose of your knowing how much your Father in Heaven loved you, He gave His only-begotten Son to you as your Bridegroom; and in order that the Son could be your Bridegroom and that you could love Him, the Father willed that the Son be born of a virgin and be altogether lovely. And He charged this same Son with loving you very tenderly and with attracting you through love into coming to the Father by following Him.

[11] The Son, obedient to the Father in all respects, came and instructed you concerning the truth. He disclosed for what reason you were adopted. And because it was difficult for you to believe, He made Himself your physician and your very friendly servant so that because of wondrous healings you would begin to love Him and to believe. And it came to pass that with difficulty He overcame your reluctance,

so that you recognized that He loves you. But when you saw that He loves you, you doubted whether He might be feigning. For you saw yourself as shameful because of your associations with the Seducer and as one-eyed and as infirm, etc. Therefore, in order that you might be assured of His love, He took upon Himself these same infirmities in order to console you. And because love now began to be embraced [by you], the Son willed to be obedient to the Father and to draw you by the cord of love into following [Him], in accordance with the [text]: “Draw me. We will run after you ...,” etc.⁵

[12] And so, He brought you with Him by way of the washing-of-water through which one exits from the insular restriction of this world. But the Deceiver—he who is a very envious evil spirit—followed you and held you back so that you could not follow your Bridegroom. Hence, in order that the Bridegroom would be obedient to the Father and would show by experience that everything that He preached to you was true, then although He knew that at the hands of the Prince of the world, the lying Deceiver, He would suffer many things—even unto death on the Cross⁶—He engaged in combat with him. He conquered by dying, by offering Himself for you with tears and with a loud cry.⁷ This voice was heard in Heaven. (Apocalypse 12: “I heard a loud voice ...,” etc. “Now is salvation made ...,” etc.)⁸

PART THREE

The Christian Soul Is Aroused unto Contemplating the Death of Christ, unto Sharing in His Suffering, and unto Mortification [of the Flesh]

[13] Therefore, O Christian Soul, if today you will hear His voice, do not harden your heart.⁹ For for your sake He cries out, and because of His reverence He is heard.¹⁰ Consider carefully that He engaged in combat for your sake, that He fought very faithfully and very steadfastly, that in order to conquer He died, etc. Consider who this Bridegroom of yours is; consider that He is altogether lovely, wise, virtuous, noble, etc., [and] that the anniversary of His death must be celebrated. Note that the memory of His death is to be unceasingly cherished in your heart, for you will not find another such spouse. See how it is that chaste women mourn their [deceased] virtuous spouses and how it is that after the mourning they forget [them] with shameless ease, etc. [14] Arouse yourself to compassion when you hear that the Lord, your Bridegroom, suffers. Which handmaiden—who if she saw

her noble mistress laboring—would not be motivated to labor similarly?¹¹ Etc. If Christ, who was sent for your sake, was not able to return to the Father unless He suffered (as [we read] at the end of Luke),¹² then consider that, rightly, you ought to suffer in order to enter into the House, or Kingdom, into which you were not born. What a shame it is [for you] to return to the Lord, who is pierced with mortal wounds from war, and [for you], being an unwounded soldier, to wish to co-reign with Him. Paul, reflecting on these matters (Philippians 3), wanted to have a co-partnership-of-suffering with Christ,¹³ etc.: if we suffer with [Him], we shall reign with [Him].¹⁴

[15] Therefore, a soldier of Christ¹⁵ ought to lacerate his own flesh and [to do] this by mortifying the desires of his flesh, etc. For if you, who are infirm and of this world, wish to be of sound body, then you must excise the rotten segments of flesh, etc. For [even] a thief allows his hands to be cut off rather than to lose his life. Therefore, a Christian ought to have endurance amid all hardships. He ought to nourish this endurance with the bread of the memory of Christ's endurance amid tribulations, poverty, disdain, etc.

NOTES TO *Paradigma Filiae Adoptivae*

- * Sermon LIII.
- 1. This day was Good Friday.
- 2. Exodus 12:7.
- 3. Cf. Apocalypse (Revelation) 21:27.
- 4. The Canticle of Canticles (Song of Solomon) is often thought of as depicting the spousal relationship between Christ and the Church. In the parable above, Nicholas uses the word "*amor*" for *love*.
- 5. Canticle of Canticles 1:3 (Song of Solomon 1:4).
- 6. Philippians 2:8.
- 7. Hebrews 5:7.
- 8. Apocalypse (Revelation) 12:10.
- 9. Hebrews 3:7-8. Psalms 94:8 (95:7-8).
- 10. Hebrews 5:7.
- 11. Cf. II Timothy 2:3.
- 12. Luke 24:26.
- 13. Philippians 3:10.
- 14. Romans 8:17.
- 15. II Timothy 2:3.

Tu Es Christus*
("You Are the Christ.")¹
[August 1 (?), 1454; preached in Brixen]²

[1] "Simon Peter said: You are the Christ, the Son of the Living God" (Matthew 16).

Everyone who acknowledges that Christ is the Son of the Living God is called Peter. Peter's faith is the Church's faith. Every believer is within the Church, which was established upon Peter.³ We must take note of how it is that the Church is in Peter. For, to begin with, there is one faith, viz., that Christ is the Son of God; in this faith believers are united as one Church. Peter is the primary believer, the primary priest, the primary high-priest, and the chief of the Apostles. Whatever the Church has, in its unfoldedness, is found in Peter antecedently and in an enfolded way. (As regards this topic, see elsewhere.)⁴

[2] Consider carefully that in the Gospel the following is said: Jesus (who fed 5,000 people from 5 loaves of bread and fed 4,000 from 7 loaves)⁵ instructed His disciples to beware of the leaven of the Pharisees⁶ (i.e., of their teaching, which He calls leaven). Thereafter, coming into Caesarea Philippi, He asked His disciples: "Who do men say that the Son of Man is?"⁷ Christ had previously done miracles and had previously warned that [the Disciples] should beware of the teaching of the Pharisees. And subsequently He posed His question—not as one who was ignorant but as one who wanted to hear Peter's confession [of faith]. He began [by asking about the belief of] others; and then He came [to asking about the belief of] the Apostles. Accordingly, the text indicates that [the Apostles] replied as follows: "Some [say that You are] John the Baptist. Others [say that You are] Elijah. Still others, [that You are] Jeremias or one of the prophets." Notice that these [others] understood Him to be the Son of man. But why does He call Himself Son of man? Be aware that He wanted to bring them to the place that the Son of man would be recognized [by them] to be the Son of the Living God. He is not called the Son of some father, as Simon is named "Bar Jona." For although He was the Son of man, nevertheless He was without a father who was a man. And in this regard you know from elsewhere⁸ that the reason He did not have a father on earth was in order to be the Brother of all those who with Him would have the same Father in Heaven. Accordingly, He says elsewhere: "He

who does the will of my Father, he is my [brother and my sister and my mother].”⁹ This doing of [the Father’s] will is the having of the Father as one’s own Father.

[3] Likewise, be aware that in Christ there are seen enfoldedly and unitedly all the things that in all the saints are seen separately and partially. For example, by virtue of the holiness of [Christ’s] life, John the Baptist seemed [to some] to have arisen.¹⁰ To others it seemed that in Christ there was the spirit of Elijah; but to still others, the spirit of Jeremias; to others, the spirit of some other prophet. Infer therefrom that the spirit of Christ enfolded the virtue of all the saints. Therefore, after Jesus heard the Apostles reporting about others, He asked them the question: “Who do you say that I am?” It was as if He were to say: “Some judge me, insofar as I am human, to have a spirit like that of other human beings. Nevertheless, they cannot find any of the saints to whom to liken me. Hence, what judgment do you have of me?—you who have been with me from the beginning and who have heard me not in an intermittent way as have others but continually. Moreover, I have revealed profound mysteries to you but not to others.” Thereupon, Simon Peter, replying, said: “You are the Christ, the Son of the Living God.” The *Disciples* had been asked; but the *chief Apostle* answered, as being their spokesman and their leader, etc. Consider how great and divine and how clear this answer was: [viz.] the declaring to be the Son of God Him who calls Himself, and acknowledges Himself to be, the Son of man—Him whom all [other] men regard (not withstanding His miraculous works) as purely a man, though a man like the prophets!

[4] Likewise, [consider] that the one who professes that Christ is the Son of God is blessed. For this [professing] cannot occur apart from the Father’s being revealed. “No one comes to me unless my Father draws him,” etc.¹¹ For the revealing of the Father occurs only when the Father, whom we say to be God, reveals Himself as Father. And this [revealing] can occur only in and through the Son’s being revealed [as Son of God]. As Christ replied to Philip, who asked to be shown the Father: “He who sees me sees the Father also.”¹² For the Son cannot be seen unless the Father is seen in Him, since the Son is the Son of the Father. Nor can the Father be seen except in the Son—as Christ says elsewhere¹³ that no one sees God except the Son and him to whom the Son reveals [the Father]. Just as the Father reveals the Son, so too the Son reveals the Father. But you might ask: “In and

through whom is the revelation made?" I reply: "In and through the Holy Spirit." For when someone reveals the secrets of his heart, i.e., reveals himself, he speaks. But speech makes someone manifest only in and through a spirit of truth. Otherwise, if there were lacking a spirit-of-understanding infusing itself into [another's] rational soul, you would be speaking to someone ignorant and deaf.

[5] Furthermore, note that the head of the Church [viz., Peter] reveals to the Church those things which the Heavenly Father reveals to him above flesh and blood.¹⁴ For of himself [Peter] can speak of human things; but in him the Spirit of the Father speaks of divine things. As Christ says: "You [Disciples] are not the ones who speak; rather, it is the Spirit of your Father who speaks in you."¹⁵ And this is true of the Apostles and of those sent by God (as the successors of the Apostles are supposed to be). For when Christ spoke of Heavenly things, He stated that the words were of His Father, who is in Heaven [and] who spoke in Him as one who sends [an envoy speaks] in and through the envoy, or apostle. What ought all preachers to speak except the words of the bishop who is supposed to send them? What [ought] all bishops [to speak] except the words of Peter's successor [viz., the pope], who sends them? What [ought] Peter's successor [to speak] except the words of Christ, who sends him? What [ought] Christ [to speak] except the words of God the Father? Hence, every word in the Church is nothing but the word of God. And he who speaks not the words of God but his own words is not in God's Church (in which there is only God's word and spirit, enlivening the intellect) but is a schismatic and a heretic and a divider. (Satan, the Divider, is the father of a lie;¹⁶ Christ is Truth.¹⁷) Hence, [those who are divisive and schismatic] are not of Christ's Church but are of "the assembly of the evil spirit" (and [this assembly] is called the assembly of the wicked.¹⁸). And Paul says that such individuals adulterate the word of God.¹⁹

NOTES TO *Tu Es Christus*

- * Sermon CLXII.
- 1. Matthew 16:16.
- 2. This was the feast-day of St. Peter.
- 3. Matthew 16:18.
- 4. Sermons CLX and XCVI.
- 5. Matthew 16:9-10.
- 6. Matthew 16:6.
- 7. Matthew 16:13.
- 8. E. g., Sermon XXII (37-38).
- 9. Matthew 12:50.
- 10. I. e., Christ seemed to be John the Baptist, who was presumed to have arisen.
- 11. John 6:44 (not an exact quotation).
- 12. John 14:8-9.
- 13. Matthew 11:27.
- 14. Matthew 16:17: "And Jesus, answering, said to him: Blessed are you, Simon Bar-Jona; for flesh and blood has not revealed it to you but, rather, my Father who is in Heaven."
- 15. Matthew 10:20.
- 16. John 8:44.
- 17. John 14:6. I John 5:6.
- 18. Psalms 25:5 (26:5).
- 19. II Corinthians 2:17.

Dominabuntur Populis*
 (“They Shall Rule over People”)¹
 [October 28, 1456; preached in Brixen]²

[1] “They shall rule over people, and their Lord shall reign forever”
 (Wisdom 3 and in the office of the mass of the Apostles).

I say that those who are signed with the Cross shall rule over the peoples of the Turkish army—an army gathered from the many peoples of the Tartars, Saracens, and apostate Christians. And the Lord—i.e., Christ crucified—shall reign forever over those who are signed by the Cross. For every power that is opposed to Christ will be eliminated. For it will be necessary that all things be subject to Him. Christ’s Father, our God, has given all kingdoms to Him; however, Christ did not yet [during His earthly sojourn] have complete possession, but He will have it before the end of the world.

[2] Let us take up the text that is before us, from which text we have drawn our theme-topic, and let us see who are the victors who shall be crowned. The souls of the just, says [the text],³ are in God’s Hands, and the torment of death does not touch them. First of all, take note of the text, [which indicates] that the virtue of justice makes men just and releases souls from contact with the torment of death, for the souls of the just are in God’s Hand. One is just through justice; only through justice is he-who-is-just that which he is. For apart from justice it is not possible to be just, even as apart from whiteness it is not [possible to be] white. Therefore, justice is the Hand of God; for the soul of the just man is in justice—i.e., is in God’s Hand, or Power. [3] There is one Absolute Justice, which saves all who are just. There is one Hand of the Almighty;⁴ it conserves in immortality all who are just. For what is the Hand of God except immortality? Therefore, a soul that is just dwells amid immortality; for the just shall live forever,⁵ because the torment of death cannot touch them. O how splendid is that Power which keeps the soul free from all corruption!

[4] Accordingly, every mortal sin is opposed to justice. Justice is life. As long as the life of the soul is present in the body, the body does not putrefy; and justice is present in the soul as life is present in the body. When a thing is as it ought to be, it exists justly. (If someone builds a house by doing all that is specified in the plans for the house, he is said to have constructed the house rightly and justly.) Therefore,

the rational soul is called *just* when it is as it ought to be; for, indeed, reason lives within that soul, and the soul does not turn away from reason because of whatsoever horrible things. [5] Courage is present within justice, and vice versa. For justice enfolds within itself all the other virtues. Nothing is a virtue unless justice determines it to be a virtue. Justice says that one who is stationed in the line of battle ought to be courageous. Hence, courage has from justice the fact that it is a virtue. Similarly, self-control, gentleness, and the other virtues [owe to justice their being virtues]. All the virtues are immortal because justice, in and through which they exist, is immortal.⁶

[6] We say that justice distributes to each thing that which is that thing's own.⁷ Since God, who gives all things, *is* Justice, He distributes all things in justice. (His Goodness and Being are the same thing as His Justice. For as because of the fact that He is good He imparts Himself, so because of the fact that He is just, He distributes being to each thing.) Justice in number, weight, and measure⁸ is envisioned [in our text]. Intellectual justice is a living set of balance-scales. Only man, through his intellect, invents just weights-and-measures of things by means of scales. Therefore, the intellect is a judge, or a living set of balance-scales.

[7] If we consider the place and the site of things, we marvel at the divine balance-scales, or the divine justice, which gave to each thing that thing's own place. The fact that earth is heavy and that fire is light is due to justice. Therefore, earth rests content with the fact that it is earth, because it has this [condition] from justice. The situation is similar with respect to all creatures. Hence, justice makes to be content. When there are disputes, justice settles them, because in no respect can any thing seek more than the justice that is due it. The rational soul is rational owing to justice, even as earth is earth owing to justice. Absolute distributive justice, which distributes form, and conformity to form, also distributes—to reason—*freedom*.⁹ [8] It is *just* that intellectual substance is free. In every created thing there is weight, through which it is borne to its own place—as, in the case of fire, lightness leads to an ethereal location. And when a creature is thus borne by its own weight, it claims for itself a place of rest, thanks to its justice. Likewise, then, the intellectual nature has weight, through which its moveable freedom is led unto due rest. And this weight is a love of things eternal; and this [kind of love] is nothing other than a love of justice, which is eternity. Therefore, he who prefers things eter-

nal to things temporal, and prefers what is incorruptible to what is corruptible, is moved by an intellectual weight unto a place of rest—viz., unto immortality.

[9] Because God is Justice, He is the place of rest and of immortality. He is said to dwell amid immortality¹⁰ because He is so just that He is Justice itself. It is not torment for a just man to suffer on account of justice. For this suffering constitutes his being strengthened in justice, [and] justice gives being to the just man. A soul which knows what is just can conform itself more and more to justice. Therefore, only an intellectual substance can be increased [in justice] without end. Skill is increased by continual practice; an artisan's skill is increased by the artisan's applying his craft. Similarly, the intellect has its own intellectual justice, which is continually perfected by just exercisings. [10] It is *just* that God, who is Truth, be believed. So he who is just lives by faith.¹¹ Hence, by means of faith his soul becomes more just; and, for this reason, when he works works of faith (because justice prescribes his doing so), he is strengthened in immortality. Justice prescribes that the Son of God be believed and that no teaching except the teaching that is from God can lead the soul to rest. Hereby, then, it is evident that in us justice is the weight of the intellectual nature. And through justice we draw near to faith in order that we may be justified by means of it, i.e., in order that the initial justice [of believers] may increase through just exercisings.

[11] In the son of an artisan the artisanship is present in potentiality, but it cannot become actual except by the enlightenment of him who has the artisanship in actuality. Similarly, the initial justice cannot become actualized except by means of the enlightenment of a teacher who possesses the art of justice. And so, Christ, who possessed the Art of Justice—indeed, who was that Art—came in order that those who would acknowledge Him to have, and to be, the Art of Justice and who would accept Him as their teacher would be able to increase [in justice] to the point of becoming sons of God¹²—i.e., to the point of obtaining immortality and absolute justice. For Absolute Justice is the place of rest for everyone who is just. The place of just souls is the Hand of God, or the Conserving Power of life.

[12] Consider carefully the fact that the human soul consists of its own four elements. For the soul is immaterial, [and] its elements are immaterial. For we know by experience that the human soul is an immaterial power that makes use of a fourfold movement: viz., of

desire, of anger, of reason, and of free will. And because the soul is of an intellectual nature, it suffices to direct these four movements intellectually, by intellectually moderating the impulse of each movement. Now, the moderating of the movement of desire is called *temperance*; and the moderating of the movement of anger is called *courage*; and the moderating of the movement of reason is called *prudence*;¹³ and the moderating of the movement of free will is called *justice*. [13] Hence, the intellect is like a living fountain of a paradise—[a fountain] from which four rivers flow. And [the intellect] sets a proper measure¹⁴ so that the four rivers that flow from it in order to water the paradise (i.e., the man) do not overflow and do not, through overflowing, do the opposite [of what they should do]. The first river, which correlates with prudence, is the river Phison (for prudence finds the right measure). And the river Gion correlates with temperance (which safeguards the proper measure). And the river Euphrates correlates with justice (which distributes [the measure]). And the river Tigris is courage (which defends [the measure]). [14] Pay attention to the fact that prudence is the pilot of the virtues;¹⁵ it says “I have found the proper measure.” Temperance says “I wanted this,” and it safeguards it. Justice distributes to itself and to others that which temperance safeguards concerning the proper measure. And courage defends [the measure]; for many untoward events happen to the thus-distributed measure, and courage is the mode of defending the measure.

[15] The river Phison, or prudence, is discernment with regard to a knowledge of good and evil. It is a deep, long, and wide river. The depth is the memory of things past; the width is the understanding of things present; the length is the foreseeing of things future. The river Gion, or temperance with respect to sensual desires, likewise has three [components]:¹⁶ viz., astringency, which is sober-headedness with regard to tasting; coolness, which is chasteness with respect to touching; and deliberateness, which is modesty with regard to behaving. [16] The river Euphrates, or justice, is the fixed disposition (*habitus*) that renders to each his own; and it has three [components]: because the river is gentle, justice is natural; because it is clear, justice is from law; because it keeps itself within its banks, justice is from custom. We say that justice applies to superiors and to equals and to inferiors. The river Tigris, or courage, is the confronting of things dangerous; and it has three [components]: viz., a stony bottom (i.e., it has confidence in confronting the disturbances of the surges); and there is patience in enduring [the surges]; and it has swiftness, which is perse-

verance in continuing onward.

[17] Our soul is seen to be a living ray of divine light. Hence, the ray—because of the strength of the light that is in it—purifies, enlightens, reconciles, strengthens.¹⁷ In purifying, it keeps to the proper measure of temperance; in enlightening, it keeps to the proper measure of prudence; in reconciling, it keeps to the proper measure of justice; in strengthening, it keeps to the proper measure of courage. The virtues are seen to be present in the soul. They correlate with the properties of the elements:¹⁸ temperance correlates with the decorative dryness of *earth*; prudence correlates with the clearness of *water* with respect to the intensity¹⁹ [of light]; justice correlates with the subtlety of *air* as regards air's soothingness; courage, or steadfastness, correlates with the forcefulness of *fire* as regards fire's action. [18] It seems, too, that the rational soul, or the intellect, is subsequent to the First Cause but prior to what is caused. [The situation is] as if [the rational soul] were at once both caused and cause, as if the First Cause had caused it with a close likeness to itself by conferring on it the nobility of being a cause. Hence, from itself it exhibits a *material cause* when it induces itself with the fixed disposition of temperance; it exhibits a *formal cause* by putting on the fixed disposition of prudence; it exhibits a *final cause* with respect to the fixed disposition of justice; and it exhibits an *efficient cause* with respect to the fixed disposition of courage.²⁰

[19] And note that the simplicity of the soul is so great that each virtue is in each other virtue. For when the soul puts on the fixed disposition of temperance, then [it also puts on the fixed disposition] of the other virtues. For there is no temperance apart from prudence, justice, and courage. As the virtue of prudence is not a true virtue unless it is temperate, just, and courageous, so too justice is temperate, prudent, and courageous, [and] courage is prudent, temperate, and just. For according to Gregory:²¹ without prudence courage is not courage but is [only] rashness. Therefore, all the virtues are united. In this regard see Bonaventure, in his book of illuminations.²² [20] Moreover, be aware that none of the virtues suffice for happiness unless an infused virtue, viz., love, is present. For as prudence is the form of the human virtues, so love forms the virtues so that they are formed with a divine form, which alone is accepted by God. Hence, justice that is not formed by love is not true and living justice but is rather an image-of-justice that falls short of justice.

[21] Truth alone is abiding. Therefore, he who puts on true and

living justice obtains immortality. For true virtue is divine and immortal, and it manifests immortal life. For the being of true justice does not depend on the one who is just (i.e., on the subject) as the being of whiteness does depend on the white subject, [i.e., on the white object]. And so, through the death of one who is just his soul (viz., the subject of justice) does not die; but, assuredly, if a white object is destroyed, the whiteness, which depends on a subject, [i.e., on an object], is destroyed. Likewise, it is not the case that together with a dead man, there dies his rational spirit, which does not depend on a subject; on the contrary, [its subject, the body, depends on it]. [22] Behold, because the soul²³ is capable of receiving true and perpetual justice and because it is the subject of divine justice, it is unceasing. Therefore, in order that God—who is a just Judge and who is His own Justice—might show the glory of His justice, He created the intellectual nature, which alone is capable of receiving justice. And it is necessary that the intellectual nature be the subject of unceasing justice, so that there is [in the intellectual nature] a capability for justice with regard to reward and to condemnation. Accordingly, the intellectual nature that is rewarded is rewarded with an eternal inflow of divine justice; and the intellectual nature that is damned is punished with an eternal condemnation on the part of justice.

[23] Moreover, consider that we say unfittingly that the soul is in the body. For we ought rather to say that the body is in the soul. Our text states²⁴ rightly that the just have seemed to the eyes of the unwise to die. These unwise men think that justice ceases to exist when the just man is dead. And note, as Paul says, that we are transformed into the same image, as by the Spirit of the Lord.²⁵ Hence, we are conformed to virtue in such a way that under the influence of the Lord's Spirit, or Love, (which in-forms and enlivens justice, whose garment we wear) we are strengthened in justice by a continual inflow and we always put on justice's immortality—as if justice were always elevating unto its own splendor the soul that is habituated by it. By comparison, an object always infuses into a mirror its likeness, so that the likeness is continuously produced in the mirror. And a sunbeam is continuously produced, so that in it is formed the brightness of sunlight. And so, the virtues are called flowers and fruit, as it is written: "My flowers are the fruit of honor and of riches," etc.²⁶ Likewise, in God, the Son is begotten today and eternally,²⁷ so that He is to the Father as brightness is to light and so that He is the figure of the Father's substance,²⁸ as says the Apostle.

[24] Next, direct your attention to the text, where it says that when the just suffer torments in the sight of men, their hope is full of immortality.²⁹ We read that the Machabees and others had this faith: [viz.,] that those who die for the Law's justice obtain immortality. For (in believers) justice, by means of a certain divine impulse, brings it about that those who strive for justice have hope of immortality. For how could one who dies on behalf of justice be left without a reward from justice? But there is no reward where there is no understanding; nor is there understanding without existing and living. Therefore, it is impossible that a believer who hopes for immortality should not obtain immortality from justice. (On account of justice he suffers even unto death.) The hope of those who are just is steadfast, but that of the godless will perish.

[25] Next, note that to suffer for the sake of justice is [to suffer] for the sake of a better disposition. For example, gold, in order to be made of greater value and to be made purer and of better quality and more noble, is put by a master artisan to the test of fire; for the purer the gold is, the more choice it is.³⁰ Therefore, he who wishes to be loved by God bears patiently his being tested, since he knows that he will display greater worthiness of being chosen. For whom God loves, He chastens.³¹ Therefore, every believer who is just rejoices when the fire of tribulation comes, since he knows that he is loved by Justice, which is God. And a very good likeness is [that of] the burnt offering that is consumed as a whole by fire. And so, it is more acceptable to God than is another sacrifice of which [only] portions are burned.

[The text] adds [a statement about] how the just are endowed, because they shall shine [as the sun] ..., etc.³²

Let these points have been made thus cursorily regarding the foregoing [topic].

NOTES TO *Dominabuntur Populis*

* Sermon CCXLVIII.

1. Wisdom 3:8: “[The souls of the just] shall judge nations and rule over people; and their Lord shall reign forever.”

2. This was the feast-day of St. Simon and St. Jude.

3. Wisdom 3:1.

4. II Machabees 6:26.

5. Wisdom 5:16.

6. Wisdom 1:15.

7. Cicero, *De Finibus Bonorum et Malorum*, V, 23, 67. See also Augustine’s *De Libero Arbitrio*, I, 13, 27 (PL 32:1235).

In the two sentences that follow in Cusa’s Latin text above (viz., at 6:2-6 of the printed edition) I have discretionarily repunctuated the printed text (as is inferable from my translation). Furthermore, the textual note for 6:5 should be corrected to read: 6:4 Sicut: Sic *p.* (The correction of this note, however, has no bearing on my translation.)

8. Wisdom 11:21.

9. It is noteworthy that Nicholas speaks of *reason* as free.

10. I Timothy 6:16.

11. Romans 1:17. Habacuc (Habakkuk) 2:4.

12. See Nicholas’s *De Filiatione Dei*.

13. The Latin word “*prudencia*,” itself a translation of the Greek word φρόνησις, may be here translated also as “practical wisdom.” The four cardinal virtues in Classical Greek civilization were wisdom (σοφία, theoretical wisdom), temperance, courage, and justice. *Wisdom* came to include both φρόνησις and σοφία.

14. Bonaventure, *Collationes in Hexaëmeron sive Illuminationes Ecclesiae*, VI, 12 (Vol. V of *S. Bonaventurae Opera Omnia* (Quaracchi, 1891), p. 362^b). An English translation of this passage may be found in *The Works of Bonaventure*, Vol. V: *Collations on the Six Days*, translated by José de Vinck (Paterson, NJ: St. Anthony Guild, 1970), p. 100. See also Augustine’s *De Beata Vita*, IV, 32 (PL 32:975). Both Augustine and Cusa use “*modus*” (“proper measure”) in the sense of a *mean* between extremes.

15. Bonaventure, *loc. cit.*

16. Regarding this section see Bonaventure, *Collationes in Hexaëmeron*, *op. cit.*, VI, 15-18 (Quaracchi edition, p. 363^a). *Collations on the Six Days*, *op. cit.*, p. 102. The names of the four rivers are taken from Genesis 2:11-14.

17. See Bonaventure, *Collationes in Hexaëmeron*, *op. cit.*, VI, 20 (Quaracchi edition, p. 363^a). *Collations on the Six Days*, *op. cit.*, p. 103.

18. Bonaventure, *Collationes in Hexaëmeron*, *op. cit.*, VI, 21 (Quaracchi edition, p. 363^b). *Collations on the Six Days*, *op. cit.*, p. 103.

19. Here (at 17:10) I am following Bonaventure’s text, which has “*cum intensione lucis*” instead of Nicholas’s “*cum tentione*”. (Nicholas is here borrowing from Bonaventure.)

20. Bonaventure, *Collationes in Hexaëmeron*, *op. cit.*, VI, 22 (Quaracchi

edition, p. 363^b). *Collations on the Six Days, op. cit.*, pp. 103-104.

21. Gregory the Great, *Moralium Libri sive Expositio in Librum B. Job*, Book XXII, Chapter 1 (PL 76:212 CD).

22. Bonaventure, *Collationes in Hexaëmeron, op. cit.*, VI, 13 (Quaracchi edition, p. 362^b). *Collations on the Six Days, op. cit.*, pp. 100-101.

23. Here (at 2 2:1) I am reading (with the Paris edition) “anima” in place of the manuscripts’ “animam”.

24. Wisdom 3:2.

25. II Corinthians 3:18.

26. Ecclesiasticus 24:23.

27. Hebrews 1:5.

28. Hebrews 1:3.

29. Wisdom 3:4.

30. See Sermon CCXLI: *Suadeo Tibi Emere a Me Aurum Ignitum et Probatum*.

31. Proverbs 3:12.

32. Matthew 13:43.

Multifarie Multisque Modis*
("On Many Occasions and in Many Ways")
[December 25, 1456; preached in Brixen]

[1] "On many occasions and in many ways God, who once spoke to the fathers in and through the prophets, most recently spoke to us in and through His Son, whom He has appointed Heir of all things [and] through whom He made also the world."¹

The Apostle, wanting to explain the Scriptures to the Hebrews who were converted to faith in Christ (By means of the Scriptures they understood that the Mosaic Law is not comparable to the Christian faith), invalidated all the considerations (known to be twelve) with which the Jews were endeavoring to justify their intent to adhere to the Law of Moses. And he begins with the basic point that the Son of God, in preference to the angels, ought to be believed. And by means of the Scriptures he proves that Christ is God's Son. Hence, it is evident that he wrote this letter to Hebrews who had accepted Jesus as the Messiah, or Christ—[a belief] that is presupposed [within the letter].

[2] Now, [the Apostle] speaks profoundly when he begins [by saying] "on many occasions and in many ways" etc. God speaks only once; and this speaking in the different ways through which He spoke is varied. The act of speaking is an unfolding of a mental word. God's creating and His speaking are one and the same thing for Him; for "He spoke, and they were made," says the Prophet.² By way of illustration: in one who is writing a letter, speaking and writing so coincide that that-which-he-writes he says and that-which-he-says he writes. And because that which he writes is not other than that which he says, they are one and the same thing in substance. But in form they are different; for the form of speaking differs from the form of writing.

[3] Elsewhere I have by means of the illustration of writing presented from time to time the understanding that I have regarding a word; but there is no harm in my repeating the illustration once again for the sake of those who did not at those times hear it. So let it be the case that Aristotle wants to disclose a conclusion that he has in mind—viz., [the conclusion] that there is one Governing Principle. (This is the conclusion of his *Metaphysics*.) On many occasions and in many ways he *implicitly* articulates this conclusion by means of many premises that are in different books, book-sections, and book-chapters. But

finally he renders *explicit* that conclusion which he had in mind—[doing so] at the end, that is, of Book XII. This final, abbreviated word is a conclusion that contains within itself all that either was previously said or that can subsequently be said. In this [word] Aristotle’s meaning (*mens*) is contained truly, purely, [and] openly, with fullness of perfection in every respect. He who receives this abbreviated word receives Aristotle’s meaning [*mens*] into his own understanding, and [his understanding] becomes Aristotelian.

[4] Therefore, let it be the case that Aristotle stands for God and that the books of the *Metaphysics* are nations, the treatises are regions, the chapters are human beings succeeding one another in time, and the concluding word—i.e., the abbreviated word—is the man whom we call Christ. By means of this illustration Christ ought to be said to be the true Son of God. For in Him is present the Word begotten from God the Father; in this [Word] are contained fully and perfectly the [Father’s] entire wisdom, mind (*mens*), intent, truth, concept (and whatever can be said in this regard). And just as one who accepts [Aristotle’s] conclusion by faith has no need to trouble himself with the premises, so one who accepts Jesus as the abbreviated Word of God³ has no need of troubling himself with legalities, which are but premising steps to this concluding [Word]. Accordingly, it is evident that the word in the Son is that which ought to be believed. And faith frees from all toil of study and enlightens the intellect—just as the conclusion enlightens, so that the intellect sees what was meant by the one speaking in and through the premises. So, then, by means of this illustration an explanation of many of the Gospels and the Epistles is apparent. For those who by faith accept the word that is in the Son receive unto themselves the mind [*mens*]-of-God,⁴ which is in the Son. And so, they become Christ-like and, likewise, sons of God (analogously to what was said about [minds that become] Aristotelian).

[5] Moreover, Christ, the Son of God, is the Heir of all things⁵—even as the abbreviated word (i.e., the conclusion) “inherits” (i.e., possesses) the mind and all the mind’s books, [book]-sections, and [book]-chapters. And all these things are subject to the mind insofar as it is master of them all; and they have nothing of the true and of the good unless it was given to them by the mind. And the mind precedes them all, because it is prior to all the books. And by means of the mind, and on account of it, all the books have been written; and in the mind they are that which they are. You will be able to understand, in a similar

way, how that which Paul says in Hebrews 2 is true, [viz.,] that Christ is He on account of whom all things exist and by whom all things exist.⁶ And [you will be able to understand, in a similar way,] his saying that Christ is the First-begotten⁷—and all other such things.

[6] Now, if you consider carefully, [you will recognize the following]: because God created all things in order to manifest His glory, all things have their final goal only by way of Christ. For God is unknown to all except to the Son, who alone knows the Father and who with reference to Himself shows the Father to others. Thus, [Christ] said to Philip, who asked to be shown the Father: “He who sees me sees the Father,” for the Father is in the Son.⁸ It is as if a conclusion were to say: “he who sees me with the eye of the intellect, sees my father, viz., the intellect that begot me.” For in the word the begetter of the word is seen. Therefore, the glory of God would have remained unknown if there had not been a Revealer. Thus, Christ is the Perfection of every creature and is the Door⁹ by which one enters unto the vision of [God’s] glory. And this is what is meant [by saying] that He opens the heavens, which were closed to all,¹⁰ and that He has the key of David the Prophet,¹¹ and that He releases the seals of the closed book,¹² and all other such things.

[7] Someone might perhaps say: “As indicates John the Evangelist,¹³ no one has ever seen God. And the only begotten Son of God, viz., Christ, revealed this fact. How, then, is the Invisible revealed?” I answer: To reveal God is the following: viz., [to show] that God [both] is and is not something visible. And this [pathway] is [that of] mystical theology, through which we enter negatingly into the darkness wherein God dwells—[enter] by denying of Him all that is known and all that is nameable. Accordingly, it was revealed that he who worships something visible does not worship God. Rather, since God is supposed to be worshiped, and since that which is altogether unknown cannot be worshiped, it was subsequently revealed that God, who cannot be seen by means of physical eyes and with the certainty that results from seeing, must, in order to be worshiped, be seen by the mind’s faith. Therefore, it is shown how the Invisible is approached, viz., by faith. And the faith is the following: [viz.,] that Christ, the Son of God, is the Revealer of *our* God and of *His* Father. In our vision of God there is a sufficiency of happiness. As Philip said: “Show us the Father, and it suffices us.”¹⁴ (About this [point] I have often spoken [already].)

[8] You might ask: “Since God is ineffable, how is it that we name Him *true, just, good*, etc.?” I reply: We call God by those names that represent for us that toward which we are especially inclined according to the inner, invisible man. Analogously, if the eyes of all men were to name God, they would name Him perceptible Light. For they are especially inclined toward light, since from light they have directly the fact that they are eyes [that see] and since they are nourished by light, without which they do not see. And, in like manner, each thing is inclined—as toward [what is] the best [for it]—toward that from which it directly has its being, even as a child [is inclined] toward the mother from whom he exists and by whom he is nourished. And so, a child qua child has only his mother as “god”. But since the inner man is inclined toward truth, justice, goodness, life, reason, knowledge, and since in all these things [it is inclined] toward the One in whom all these things are [one and] the same thing, the inner man worships this One as God. [And] it names Him by the foregoing names, which signify Him from whom the inner man exists and by whom the inner man lives and is nourished.

[9] From the aforesaid it is evident that the inner man was directly created by God, toward whom it is inclined; and it names Him by the names of its inclinations’ natural desire. Hence, although God is unnameable, nevertheless the intellectual desire that is expressed by intellectual names leads the soul, by means of the names for the soul’s desires, unto the Ineffable Fount of good. The situation is similar to that of a [very small] child to whom the proper name of his mother is not known. He nevertheless is directed to her by certain appellatives known naturally to him: e.g., *mothering, milk-giving, feeding, nourishing*, and the likes. By means of these [natural names] he knows his mother, whose proper name (whether, [for example], she be called Barbara or Catherine) he does not know and never will know unless it is divulged to him when he becomes competent.

[10] Moreover, note the fact that the life toward which the inner man is especially inclined is [one that is] true, intellectual, just, and good. For truth, as object of the understanding, is eternal; a similar thing holds for justice, for goodness, etc. And so, we apprehend the fact that from the natural inclination of our reason we are inclined toward that life which is present in those things that are eternal. And so, in accordance with our intellectual nature we exist directly from Eternal Life (which is God), toward which we are inclined. And

although God is beyond every nameable thing, nevertheless we ascribe to Him the names of our [intellectual] spirit's desires. For just as by all our desires we are inclined, in accordance with the inner man, only toward Him from whom we exist, so by means of all the names that signify our desires, we intend to signify only God. For the desire is directed toward the Best, than which nothing better can be thought. And we call God *that than which a better cannot be thought*¹⁵—or, indeed, *Him who is better than can be thought*.¹⁶ And things that we do not desire we say to be alien to God. For example, we do not call God evil or death or weakness or malignant. Rather, we ascribe these [attributes] to God's adversary, viz., Satan.

[11] I have made the foregoing points in the preceding manner as a way of understanding the fact that God is doubly revealed to us—[revealed] (1) above all understanding through Christ by the light of faith and of grace and (2) by the light of nature, through the inclination of our inner man. But by the light of nature [God] is revealed to us positively, as if God were Life, Light, Goodness, etc. And by means of this revelation we speak of God and worship Him and formulate prayers [to Him]. However, the affirmations that are thus made about God are not, in a proper sense, names of God; rather, they are names for our spirit's desires. Hence, they are not as true as are negations. For example, the [negation] "God is not life" is truer than is the [affirmation] "God is Life." For the former says that God is more than life; and so, the latter says of God less than ought to be said of Him. Therefore, perfect knowledge cannot naturally be had of God by way of affirmation, which does not attain unto Him. Nor [is it had] by the mystical way of negation, which, although loftier, indicates what God is not rather than what He is and which falls short of a face-to-Face manifestation. Hence, it is necessary that revelation and grace be added to nature in order that a face-to-Face vision may be attained. This [vision] consists of a knowledge that renders one happy and fulfilled. Only Christ can impart to us—from out of the fullness of grace and of knowledge—this [revelation] that concerns a knowledge of God His Father. Here [during this lifetime it is imparted] in a dark manner¹⁷ in and through faith; in the domain of the living¹⁸ [i.e., in Heaven, it will be imparted] really and truly and face-to-Face.

[12] Therefore, there are four levels of our knowledge of God: [the first is], namely, *natural [knowledge]*, which we elicit from our rational spirit's desires. [The second is] *mystical [knowledge]*. This

mode is situated in a higher light in which there is revealed to the soul that God is above everything that is expressed by the spirit's names for its desires. This level guides by means of negation, which is rife with affirmation. Because of the negation's latent rife with affirmation, we can name [the negation] a mystical or a hidden mode of knowledge. For example, when we say that God is unnameable, we deny of Him everything nameable, and we tacitly affirm that He exceeds all nameable things. This [mystical] mode adds to the previous mode the light of a higher revelation.

[13] Next, there is **the third level**—[that] of the manifestation of God's Face, which remained in darkness in the second mode. And [here] there is light that illumines the darkness unto which the second stage leads. And this light that illumines the darkness is the true light that, in this world, illumines the darkness of ignorance—as the light of the moon illumines the darkness of night. However, the faces of things remain darkened amid this illumination, because the light illumines (in the way it does) by means of faith and is to some extent similar to that light of the sun which illumines by way of the moon, where the sun's light is present unsteadfastly.¹⁹ Moreover, the illumination is obscure and not bright: it does not expose to cognition a distinctly brightened face but [only] a bedarkened one. And faith waxes and wanes, as does [the crescent of] the moon.

[14] But in the steadfast, heavenly domain the Light of the Sun of Justice²⁰ illumines in and through itself, as in the Apocalypse John saw;²¹ and [that Light] discloses the Face of God truly, as it is, without shadow and obscurity. [This knowledge] is a knowledge of God as God is. It is, furthermore, **ultimate knowledge**, which is [knowledge] of God's Quiddity. Now, God's Quiddity exceeds all measuring on the part of that knowledge which is not Quiddity itself. Therefore, since only in the case of God is the quiddity of a thing identical with the thing's knowledge, then since the Quiddity of the Infinite God is not impartible or multipliable, neither is the Knowledge that *is* His Quiddity [impartible]. Accordingly, God alone knows Himself quidditatively. [This is to say] that God alone *is* His Knowledge. And so, Paul maintained that in the domain of the living²² [i.e., in Heaven] he would know God as he himself would be known. Although I have expounded this [topic] more deeply elsewhere, nevertheless it can be understood even now as follows: viz., that Paul will know God face-to-Face, just as Paul himself is known [face-to-face] here below. But

[he will] not [know God] according to God's inner Essence and Quiddity, because in accordance with *that*, Paul himself was not known by any others; for no man knows another's essential quiddity. Hence, face-to-Face knowledge is knowledge that satisfies desire—just as a drink satisfies one who is thirsty—even though, [in desiring God], the one who imbibes²³ does not know the quiddity of that which he is imbibing: he is satisfied that that draft is nobler than he can apprehend and that it reflects better than he can conceive and that it would not satisfy him or make him happy if it were of lesser nobility.

[15] Furthermore, consider—as you have heard elsewhere—that the fact that God's Quiddity is incomprehensible is necessary for our happiness. For, as Anselm rightly says, God is better than can be thought;²⁴ and so, He is incomprehensible. For if God were only a good that could be thought, [i.e., comprehended to some extent], then since no such good is maximal in being and in power (because that good which exceeds thought would be greater [than this good]), this [good] would not be God, who cannot be greater. Therefore, it is evident herefrom that nothing can be better than God and that the good that is apprehended by our thought or measured by our thought is a lesser [good] than is the [good] that exceeds our thought. Hence, God is that Absolute Good that is greater than can be thought. And so, God is unknown according to His Quiddity, or Essence, for His Essence is that already-mentioned Excellent Good. And this is the Good that (as Christ taught) is predicated truly only of God, who said, "No one is good except God alone."²⁵

[16] And note that this [super-excellence of God] is necessary for our happiness. For all that which is grasped by the intellect increases the intellect's desire to understand. Now, if God were grasped by the intellect, there would increase in the intellect [both] the power to understand and the desire to understand; and, [in that case], the [intellect's] power of understanding would be greater than God is understandable. Thus, God would not make [the intellect] happy or would not still its desire. Therefore, He would not be God. Now, because the intellect wants to be happy, it wants only God, who always nourishes it and who can never be depleted, so that of His Greatness there is no end,²⁶ wherefore He is Infinite, Immeasurable, and Incomprehensible.

Let these points be recalled in the foregoing way because of the solemnity of [today's] feast.²⁷

[17] Returning, therefore, to the text of the [Pauline] epistle [of Hebrews], let us ponder its words. It says: “*on many occasions and in many ways God, who once spoke to the fathers in and through the prophets . . .*”²⁸ Every articulation is an unfolding of an inner concept, or word. And because the essence of [God’s] word can never be unfolded, God speaks on many occasions and in many ways—[speaks] by means of His creation—so that through such variety the simplicity of His word, as well as the fecundity of the simplicity, is better unfolded. By way of illustration: the power of a simple sunray is of inexpressible fecundity; and in order to show this fact on many occasions and in many ways, the sun shows its power in the generable things of this perceptible world. [The sun shows it] even above oppositeness when it hardens clay but melts snow and wax. Therefore, just as in the variety of the powers of the things produced from the earth we experience the inexpressible power of the sun in its ray, so through the prophets we experience the inexpressible power of God in His word.²⁹

[18] [The story] is told of there being a certain tree in the East, i.e., in Paradise—[a tree that is] the sun’s. It has within it the sun’s entire power, [and] the poets write that [this tree, when addressed,] gives answers. All other trees, by means of their powers, proclaim and express—each in its own way—only the power of their god, viz., the sun. But according to the poets’ account, the one tree that is the sun’s own has within itself all the power [of the sun]; and its proclamation and expression embody the fullness of the power of god its father, viz., of the sun. The situation is similar with respect to God and His Son, Jesus, in whom is present the fullness of God’s power. And [Jesus] is the Word who enfolds within Himself the power of—and all the words for—all other things.

[19] “*Most recently He spoke to us in and through His Son, whom He has appointed Heir of all things [and] through whom He also made also the world.*”³⁰ Note [the Apostle’s] saying that the Son is He whom [God] has appointed as Heir of all things. [It is] as if he were to say: “the Father’s Son is the Heir of all things.” Now, Christ has been appointed Heir of all things. And so, the Son is considered to be the Heir, in whose power are whatever things are the Father’s. Accordingly, Christ says to the Father: “All things that are Yours are Mine.”³¹ But the Father has nothing that the Son does not have from the Father in conformity with eternal begottenness. Likewise, [Scripture speaks] in another way: “The earth is the Lord’s and the

fullness of the world ...," etc.³² And just as the Father is Lord of all things, so also the Son is Lord of all things, because to the Son is given all power in Heaven and on earth.³³ Furthermore, [the Scriptures say that] the Son is the Lord of all creation because He is the Firstborn of every creature.³⁴ For [He is] the Wisdom of the Father,³⁵ through which Wisdom God made also the world.

[20] Moreover, note that there are not two Lordships—[that] of the Father, who created all things, and [that] of His Wisdom, through whom He created all things.³⁶ Rather, [there is but] one Lordship. For just as Wisdom is of the nature of the Father, [and] just as a word is of the nature of the intellect, so the Lordship of the Son [is of the nature] of the Lordship of the Father. Thus, just as they both have one [and the same] nature, so too [they have one and the same] Lordship and Power. And because the Lordship in the Son is from the Father, [the Son] is called the Appointed Heir. By way of illustration: just as an heir has from the father the same dominion, but [has it] by way of succession, so also does the Son [of God have the same dominion]. In other words, [the Son] is appointed Heir of all things inasmuch as He is King and Lord not only of one nation but of all [nations]; for the ends of the earth are His possession.³⁷ Hence, Christ, who is the King of the kings of the earth, will inherit the whole earth, which will be subject to Him, acknowledging Him as King and as Son of God.

[21] And, lastly, [Christ] is Inheritor of all goods in the future world, as Paul sets forth farther along [in the Book of Hebrews].³⁸ For all goods, which are God's, are possessed by Christ—even as the members of the body are possessed by the spirit, which rules over the body. Christ is Inheritor of all goods; for through inheritance His mystical Body grows and is increased, so that He gathers unto Himself whatever good there is in the universe. For every rational nature that partakes of Wisdom is an inheritance of Wisdom; for [the nature] serves Wisdom and can produce the good fruits of Wisdom. Therefore, every rational spirit that is like a field in which the seed of Wisdom is present is subject to Wisdom. For [this rational spirit] is the seed of Wisdom, which has sown the field; and it is the good fruit of Wisdom, because it is the fruit of the seed. And so, Wisdom rightfully gathers unto itself the fruit of its seed. And so, those who come will come in exultation, carrying their bundles while entering into the mystical Body of Christ, i.e., into the Church Triumphant. And Christ teaches [all of] this when He explains that the Kingdom of Heaven is like a net

cast into the sea, which net gathers many fish;³⁹ and from among them the good ones are culled out, etc. The gathering of the good [fish] into one [batch] signifies that these good and tasty fish pass over, like tasty food, into the oneness of the body of the Church, which is composed of the gathering that is the Body of Christ.

[22] There follows [in the Book of Hebrews]: “... *who since He is the brightness of His [Father’s] glory and the Figure of His substance, upholding all things by the word of His power, making purgation of sins, is seated at the right hand of His majesty on high ...*”⁴⁰ The brightness of glory is wisdom. Of what great glory Solomon was is shown by his wisdom, which was appropriated in the orderedness of his actions. The sun’s brightness exhibits the glory of its splendor. And just as a sunray is from the sun’s splendor and exhibits the splendor’s glory (since without the ray the sun’s splendor is not visible), so [a similar thing is true] of the Son of God, who, qua Wisdom of the Father, illumines. And as the ray [of the sun] is coeval with the sun, so the Wisdom [of the Father] is co-eternal with the Father and is the Figure—or Disposition or Image—of the Father’s substance (even as a ray [of the sun] is an image of the solar substance). Hence, consider that the Son is the Father’s natural Image, which is signified by the symbol *substance*. [The Son is] not a constructed image, which is an image not of the substance but of accidents, as a carved image or a depicted image only imitates the original by way of accidental features.

[23] “... *upholding all things by the word of His power.*” Understand this [as follows]: as by its power sunlight sustains all the things that are situated in the sun, so the Word of God sustains, by His power, all things that are in God. An emperor’s word conveys the commanding power of the emperor, and his authority is manifested through his word.

“... *making purgation of sins.*” A word purges the darkness of ignorance, and it enlightens the soul. This [quoted phrase about purgation] is [significative of] removing sins and of purifying. And there is nothing other than the Word of God which can make a purgation in the soul.⁴¹ Since the Word of God *is* God, it alone can penetrate the soul and thereby illumine [the soul], having dispelled the [soul’s] darkness. By analogy, sunlight penetrates sight and expels darkness and causes sight to exist actually and causes the eye to be living, i.e., seeing.

[24] “... *He is seated at the right hand of the majesty on high.*” You can construe this [text as saying the following]: that the Son of

man, who is also the Son of God, holds a position on high at the right hand of [God's] majesty—even as a judge occupies a very eminent seat of majesty above those who are to be judged. “Right hand of majesty” signifies executing power—as if to say: ‘No one can resist Him (1) whose judgment brings with it its being implemented and (2) whose judgment is a scepter of the kingdom’—about which [scepter one reads] farther down [in the Book of Hebrews].⁴² Subsequently, the Apostle [Paul] declares Christ's excellence to be above [that of] all the angels, because [Christ is] the Son. As [Paul] says: “... *being made much better than the angels to the extent that He inherited a much better name than they [had]*.”⁴³ Christ inherited the name “Son” because He is the Heir of all things and because an heir of all things is signified by the name “son”. To inherit the name “Son” is to be preferred to all creatures.

[25] “*For to which one of the angels did He [viz., God] ever say ‘You are my Son; I have begotten You’?*”⁴⁴ [The Apostle] pursues this [theme] unto the end of the letter [to the Hebrews], showing that the Scriptural texts that are found in the [Books of the] Prophets concerning the Messiah give to Christ the name “Son of God” and the name “Immortal King whose years will not fail.”⁴⁵ Now, regarding that which the Prophet said in the name of God—[viz.,] “*Today I have begotten you*”⁴⁶—I recently explained that [this] is a continuous begetting, prior to all time. If “today” and “have begotten” are considered together, they are seen prior-to-time, where the present and the past can coincide—[two modalities] that cannot coincide within time.

NOTES TO *Multifarie Multisque Modis*

- * Sermon CCLVIII.
- 1. Hebrews 1:1-2.
- 2. Psalms 32:9 (33:9).
- 3. Romans 9:28. Cf. Sermon XXIII (38:3-4).
- 4. Cf. I Corinthians 2:16.
- 5. Hebrews 1:2.
- 6. Hebrews 2:10.
- 7. Hebrews 1:6.
- 8. John 14:8-10.
- 9. John 10:9.
- 10. Cf. Luke 4:25-26.
- 11. Apocalypse (Revelation) 3:7.
- 12. Apocalypse (Revelation) 5:5.
- 13. John 1:18.
- 14. John 14:8.
- 15. Anselm of Canterbury, *Proslogion* 2.
- 16. Anselm of Canterbury, *Proslogion* 15.
- 17. I Corinthians 13:12.
- 18. Psalms 114:9 (116:9).
- 19. Nicholas is aware that the moon reflects the light of the sun. However, he elsewhere maintains that the moon has also a light of its own. See *De Docta Ignorantia* II, 12 (165).
- 20. Malachias (Malachi) 4:2.
- 21. Apocalypse (Revelation) 21:23.
- 22. See the reference in n. 18 above.
- 23. Psalms 33:9 (34:8).
- 24. See the reference in n. 16 above. Unlike Nicholas, Anselm himself does not conclude that God's nature is incomprehensible in the sense of being knowable only symbolically. See my article "Nicholas of Cusa's Intellectual Relationship to Anselm of Canterbury," Chapter 3 of Peter Casarella, editor, *Cusanus: The Legacy of Learned Ignorance* (Washington, DC: The Catholic University Press of America, 2005).
- 25. Mark 10:18.
- 26. Psalms 144:3 (145:3).
- 27. This sermon was preached on Christmas Day.
- 28. Hebrews 1:1.
- 29. See the reference in n. 2 above.
- 30. Hebrews 1:2.
- 31. Nicholas is here alluding to John 17:10, without aiming to quote it exactly.
- 32. Psalms 23:1 (24:1).
- 33. Matthew 28:18.
- 34. Colossians 1:15.
- 35. I Corinthians 1:24.

36. Colossians 1:16.
37. Psalms 2:8.
38. Hebrews 1:8-14.
39. Matthew 13:47-48.
40. Hebrews 1:3.
41. At **2 3:10** of the printed edition of the Latin text I am considering the word "per" as deleted, as does also the Paris edition.
42. Hebrews 1:8.
43. Hebrews 1:4.
44. Hebrews 1:5.
45. Cf. I Timothy 1:17. Hebrews 1:12. Psalms 101:28 (102:27).
46. Hebrews 1:5.

Puer Crescebat*
("The Child Grew ...")
[December 26, 1456; preached in Brixen]

[1] "The child grew and waxed strong, full of wisdom; and the grace of God was in Him." Luke 2 and in the Gospel-reading [for today].¹

If you consider [the matter] rightly: the child Jesus was truly a child. For He is called a child because of His purity; for no child ever was or ever will be as pure as He was, whose father was God and whose mother was the Virgin. All things that are said of Jesus are predicated of Him truly. For example, He is called the true Light,² the true Vine,³ and, likewise, a true child.⁴ Because He was a child, He grew and became stronger in terms of physical strength but not in terms of wisdom (because He was full of wisdom) and not in terms of God's grace (because that [grace] was present in Him in all its fullness). [2] Nevertheless, elsewhere [in Luke] it is said that He advanced in age and in wisdom.⁵ It is not the case that [in Him] the fullness of wisdom was increased in degree. The wisdom did not increase, because He, being full with true fullness, was [completely] full of wisdom. Rather, as His humanity advanced in age (i.e., as it tended toward manhood from childhood), He became of a more advanced age. It is not the case that *humanity [as such]* grew in age; it does not increase in age, because it is free of time. Rather, the individual, who is subject to time, became older.

[3] Accordingly, absolute humanity, through which every human being is a human being, does not admit of greater and lesser degrees, for it is the true substantial form. Likewise, true, absolute wisdom, which is not at all an accident, also cannot admit of greater and lesser degrees; rather, [absolute wisdom] is fullness of wisdom and is absolute maximality. However, insofar as a man partakes of wisdom by means of his intellectual nature, which is an image of wisdom, he can advance and become wiser and more capable [of receiving wisdom]. Nevertheless, he will never become Wisdom itself—even as a white thing can be made whiter, but it never becomes whiteness [itself]. [4] In Christ, therefore there is considered to be divine wisdom, which is called by the Apostle *divinity*. [The Apostle] says that this [wisdom] dwelt embodiedly in Christ.⁶ That is, [it dwelt in Him] fully and perfectly with every kind of measure of length, width, and

depth⁷—according as these measures are enfolded in a body. And this is [the Wisdom] through which God made also the world;⁸ and [this Wisdom] is the Word of God. From the beginning [this Wisdom] was present fully in Jesus, because Jesus is Wisdom Incarnate.

[5] It is as if someone were to consider [an instance of the element] earth to be turned into water and were to consider that in the transformation there was produced unmeltable ice. (Ice is reported to have been produced [here in Brixen] this past night.) Ice is the coldness liquefied. This coldness is united to the water in the ice in such a way that it is true coldness and is inseparable from the ice. For it is impossible that there be ice without there being coldness. By contrast, water can exist without its being in [the form of] ice; and in that case the water is also without true coldness, and one sample of water is colder than is another. [6] Now, maximal coldness, which is posited as being present in ice, is not an unfitting likeness of unfading wisdom or of an immortal and eternal nature. For coldness preserves from corruption; therefore, in itself it is stable and incorruptible. And just as the nature of water can partake variously of coldness, so too the intellectual nature, being like water, can partake variously of wisdom, which is not embodied in it and which does not indwell it essentially or incorporatedly except in the case of Jesus, in whom the intellectual nature is inseparable from true wisdom, which indwells that nature incorporatedly.

[7] Now, when we consider the human nature in Christ separably [from the wisdom]—(in the case of every man human nature can receive an increase in wisdom)—then we say that the true human being Jesus advances in wisdom, which indwells Him. Likewise, if we were to consider water separably [from coldness], we would say that it increases in coldness, although as it is present [inseparably] in ice it does not increase [in coldness]. Or possibly we say [that Jesus] advances [in wisdom] in the following sense: Just as a wise man advances in eloquence, so that he [better] expresses his wisdom to those who hear him, so the infant Jesus, later an adult, advanced [in the ability to speak], so that He [better] conveyed to us His wisdom. [8] Furthermore, consider the fact that water is not essentially cold, because warm water is also water. However, ice is seen to be essentially cold in a certain sense—not only because there can be no ice unless it is cold but also because in a certain sense [the coldness of ice] is unqualifiedly maximal and is formative of the ice, so that if there were no [coldness], there would be no ice. Understand that I am speak-

ing by way of an illustration [i.e., hypothetically]. For there is not possible any coldness that is unqualifiedly maximal in terms of its actuality and power. Therefore, although in this theoretical way ice is essentially cold, nevertheless the water of [which] the ice [is composed] is not [essentially cold].

[9] So let it be the case that accidental coldness is united to essential coldness in such a way that water's coldness (which by way of participation it has from absolute coldness) passes into a union with maximal and absolute coldness (in which it exists inseparably) and that [the water] becomes ice. In that case, the creature is united in a certain way to its creator, because in a certain way absolute coldness creates the coldness in water not from something else but through the infusing of its own image and likeness. [10] In a similar, although remote, way human reason—which is created from Absolute Reason, which is called Logos—is, in the soul of Jesus (at the time of His conception⁹), united to the Word, or Wisdom, or Absolute Reason. And by means of the soul the entire human nature [of Jesus] is united to its Creator, even as in ice the coldness of the water [is united to] its creator, viz., to absolute coldness; and the entire nature of water (which is one [and the same nature] in every instance of water) is likewise united to absolute coldness.

[11] And [to see] that the production of this ice is in a certain way like the begetting of Christ, pay attention to my having spoken about water that is—in being made from the transformation of [the element] earth—such that it is not water *before* it is ice. The ice is produced in a certain way as is Christ in the Virgin, [for] He was not a human being *before* He was united to the Word. But if it is difficult for you to envision how it is that, in the transformation of earth into water, ice is produced at the same time, then take the example of lukewarm water (which is reckoned [in an analogical way] as blood) into which there comes coldness (i.e., [into the blood there comes] a permanent nature, viz., an intellectual spirit). And by the very fact that [the water] becomes cold (i.e., [analogically, the blood] becomes a man) [the water] is formed into ice at [one and] the same time [as it becomes cold] (so that, [analogically, the blood together with the intellectual spirit] is Jesus)—as we experience if lukewarm water is exposed to the wind at this [wintry] time [of the year].

[12] And there is another such likeness. For just as a spirit, i.e., a wind, *from* the North (as Job 37 says)¹⁰ or *of* the North (as [is said] here: “Arise, O north wind and come . . .,” etc.)¹¹ or from the East—a

wind that] conveys coldness in its power—congeals the pure water of a living fount and forms by means of its infused coldness ice that cools: so the Holy Spirit—conveying in His power the Word of God, or Wisdom of God, (as [says] Job 37: “when God blows there comes frost”)¹²—congealed the pure blood of the Virginal fount and by means of the infused Word of God formed Jesus in Mary, from whose womb came the ice (Job 38).¹³ Similarly, the angel said to the Virgin: “The Holy Spirit shall come upon you . . .,” etc.¹⁴

[13] [Furthermore,] the text says: “And the grace of God was in Him.”¹⁵ It is as if there were said: “water of its own nature is not ice; but because there is ice, then it is a result of the power that is present in the water by grace and as a gift.” Likewise, it is assuredly true that the human nature in Jesus is, by way of the intellect, united to the Word only by means of the power of the Most High—[a power] that is present in Jesus by grace and as a gift. And if you consider [the matter] carefully, [you will see that] in that unique sonship by which Jesus is the Son of God and of man, grace coincides with nature. For sonship results either from grace alone (as occurs in the case of adopted sons) or from nature alone (as occurs in the case of procreated sons) or from both grace and nature. And so, Jesus is the son of God and of man. [He is] the true natural Son of God the Father, from whom He is begotten; and [He is] the true natural son of the Virgin Mother, from whom He is begotten; and, [thus, He is] both the Son of God and of the Virgin by both nature and grace.

[14] Accordingly, the Father said: “This is my beloved Son, in whom I am well pleased.”¹⁶ [Jesus is] indeed a natural Son, because [the Father] says “my Son.” [He is] a Son by adoption, because [the Father] says “in whom I am well pleased.” Augustine meant something similar when he said: “Whatever befits the Son of God by nature befits the Son of man by grace.”¹⁷ For the fact that the Son of Mary is also the Son of God without confusion of the divine and the human natures is not due to nature alone. For according to nature the Son of man ought not to be the Son of God, since the nature of God is distinct from the nature of man. Nor [is that fact] due to grace alone, since in that case He who is the natural [son] of man would be only the adopted Son of God. And so, it is necessary to infer, as concerns Jesus’s sonship, that nature coincides with grace inasmuch as He who is the natural Son of God and of man is also—with respect to the fact that He is in this way [i.e., naturally] a son of man—the adopted-Son-of-God, whom God anointed above His fellow-men.¹⁸ Thus, the natural Son with

respect to His divinity was with respect to His humanity made an adopted son, viz., Blessed Jesus. And I think that if this understanding were made known to unbelievers who do not agree that a man can be God, they could be readily brought into the Catholic Faith.

[15] By still another illustration you may apprehend the coincidence [in Christ] of the sonship of nature and the sonship of adoption. Let it be the case that there is a king who has a fierce enemy and who has an only son. And let it be that he sends the son into the world, commanding him that, in lowliness, he put on the guise of servants and learn the art of soldiery. Then while the king's son is in the world in the guise of a servant, the adversary of the king does not cease to attack. The king, in order to repulse the adversary, causes there to be proclaimed that he will adopt as his son, and will appoint as heir of all [his possessions], anyone who conquers the adversary. The king's son, who is unrecognized by all, comes in the clothing of a servant and conquers the king's adversary. [Thereupon,] he who is also the natural son will become the adopted son, and he who was the heir by nature is also made the heir by adoption. In an analogous way, Jesus, the Son of God, put on the form of a servant,¹⁹ and He learned service [to God] and learned to suffer (as Paul says);²⁰ and, at length, He merited, as a result of His triumph [through suffering], to be exalted in accordance with the promises of the Father, so that He was the Heir to all things.

[16] And so, Paul says that God appointed Jesus as Heir to all things.²¹ Hence, consider that He who conquers the Adversary²² is adopted as Heir; and, similarly, the victorious [believers] will be co-heirs with Christ through God's appointing. And this inheritance is by means of adoption, so that just as Christ is Heir by choice, and is Heir by grace because of His triumph (for He of whom it is written "the Lion of the tribe of Judah conquered"²³ conquered the Prince of [this] world,²⁴ the Prince of darkness,²⁵), so too each one [of us] who conquers the power of darkness²⁶ (against which is our constant struggle, as says the Apostle²⁷) will be crowned. And John in the Apocalypse saw what will be given to him [who overcomes]; and he describes it variously in accordance with various [kinds of] victory.²⁸ [17] But since there is but one Kingdom of God, every victor will be an heir of the Kingdom, and each [victor] will steadfastly possess the Kingdom of immortality—as if immortality were a kingdom and were given to each one who has merited to see God and has merited that [that] vision and knowledge furnish eternal life and eternal gladness. Therefore, just as one beautiful face can be seen by countless [individuals], so too the

fact that the vision of beauty furnishes gladness and delight (which are the life of the spirit) transforms the sense [of sight] of each one who sees [the beauty]. Although one [individual] sees better and more keenly than does another because on the basis of a better victory he has thus merited to see, nevertheless there is one face, or one kingdom of beauty, which is present completely in each and every [beholder]. And, analogously, the victorious [believers] will arrive at becoming sons of God by adoption.

[18] Yet, every adoption [of a believer] occurs by way of the adoption of Jesus; for there can be no more excellent adoption than is that which happens in the case of one's own [natural] son and which proceeds from unblemished justice. Hence, Christ says: "Have confidence. For I have overcome [the world]."²⁹ All who overcome overcome by means of that confidence. [They overcome] by means of confidence in Christ the King, who was anointed above his fellow-men [and] who is the Leader of an army [and] under whom, alone, all victorious [believers] serve as soldiers. He who is the Captain has handed down the rules for victory—[rules] that [Christ's] soldiers must abide by if they want to overcome. And in that case *they serve under Him*, because they obey His command and authority. Moreover, there are rules of the Gospel that promise assured victory. Thus, victory is had only through Christ, who *teaches* the way and who *shows* the way by His deeds.

[19] But no one can attain unto the natural sonship that is also in Jesus. For according to it He is the Only Begotten [Son]³⁰—He who according to sonship by adoption is the First-born [Son].³¹ And keep in mind how it is that yesterday³² I said that the Heir to all things is identical with the Son of God, who possesses all things. And I said that Christ is the Head of the Church³³ and of the army of heirs; and by His merit all who strive lawfully³⁴ are made co-heirs with one another. And so, [they are] also [made] sons, as says the Apostle: "if an heir, then a son."³⁵

[20] See how it is that the Son of God assumed the form of a human being in order by this means to merit to be an heir and in order to have many brethren as co-heirs. It is as if the Son had said to the Father: 'I do not want to be Heir unless I merit to be Heir, so that I will possess the inheritance not only because of the fact that I am the Son but also on the basis of merit'; for the latter is the more noble. It does not avail for anyone to be a son unless he is tried and is proven suitable to be the king's heir. And so, [God the Son] did not assume any

other nature than a human nature, because that is the nature by means of which He could earn merit. [21] Therefore, He assumed a human nature as an instrument for earning merit. For in an angelic and immortal nature He could not have been faithful to the point of death³⁶ and could not have merited, through death, to obtain many brothers who were likewise faithful to the point of death.³⁷ And so, He assumed a human nature, as Paul is seen to show in Hebrews 2.³⁸ And this fact must be kept in mind in order that the mystery of the Incarnation may be better grasped, etc.

NOTES TO *Puer Crescebat*

- * Sermon CCLIX
- 1. Luke 2:40.
- 2. John 1:9.
- 3. John 15:1.
- 4. Cf. Acts 4:27.
- 5. Luke 2:52.
- 6. Colossians 2:9. I Corinthians 1:24 and 1:30.
- 7. Ephesians 3:18.
- 8. Hebrews 1:2.
- 9. See Sermon XVII (11), where Nicholas maintains that Jesus was a complete human being from the moment of His conception. Thus, He is the smallest human being of all (*homo minimus*). In Nicholas's day the Church did not teach that *each* human being is a human being from the moment of conception. Accordingly, Nicholas sees Jesus as a special exception.
- 10. Job 37:9.
- 11. Canticle of Canticles (Song of Solomon) 4:16.
- 12. Job 37:10.
- 13. Job 38:29.
- 14. Luke 1:35.
- 15. Luke 2:40.
- 16. Matthew 3:17.
- 17. See Augustine, *In Joannis Evangelium Tractatus* 82.4 (PL 35:1844). Nicholas here *alludes* and is not attempting to quote Augustine exactly.
- 18. Psalms 44:8 (45:7).
- 19. Philippians 2:7.
- 20. Cf. Hebrews 5:8.
- 21. Hebrews 1:2.
- 22. I Peter 5:8.
- 23. Apocalypse (Revelation) 5:5.
- 24. John 12:31 and 14:30 and 16:11.
- 25. "... the Prince of darkness": i.e., the Devil.
- 26. Colossians 1:13.
- 27. Cf. I Corinthians 15:30-31. II Timothy 4:7-8.
- 28. Apocalypse (Revelation) 19:11 – 20:10.
- 29. John 16:33.
- 30. John 1:18.
- 31. Colossians 1:15.
- 32. Sermon CCLVIII (5:1-2).
- 33. Ephesians 1:22.
- 34. II Timothy 2:5.
- 35. Galatians 4:7. Romans 8:17. Nicholas here *alludes*; he is not attempting to quote exactly.
- 36. Philippians 2:8.
- 37. Apocalypse (Revelation) 2:10.
- 38. Hebrews 2:10-18.

Loquere et Exhortare
("Speak and Exhort...")*¹
[January 1, 1457; preached in Brixen]²

[1] "Speak and exhort and rebuke, with all authority." Titus 2 and in [today's] office of the mass.

Paul teaches me by means of Bishop Titus what the nature of my [ecclesiastical] office is: viz., to speak in church, to exhort, to rebuke. And the first [of these] is supposed to take place for the purpose of instructing; the second, for imitating; the third, for correcting; and they [are to be done] with all authority. Now, Paul teaches at the end of the epistle [to Titus] that he who is not corrected by means of three warnings is to be shunned as being a heathen and as being one who is excommunicated and is a heretic. Note [the word] "authority": if I am to speak, then there must be present those to whom I speak. Likewise, if I am to exhort or to rebuke, [there must be present those whom I exhort or rebuke].

[2] What, then, [is to be done] about those who despise [the admonition and the admonisher]? After the words of our theme-text Paul says: "Let no one despise you"³ Indeed, even as he commands me to speak, to exhort, and to rebuke, with all authority, so he commands all those who are entrusted to me not to despise me when I rebuke. Hence, one who does not want to hear the word of God is seen to despise [God's word]. Contempt is a mortal sin. Therefore, if one who hears but does not obey is to be shunningly regarded as one who is excommunicated, then all the more [is] one who is unwilling to listen to admonitions and exhortations [to be shunned]. How do [such ones] presume to approach the sacrament of the Eucharist?—[I mean] those who despise acceding to the words (1) by means of which the grace of salvation is ministered and distributed to those present and (2) by means of which the nourishment of life is ministered and distributed through the living word of God. The Eucharist is a sacrament of the word. For the feeding of the spirit by faith is arrived at under the forms of bodily feeding. This [faith is faith] that the word of God is the nourishment of the life of a rational spirit. He who does not deign to receive into his rational soul the word by way of its articulation—how does he rightly believe that the Eucharist is the sacrament-of-grace of the nourishing word? [The situation] is seen to be like the following: [it is] as

if someone wanted to be a Platonist on the basis of inspecting a book of Plato's but did not deign to listen to Plato when he was speaking *vive voce*.

[3] I ask: how does the Eucharist become for you the living Bread⁴ if you will not have been taught by the word itself? Indeed, the living word in the sermon makes the Eucharist tasty to you. The Eucharist will not become food for the rational soul except through the illumination of the word: otherwise, that delicious savor remains hidden from you and you will not know how it is that it contains all succulence.⁵ One who is unknowing partakes of the succulence as a carnal man rather than as a spiritual man; for his spirit discerns nothing of it, nor will he ever be able, of himself, to discern it unless he be instructed. [The situation is] as if to someone born blind there were said when wheaten bread was presented to him: "Eat this bread and you will become exceedingly lovely and perfectly complected in countenance." The blind man would scarcely esteem these words, because he would not understand [talk about] the beauty of color. Rather, in order for him to appreciate⁶ this gift, you would need to open his eyes. And he, in seeing beautiful colors and in believing that he would obtain such [a lovely complexion], would eagerly eat that bread which would furnish the coloring. Yet, of himself he would never come to this [awareness]. And unless he were enlightened [through sight], he would partake [of the wheaten bread] without the delight of the promise of color. Analogously, it is the case that the enlightenment which comes through the word is necessary for all who are to consume the sacrament of the Eucharist with delight and with inner desire and devoutness; otherwise, [i.e., apart from the enlightenment, the Eucharist] is approached without fervor—as often happens.

In the foregoing way I have set forth the foregoing points on this first day of January in order that those who seldom or never listen to the word of God may know that they, as being despisers of the word, are to be excluded from the Eucharist—as elsewhere I have quite often admonished.

[4] However, the Apostle says: "the grace of God our Savior has appeared . . ." etc.⁷ He intends that Titus instruct the people as follows: viz., that there has appeared the grace of God our Savior—[the grace] that in the subsequent chapter he calls the kindness, and the humane-ness, that Christ is.⁸ Herefrom you know (in conformity with today's Gospel-reading) why His name is "Jesus"—[viz.,] because He is the

Kindness of God our Savior. God is Savior, and Jesus is His Salvation. God is truthful, and Jesus is His Truth. God is gracious, and Jesus is His Graciousness. God is kind, and Jesus is His Kindness. God is wise, and Jesus is His Wisdom. God is omnipotent, and Jesus is His Omnipotence, or His Power. God is Creator, and Jesus is His Creation. God is Teacher, and Jesus is His Instruction. By way of illustration: Suppose someone were to point to a book of Plato's that contained in it Plato's complete teachings and were to say: "Plato is the teacher, and this is his teaching." Or [suppose] he were to say in pointing to a sculpture of a lyre, painstakingly produced: "The lyre, in the artistic skill of the sculptor, is the instructor, and this [product] is its instruction."

[5] And, in sum, Jesus is He in whom human nature has obtained all that which it desires and all that which we attribute to God. Human nature desires Happiness, which God is. The human nature in Jesus obtained Happiness because it apprehended God. And Jesus the Son of man obtained happiness in such a way that He not only has it but also can impart it. Adam obtained a soul that was alive with a rational life, which is the happiness characteristic of this world and is the image of eternal happiness. But he did not obtain happiness in such a way that he could impart it; for he received this gift-of-reason only for himself. However, he received human animality for the purpose of imparting it, because he received a [procreatable] animal nature. [But] he did not in this way receive the image of God, or the image of Wisdom. However, Christ, the Second Adam,⁹ received the nature of Wisdom, or the essence of Wisdom. [He did] not [receive] an *unimpartible* image [of Wisdom]. And so, He was made into a Spirit that enlivens all those who receive Him.¹⁰

[6] Moreover, consider that Paul says "kindness appeared."¹¹ For Jesus is the Manifestation of God, inasmuch as He is the one in whom are enfolded all the things that are God's or that can be attributed to God. [He is], as it were, the Manifestation of the vessel of God's treasure—[a vessel] that contains in itself all the things that are God's, even as the Apostle says that all the treasures of God's knowledge and wisdom are hidden in Him.¹² Therefore, Jesus is the Appearance, or Revelation, or Manifestation, of the Hidden God.¹³ And note that I said that He is God's Creation; for God is the Creator, but Jesus is the Creation. For only in Jesus does the power of the Creator appear; for in Jesus the omnipotence of the Creator is revealed.

[7] God creates all things by means of Creation. But Creation is Jesus, by whom God also made the world,”¹⁴ as a painter paints by means of the art-of-painting, which is called depiction. Therefore, let it be the case that a painter, by means of painting, passes on to one of his paintings the skill-of-painting by which he paints all things¹⁵—as a father, by procreating a child, passes down to him by nature the power of procreating. In an analogous way God the Father, by creating, united to this same Son of His the art-of-creating through which He created Jesus, the Son of man. So Jesus is God’s true Creation, in whom the Creative Power, or Creative Art, or Creation, is “creature-fied” [i.e., is made to be a creature]—as I said recently¹⁶ about ice that it is coldness turned into water. Jesus went forth from God [both] by way of nature and by way of art. [It was] by way of nature because from the *substance* of the Father He is the Son, is God from God; [it was] by way of art because He was *created*. And, in this way, the [Eternally] Begotten [Son of God] is *created* [as a human being], and the Natural [Son of God] is *produced* [as a human being]. Furthermore, in the Sonship of Jesus there coincides all sonship—[sonship] of nature and [sonship] of grace. Whatever is produced through an art is produced by grace, because it is produced only by means of the free will of the artisan.¹⁷ Thus, creating is from grace. And so, the Creation in the case of Jesus, [i.e., in the case of a created human nature that is hypostatically united to the divine nature], enfolds [both] nature and art, in that [the Creation] is the Father’s Art, while being also the [natural] Sonship of the Father and the [natural] sonship of the mother, [Mary].¹⁸

[8] Now, in order that you may understand the Apostle—to the effect (1) that through Jesus there is rebirth unto immortality and (2) that He is the Seed through which all nations of the earth will be blessed and (3) that by nature and by grace He is the Resurrection: although quite often I have touched upon these topics, nevertheless I think it still useful to recall them [now]. Therefore, note that father Adam, in begetting a natural son, [Cain], imparted to him at the same time the power of begetting. For since Adam was mortal and could not by his own power exist always, he sought (when naturally aroused) to be renewed in and through offspring. And because they, too, were mortal as was he, their father: he passed on to these same offspring, at the time [of begetting them], the same power of begetting, so that in this way he would, because of the reoccurrences, never perish. So Adam lived in all his offspring, and he is renewed in and through every procreation. Hence, humanity—which is the same as *of Adam-ness*¹⁹ (for

“*adama*,”²⁰ like “*humus*,” is a word for earth)—is one [species] in all human beings. In all [human beings humanity] is from one [and the same human being]. Accordingly, in all of Adam’s descendants, the [specific] humanity is not aged but is always renewed.

[9] Now, humanity encompasses all human beings. For example, as Adam is alive in Peter, his successor, so too are all who are enfolded in Adam. But all human beings are enfolded in Adam as in the father of all. Thus, in each human being there is present the humanity of all the human beings—the humanity that is enfolded in Adam. In every man descended from Adam, Paul saw “that old man,” who is Adam. [It is] as if we were to say that in all vines the first vine is alive with a vegetative life. For vine-sprouts are cut off from the first vine and are planted. From them come [new] vines, and from these latter [come] still other vine-sprouts, and so on, so that there are no vines unless the first vine lives in them. Nevertheless, because of the variation in the soil and in the location and the likes, [the vines] do not [all] produce the same fruit or produce fruit that is of the same quality. We must think in an analogous way concerning human beings. Hence, the culling of seed from Adam and his descendants is the culling of a portion [of the seed] in whose power is the flesh, i.e., the carnal, or animal, life. [In its power] is not the rational life, which alone is said (in man) to be the life through which man is distinguished from other [animals].

[10] And so, Moses says that life was given to man through the breathing-in of a rational soul, or rational spirit.²¹ And such [a soul] is not in the power of the seed and is not divisible into more than one but is an image of Eternal Wisdom. And so, the things that in a father are from [the father’s] reason are not imparted to the son in procreation. Likewise, [those features] that belong to an art are [also not imparted]. For example, a grammarian does not beget a grammarian. And so, Paul calls a human being [insofar as he is descended] from Adam *animal*, because by virtue of the fact that a human being is from Adam he does not perceive the things that are of God.²² For only the rational spirit, which is only from God, can perceive these things. But in Jesus this seed from Adam—[seed] that enfolds all men—has obtained blessing and immortality. For [in Jesus] the humanity is united to the Son of God, and the mortal son from Adam is united to the Only-Begotten Son of God.

[11] Moreover, consider that there is one only-begotten Son of God. For if because mortal Adam could continue to exist only through

such [procreational] renewal he begat descendants who had the power of procreating on and on, then since God is immortal, He begets only a single, immortal Son, in and through whom He embraces His own immortality²³ most delightfully, just as a father in and through his son [embraces] his own life. For a man who lives in and through his children has joy (Ecclesiasticus 25).²⁴ So too, our Heavenly Father—who grants to Adam reproductive power so that Adam may be glad [at the prospect of] living in and through his son—cannot be sterile, as points out Isaias.²⁵ Thus, He is not deprived of that eternal joy; rather, He is always begetting a Son,²⁶ in and through whom He embraces Himself with very delightful love. Without this delight that He takes in His knowledge of Himself, apprehension of Himself, and embrace of Himself, God would lack a fatherly state of mind and could not be utmostly happy. This Only-Begotten Son of God assumed from the Virgin Mary the humanity of Adam according to the flesh. In her are enfolded Adam and all those who are in his power. And so, the Only-Begotten Son is as the true Vine,²⁷ which was a sprout taken from Adam and which grew in the earth of the Blessed Virgin—[grew] into the true Vine, bearing true fruit.

[12] Now, truth is incorruptible. And so, the humanity, or *of Adam-ness*,²⁸ in Jesus is united to Immortality, or Son of God. Therefore, rightly, all nations of the earth (i.e., of Adam) will be blessed in Christ,²⁹ in whom [Christ's] humanity obtained the blessing of continuance—[continuance] not only unto the fourth and the fifth generation but forever. And from this blessing comes the resurrection of mortal man unto immortality. This [resurrection] will occur after the begetting and propagation of Adamic life ceases. For when begetting and when the renewal of humanity by way of succession and propagation cease, Jesus will come in an immortal humanity—[come] raising the dead. As a result, just as mortal humanity existed in temporal succession, [so too] thenceforth—when heavenly motion and temporal succession thus cease—[it will be] resurrected unto an immortal, steadfast life apart from procreation.

[13] And next we must consider that there is another blessing—[one] that pertains to man's rational spirit. This blessing comes by grace; through grace man's spirit, which is the image of Wisdom, is joined to its Exemplar, viz., to Eternal Wisdom. Through Eternal Wisdom [man's] spirit is made happy, and through his *spirit's* happiness, the *whole man* [is made happy]. And [this blessing] is called the

blessing of believers, the father of whom is named Abraham.³⁰ Similarly, the intellect in Christ is united to Eternal Wisdom, so that His humanity obtained, through this [uniting], the grace of Sonship with God. Through Sonship [Christ's humanity] was transformed into something better, and it obtained fullness of grace and of blessing—[a fullness] that suffices for all [believers]. And, thus, Christ is the one in whom are enfolded all the blessings of the sensual life that derives from Adam and of the rational life that derives from Abraham. Not through anyone else except through this Son-of-man-and-of-God can a man obtain salvation and live with [both] the life-of-man and the life-of-God according to the spirit (which is from God).

[14] Therefore, in and through Christ believers are transformed into sons of God. Since on the basis of Christ's merit this transformation is accomplished by the gift and grace of God, with man's merit concurring: not all [men] who shall arise will be transformed³¹ so as to become, in the resurrection, Christlike. Rather, each [*believer* shall be transformed] in his own order, as he has merited³²—first Christ, then those who are Christ's. And this transformation by means of which a believer passes into becoming a son of God through Christ is called Abraham's blessing, i.e., the blessing on the part of the father of believers.³³ For just as Adam is the father of men, so Abraham is the father of men who believe in God. Accordingly, Luke in his genealogy of our Savior calls Jesus the son of Adam, whereas Matthew [calls Him] the son of Abraham.³⁴ Furthermore, Abraham's blessing, which is the blessing of believers, pertains to the seed of Abraham that is present in Christ, in whom all believers obtain the blessing of resurrection together with transformation. Hence, the Apostle says: "All shall arise"—namely, Adam and all his offspring, whether before or after Abraham—"but not all shall be changed."³⁵ For only believers, who have hoped in the Lord, [will be changed]. They are called by Abraham's name, seeing that he was found to be so faithful as regards the sacrifice of his son [Isaac] that his seed as present in Christ rightly obtained the final and maximal blessing. Christ was prefigured in Isaac, since Christ was found to be truly faithful to, and obedient to, the Father even unto death on the Cross. By participation in Christ all believers in God—whether they be before or after Abraham—shall not only arise but also be changed. For they shall be Christlike sons of God.

[15] And if I rightly understand Paul, who says "all shall arise," then man will not live in the general resurrection unless Jesus [lives],

who is the Resurrection and the Life.³⁶ Although there are saints who do not experience corruption, nevertheless they will not any the less therefore need Christ, the First-begotten from the dead, who by His own power by which He arose causes them to pass from death unto life. And this resurrection is not due to our merit or to the merit of anyone. Rather, the Father gave all men to His Son, who is also the Son of man. And [the Son] does not allow them—because they are of the same [human] nature [as is He]—to be reduced to nothing. Instead, [He causes] them to come before His tribunal and to be judged, so that His majesty is manifested. Therefore, those who shall arise unto the judgment of condemnation will go unto punishment, according as they have merited it. But those who will arise unto eternal life will be transformed into Christlikeness; they shall be like Him, so that in them all Christ will be all things.³⁷ Hence, this transformation is called regeneration in Christ.³⁸ [It is the time] when the old man³⁹ crosses over into [being] a new creation that is conformed to Christ.⁴⁰

[16] Furthermore, the Apostle Paul takes up—at this point and in the following chapter of the Letter [to Titus]—how it is that the foregoing [transformation] occurs. For on the basis of Christ's merit it occurs through the laver of renewal by the power of the Holy Spirit, who is given abundantly to those who receive Christ.⁴¹ Now, those who receive Christ are described in the Letter [to Titus]. In particular, they are those who receive Christ's instruction and leave behind worldly desires and live soberly, justly, and piously in this world. [Christ], by His own blood, has redeemed these men, who are practicers of good works.⁴²

Let the foregoing points have been stated in the way they have been, so that somehow you may apprehend (in accordance with today's Gospel-reading) that Christ is the True Savior and the True Jesus⁴³ and the True Word that encompasses all men. He encompasses *some* as those who are to be damned by a sentence of condemnation; He encompasses *others* as those who are to be mercifully rewarded by a sentence of absolution.

[17] Moreover, because the Father has given all things to the Son, He allows nothing to be outside [the Son] or to fall away toward nothing. All things exist in the Son; but in Him believers not only *exist* but also *live* with a rational life and *understand* truth, by which truth they are made eternally happy. Now, take note of the fact that we [believers] shall live in Christ. And this [living in Christ] is nothing

except that Christ shall live in us, [as] He says in John 14: “Because I shall live, you too shall live.”⁴⁴ [It is] as if the hand were to say, “because I shall live, you, my fingers, shall live”—or as if a true vine were to say, “because I live, you, my sprouts, shall live.”

[18] **At one time** Paul is seen to say that just as the life of the Father is hidden in the life of the Son, so our life [is hidden] in Jesus,⁴⁵ seeing that Jesus is Son of man, or Son of Adam. For each descendant of Adam can be named Adam, or man—these being the same thing. And Jesus is called the Son of man (as is every descendant of Adam) and is called the Last Adam.⁴⁶ For the life of Adam is hidden in Him, where it is thenceforth immortal and not able to procreate. And so, [Jesus] is called the Last Adam. And, hence, we sang today in the introit of the mass: “Unto us a child is born, and unto us a son is given.”⁴⁷ Accordingly, [Jesus] is given to us as a Son, because our [Adamic] life is hidden in Him.

[19] **At another time**, Paul is seen to say that Jesus is hidden in us. [For Paul] says: “I do not live, but Christ lives in me.”⁴⁸ And Christ is begotten in us by God’s word, which enters through the ear and is conceived in the intellectual spirit by faith; and it grows until Christ is begotten in us. In this way Christ is hidden in Christians, whose life is hidden in Christ. [20] The word of God begets wisdom in the soul. That is, [the word] begets itself, because the word of God is the wisdom of God. The rational soul harbors this [word] as its secret [possession]—even as the Prophet hid the words of God in his heart in order that he might live.⁴⁹ And so, if you rightly consider the fact that Christ is hidden in us, it is the fact that He is conceived in the rational soul as a seed of life—[a seed conceived] by means of the word [of God], [a seed conceived] in order that [the word] may grow there [within the soul] and in order that Jesus, who is the Wisdom of God, may be begotten [in the soul]. And in Jesus, as in the offspring of our spirit,⁵⁰ there is present the hidden life of our spirit. And the soul in which there is present only God’s will is referred to by Jesus as His mother (Matthew 12).⁵¹

[21] Moreover: “Where your treasure is, there is also your heart.”⁵² However, the treasure of the rational soul is only the word of God, or the wisdom of God. Our heart, i.e., our affectional life, is hidden in this treasure. And, thus, the soul is hidden in its Treasure, which, [in turn], is hidden in the soul. But in this world we cannot experience this fact. And so, the Word-made-flesh (John 14) says: “The world

does not see me, but you see me; because I live you also shall live. On that day you shall know that I am in my Father and that you are in me and that I am in you.”⁵³ [22] [Jesus] had said earlier that the Son is in the Father and that the Father is in the Son.⁵⁴ And, accordingly, I understand that he in whom Jesus is invisibly hidden in this world—in him [Jesus] will be manifested on the day when hidden things shall be revealed. And we shall know Him who was hidden in us—[shall know] how it is that He is in us and that we are in Him. For as life is in the body, so [Christ] is in us; and as the body is alive by means of life, so we [are alive] in and through Him. And the Father is present in Christ as the intellect [is present] in its word and its reason. And Christ is in the Father as reason is in the intellect.⁵⁵ Indeed, he who has Jesus within himself has [also] God the Father, in Jesus, and has all the saints, who are present in Jesus. And in that [believer] God and Jesus and all the saints are present. Whoever has Jesus has the Treasure-of-the-good, in which are all [goods]. And so, he is happy with utmost happiness.

[23] Perhaps someone will say:

From the things that have been said, it seems that in the whole of human nature there is nothing but one Adam and one Christ. For what are human beings who derive from Adam except Adam—thus-unfolded-and-multiplied? As Paul states in Acts 17: from one [man] all [men] are multiplied.⁵⁶ Similarly, number derives from the power of oneness; nevertheless, in number there is only oneness that is unfolded. Hence, in all the descendants of Adam there is Adam himself as renewed; and the descendants have from Adam all that they are; and they are in him and he, in them. And this [mutual presence occurs] with respect to Adam’s nature, which is of the earth and of this perceptible world; and in Hebrews 12 [Adam] is called the father of the flesh.⁵⁷

Likewise, with respect to the immaterial, intellectual nature that is present in a man ([and] without which a man is not a man), it seems that there is nothing but one Christ. For Christ is the Wisdom of God, from which Wisdom there emanates the spirit of understanding⁵⁸ that is infused into the sensory nature that is propagated from Adam. Hence, in Christ Jesus there is one wisdom, which is united to Adam’s nature [and] which is unfolded in every man—just as there is one wisdom that makes all [wise men] wise by unfolding its power and imparting itself. (For example, Plato’s wisdom unfolds itself and imparts itself and in this way multiplies itself in his disciples, in whom there is but one Platonic wisdom that is unfolded and multiplied.)

[24] To the foregoing [assertions] I respond [as follows]:⁵⁹ To one who seriously considers [the matter] there comes to mind that God

(who is called the Creator of all) created all men in creating Adam. In Adam He created all men, because He created Adam as the father of them all. In Adam's fertility all future men are enfolded in a potential way, just as the future is enfolded in the present. However, the fertility of the species is unfolded through individuals, seeing that the species is the nature and that, considered in and of itself, is uncontracted⁶⁰ to *mode*. But in the unfolding of the fertility, [the species] becomes of a determinate mode. [It is] as if the unfolding were not possible apart from a contraction-made-determinate. This [determinate contraction] is called a mode of the nature (i.e., of the species)—just as the unfolding of oneness does not occur apart from a determinate number. Analogously, the one species, or one specific nature, that was in Adam is unfolded in his many descendants, who are of the same species. But the specific nature that was created in Adam—[created] with fertility—was sent to the earth, as Moses reports [in Genesis]. In order that on earth [the nature] might be *Adam*, it was determined to a certain mode, so that it would be “thus and so.” But the “thus and so” is not impartible [to another individual] even though the *nature* that is present in that individual, and in that way, *is* imparted [to another]. By way of illustration: this particular candle is not impartible; for this one thing cannot at the same time be both one thing and more than one thing, although the fire with which the candle burns is impartible to another [candle]. Now, even as the fire that is imparted is not some other fire (even though it is received only in another candle), so too a son (to whom a father has imparted his own nature and not a different nature) is not the father but [is someone] other [than the father].

[25] Similarly, there is but one Adam, if we are referring to the species created in him; but there are many sons, [or descendants], if we are referring to the individuation, or reception, of the species. The case is similar as regards the Spirit that is from Eternal Wisdom. For there is [but] one Wisdom that is united to the humanity in Christ. This Wisdom illumines every man—even as one face that shows itself in all mirrors multiplies its appearance [*species*]. The [face] is determined in different ways in the different mirrors, which capture its image. Analogously, let it be the case that the light of a candle is, as it were, the image of the light of Wisdom and that by means of the lit candle (i.e., [symbolically speaking], by means of the man who is alive with a sensory life) that illumining light (viz., the image of Wisdom) is present. [And let it be] that, as a result, not only does the candle burn but it also enlightens itself by means of a *living* light of knowledge, so that

it knows those objects toward which it directs itself. Such a light shines forth in different ways in the different candles since it is received in different ways in the different burning [candles]. Thus, no candle shines as does another; rather, [it shines] either more dimly or more brightly [than the others]. But because the light is a living, intellectual light, then when the light is instructed, it can eliminate the dimness and the causes of its dimness. For we see that the intellect has found ways of pruning burning candles that do not shine brightly. And so, if a candle were alive with an intellectual life, it could—through Wisdom’s teaching—prune away its impediments.

[26] Note, furthermore, that the rational soul is like a mirror that receives into itself the Face-of-God that is imprinted on it, as says the Prophet.⁶¹ But every image in a material mirror is directed toward its exemplar. If you look into a mirror, your image appears. It is directed toward you, the viewer, and not at all toward anything else. And we see by a [comparative] similarity that even when the mirror is destroyed the image [still] aims to return to its exemplar and aims not to get divided into pieces but rather to return as entire. So too, the image of God in the soul does not aim to impart itself to anything else but aims to return to its Creator. And the wings of its returning are love. But if it does not return, it is because of the fact that it is held back by love of the world and is inclined [toward the world] through inordinate desire, which predominates in this world.

[27] Furthermore, consider carefully that Christ is the Father of spirits (as Paul is seen to call Him in Hebrews 12)⁶² and is the Exemplar of our rational spirit, which is an image of Christ. And, hence, just as Adam, the father of the flesh, lives in and through his descendants {for as is said in Ecclesiasticus 30:⁶³ “The father is dead, and, as it were, is not dead; for he has left behind one who is like himself. While [the father] lived, he saw [the one to be left behind], and he rejoiced in that one; and when [the father] died, [the father] was not sorrowful”}, so the delights of Eternal Wisdom are [the delights of] being with the children of men.⁶⁴ The latter are called men because in them is present the light of Wisdom’s life. For what was made was, in Him [i.e., Christ], Life; and the Life was the Light of men.⁶⁵ And this [spirit of ours] is a rational spirit, whose father is Christ Jesus, the Word of God. Accordingly, just as a father rejoices in his children,⁶⁶ so Christ [rejoices] in His spiritual children. And He loves them because they are His children; and He lives in them as their Father; and they

[live] in Him because their [respective] spirit has no place to return-to other than to its own Exemplar, because it has the Fount of its life from nowhere else than from its own Father, or Wisdom.

[28] Now, the world shall pass away together with its lusts, because flesh and blood shall not possess the Kingdom of everlasting life. And the old, earthly Adam will be transformed as a whole into a Heavenly Adam, because the corruptible shall put on incorruption,⁶⁷ and what is carnal shall become spiritual. And Christ shall reign. All men are in Him, and He is in all men. And by means of Him all men are in God, and God is in all men. And [by means of Christ] all the saints are in each [saint], and each [saint] is in all saints. And this [state of being] is [constitutive of] the Kingdom of peace and of joy. In the kingdom of the flesh all men, who are in Adam their father, are in each descendant of Adam, so that each man is a [determinate] mode of human-nature-as-a-whole, which in its oneness enfolds all its modes and encompasses all individual men. Similarly, in the Kingdom of the spirit each [spirit]—qua son, having in himself the Father of spirits—has, enfoldedly in and through the Father, all saints. And [that spirit, in turn,] is present in the saints, so that there is present full joy and so that the Kingdom [of the spirit] is eternal. Eye has not seen this [Kingdom], nor has ear heard [of it], nor has [a true envisioning of it] descended into the heart of man. For the things that God has prepared for those who love Him are greater than are all things sensory.⁶⁸

NOTES TO *Loquere et Exhortare*

- * Sermon CCLX.
1. Titus 2:15: “These things speak and exhort and rebuke with all authority.”
 2. This was the day (in the Church calendar) commemorating Christ’s circumcision.
 3. Titus 2:15.
 4. John 6:51.
 5. Wisdom 16:20.
 6. Here (at 3:16) I am reading, with mss. *D* and *L* and with the Paris edition, “magnificaret” in place of “magni faceret”.
 7. Titus 2:11.
 8. Titus 3:4.
 9. I Corinthians 15:45.
 10. I Corinthians 15:45.
 11. Titus 3:4.
 12. Colossians 2:3.
 13. Isaias (Isaiah) 45:15.
 14. Hebrews 1:2. Jesus is God’s “Creation” in the sense that His human nature was created and was united to the divine nature of God the Son, who is not created but is eternally begotten by the Father.
 15. Nicholas elsewhere, too, uses the illustration of a portrait that is alive. See *De Mente* 13 (147-149).
 16. Sermon CLXIX.
 17. “... is produced only by means of the free will of the artisan”: i.e., it is produced at the discretion of the artisan or artist.
 18. Jesus, as being the God-man, has God as the Father of His uncreated divine nature; and He has Mary as the mother of His created human nature—an Adamic nature assumed from her.
 19. Here (at 8:18) I am construing the manuscripts’ “adeitas” as “Adaeitas”, even as one construes “Ade” as “Adae” (“of Adam”).
 20. The word “adama” is a Hebrew word meaning *earth*.
 21. Genesis 2:7.
 22. I Corinthians 2:14.
 23. I Timothy 6:16.
 24. Ecclesiasticus 25:10.
 25. Isaias (Isaiah) 49:21.
 26. Nicholas subscribes to the orthodox theological view of the eternal begottenness of God the Son from God the Father.
 27. John 15:1.
 28. Here (at 1 2:2) I am construing “adeitas” as “Adaeitas” (“of Adam-ness” or “Adam-ness”). See n. 19 above.
 29. Psalms 71:17 (72:17).
 30. Galatians 3:7-8.
 31. I Corinthians 15:51 (Vulgate version, whose reading differs from that

of other translations of the Greek texts.)

32. I Corinthians 15:23.
33. Romans 4:12.
34. Luke 3:23 and 38. Matthew 1:1.
35. I Corinthians 15:51.
36. John 11:25.
37. I Corinthians 15:28.
38. Titus 3:5.
39. Colossians 3:9-10.
40. II Corinthians 5:17.
41. Titus 3:5-6.
42. Titus 3:8.
43. The name "Jesus" means *Savior*. Matthew 1:21.
44. John 14:19.
45. Cf. John 14:10 with Colossians 3:3.
46. I Corinthians 15:45.
47. Isaias (Isaiah) 9:6.
48. Galatians 2:20. Nicholas is here *alluding*, not quoting exactly.
49. Psalms 118:11 (119:11).
50. Nicholas here, as Meister Eckhart in his *Rechtfertigungsschrift*, teaches that Christ is born in the human soul. See Rudolf Haubst, *Die Christologie des Nikolaus von Kues* (Freiburg: Herder, 1956), pp. 30-38.
51. Matthew 12:50.
52. Matthew 6:21.
53. John 14:19-20.
54. John 14:10.
55. Nicholas here (as in *De Docta Ignorantia* and elsewhere) distinguishes between *ratio* (reason) and *intellectus* (intellect). See Hermann Schnarr, *Modi essendi. Interpretationen zu den Schriften De docta ignorantia, De coniecturis und De venatione sapientiae von Nikolaus von Kues*. Münster: Aschendorff, 1973.
56. Acts 17:26.
57. Hebrews 12:9.
58. Job 20:3.
59. The following section is important because it makes clear Nicholas's Thomistic-Aristotelian position as regards the ontological status of universals.
60. Here (at 2 4:10) I am reading, with mss. *D* and *L*, "incontracta" ("in" *supra lineam in D*) in place of "contracta" in *V*₂. The former reading is obviously correct.
61. Psalms 4:7 (4:6).
62. Hebrews 12:9.
63. Ecclesiasticus 30:4.
64. Proverbs 8:31.
65. John 1:3-4.
66. Ecclesiasticus 25:10.
67. I Corinthians 15:53.
68. I Corinthians 2:9.

**Pange, Lingua,
Gloriosi Corporis Mysterium***
("Sing, O Tongue, of the Mystery of the Glorious Body.")¹
[June 16, 1457; preached in Brixen]²

[1] "Sing, O tongue, of the mystery of the glorious Body and of the precious Blood that the Offspring of the noble womb, the King of the nations, shed for a ransom of the world."

I realized that something had to be said expressly about the Eucharist. And although to repeat those things which you have often heard would not be useless, nevertheless I have chosen to explain a hymn, so that our remembrance may be focused on it and so that this assuredly glorious hymn may afford me what to say. First of all, let us consider that we are conducting this celebration on the solemn³ feast-day of the instituting of the sacrament of the Eucharist, i.e., [of the sacrament] of good grace.⁴ For [the Eucharist] is a vessel of grace. Just as a gomor is a sufficient measure for manna (for [a gomor of manna] was sufficient for each individual, [according to] Exodus 16),⁵ so this sacrament [of the Eucharist] contains fullness of grace that is sufficient for all. And [the sacrament] is the golden urn that contains manna (Hebrews 9) [and] that is placed within the Holy of holies. Everything that God, in His mildness, has prepared for him who is needy is grace and is contained in this sacrament. It is indeed grace; for it cannot be procured by any meritorious work or by any payment. Hence, since it is a sacrament that contains within it Christ, who is the Treasure of goodness and of all longing, it is rightly called a Eucharist.⁶ About this topic consult very extensively Albert, *Summa on the Sacrament of the Eucharist* (at the beginning).⁷

[2] The soul, nourished by the flesh of Christ and satisfied by the wine of His blood, speaks to the outer man: "O you tongue belonging to the perceptible flesh, sing of the mystery of the glorious Body and of the precious Blood of Him who is present mystically in the sacrament—[the Blood] which the King of the nations (who is the Offspring of the noble womb of the Virgin Mary) has shed for a ransom of the world." [The hymn] says "mystery"—"*mysterium*" in Greek⁸—because the Blood is present in the sacrament only mystically (howbeit truly), because is not perceptible by any of the senses. Therefore, [the Blood] is exceedingly hidden. [It is] as if beneath the outward form of the wine

I were to see, with the intellectual eye, the very noble Blood—[to see it] not because it is present in the *power* of the wine (as if I were to see a dove in the power of an egg) but [because] it is *truly* and *actually* present by way of transubstantiation. As an illustration: when Christ turned water into wine:⁹ if in a human way we intellectually examine the ordering, [we see that] the substance of the water was transformed into the substance of the wine before [changes in] the odor, color, taste, etc., happened to the substance. At that time [before the accidents changed], the transubstantiation would have been known by faith alone—[known] because of the fact that He who is Truth¹⁰ would have said just that. Therefore, let it be the case that He would not have permitted the water's accidents to depart from the substance but that when the transubstantiation occurred—[occurring, though,] before, in the order of nature, the accidents of the water were corrupted and [occurring] in such a way that the accidents would have remained without corruption—the substance would have been that of wine, but [appearing] under the accidents of water. [In that case], the senses, which make inferences *a posteriori*, would deny that this [substantial change] was real. But the intellect, strengthened by faith [and] believing the word insofar as [it was that of] the Son of God, would have affirmed that the substance is that of wine [appearing] under the accidents of water.

[3] Yet, why is there in the sacrament so hidden a mystery? Surely, [it is] so that we may be taught that by faith we arrive at inner matters, even though the senses gainsay [this fact]. For outer matters, which pertain to the perceptible world, are steadfastly opposed to the things that are of faith. And so, faith has merit where experience not only fails to aid it but even opposes it. This faith overcomes the world.¹¹ And so, because of the merit of faith there are some things that are seen and other things that are believed [without being seen]. And when those [unseen] things are believed on the basis of the authority of the speaker, then [it is because] we believe that He who speaks is the Son of God and is that Truth which is not of this world but is from above.¹²

[4] Next, pay attention to [the passage, where [the hymn] says that [Christ's] Blood was shed for a ransom of the world. In this [passage] we must note that the merit of Christ's shedding of Blood is the payment with which the [Heavenly] meal of refection is purchased. For the shedding of the sensory life, which life is in the blood, has mer-

ited eternal life—as you know from elsewhere.¹³ Moreover, note that [the one who] has shed [His Blood is] a King. A king is a public person who enfolds in his royal power all his subjects. Therefore, there is merited for all of them as much as each of them needs. [It is] as if they were all captives and were condemned to death and as if the king were to give himself over to death for the redemption of them all and as if at his ultimate departure, [i.e., at death], he instituted a sacred sign of this love. Analogous [to this sacrament] is our sacrament [of the Eucharist].

[5] There follows [in the hymn]: “Born for us [and] given to us from an intact virgin, and having dwelt in the world: He ended, in a wondrous orderedness, the time of His sojourn, [during which time] the seed of His word was sown.” Christ was born for us and given to us—according as we sing: “From an intact Virgin a Child is born to us, and a Son is given to us.”¹⁴ For just as by means of divine power the virginal substance was transformed into the Son, so too by divine power the substance of the bread is transubstantiated into the Son. But the transubstantiation is marvelous because while there remains the outward form of the bread, together with those features that accompany the substance of the bread, the bread’s substance passes over into the substance of the Son. However, in the case of the Virgin, the virginal substance did not keep its form but [kept only] its substantial being, or essential being. For the Son is of the same essence and humanity as His mother. Nevertheless, He has His own form, into which the virginal flesh was transformed.

NOTES TO *Pange, Lingua, Gloriosi Corporis Mysterium*

* Sermon CCLXXXVI

1. These words are from the hymn by Thomas Aquinas. See Matthew Britt, editor, *The Hymns of the Breviary and Missal* (New York: Benziger Brothers, 1948).

2. This was Thursday, the feast-day of Corpus Christi.

3. In Medieval Latin the word “sollemnia” was used sometimes as a neuter plural and sometimes as a feminine singular. I am construing it as feminine singular.

4. Etymologically, the word “eucharist” means *good* (εὖ) *grace* (χάρις).

5. Exodus 16:16-18.

6. See n. 4 above.

7. Albertus Magnus, *Liber de Sacramento Eucharistiae*.

8. Re “*mysterium*”: more accurately, μυστήριον (*mysterion*).

9. John 2:1-9.

10. John 14:6.

11. I John 5:4.

12. John 8:23 and 18:36.

13. “... as you know from elsewhere”: e.g., from Sermons CLXXXIIIA (6) and CLXXXVI (10).

14. Note Isaias (Isaiah) 9:6.

Ostendite Mihi Numisma*
("Show Me the Coin ...")¹
[October 31, 1456; preached in Brixen]

[1] "Show me the coin" (Matthew 22 and in the Gospel-reading [for today's mass]).

You have heard frequently that the words which Christ spoke were enlivened by the Divine Spirit. For the words of Jesus are as Jesus, who appeared in the perceptible nature of human humility. Divinity, in all the fullness of its power, indwelt this nature. Thus, in the simplicity of Christ's human speech lies hidden the Divine Spirit that surpasses all understanding and from whose fullness every intellect can receive the nourishment of life; for [Christ's words] are the words of life eternal.² Each person, to the best of his ability, (1) can draw from the river of the Spirit-of-living-water that flows from the center of Jesus's humanity and (2) can fill his vessel, viz., his intellect's capacity. And the living water never ceases to flow, so that everyone who thirsts comes to the health-giving waters and drinks [of them]. Thus, let us suppose that in this short Gospel-reading of ours there lies hidden a treasure, and let us dig it up as best we can.

[2] To begin with: if we observe carefully, [we see that] truth and semblance contend [with each other]. On the one hand, there is the Kingdom of truth, from which the Teacher of truth came and taught the way of coming to the Kingdom.³ On the other hand, there is the kingdom of the semblance-of-truth, from which come the Pharisees, the hypocrites, and the Scribes, who teach that the kingdom consists in the letter [of the Law], in ceremonial observances, and in shadowings [of the truth].⁴ The Kingdom of truth is the Kingdom of the true God; the kingdom of the semblance [of truth] is the sophistical kingdom of this world. Now, the adversaries of Christ admit that Christ teaches the way of God in truth, and, yet, they admit it deceptively. [3] And the following is the reason why truth suffers persecution by hypocrites: viz., because they have attempted to eliminate Christ from the kingdom of semblance; for just as light by its advent expels darkness and discloses things that are hidden, so truth does to semblance [the same thing]. The Pharisees knew that if the ceremonial observances of the Law are nullified—observances which are shadow[s] and semblances—then their kingdom and belief would fail. And so, they resisted Him who

wanted to introduce truth. But they were deceived, for truth could not be eliminated even by the bodily death of Christ. Rather, by the testimony of His blood truth was exalted. For he who bears witness to the truth by his own blood—than which witness there can be none greater—teaches the truth by means of dying. Therefore, from the Gospel-reading we are taught that Christ, who is God the Father's Logos, or Word, was not able to be stymied by human reason, in spite of the fact that He suffered violence in order that truth might be exalted. Therefore, He allowed Himself to be tested [by deceitful questions] in order that the adversaries of truth might be instructed about the truth.

[4] Now, in this Gospel-passage the Savior teaches that justice is that which proceeds along the way of truth. [He teaches] this by the statement which He made when He said "Render unto Caesar the things that are Caesar's and unto God, the things that are God's."⁵ Nothing other than truth is a just and right way. A true way is just and right. A true way does not lead to a false and erroneous end but leads rather to a true place of rest. Therefore, justice is the true way to God, who is the end-goal of all [that we find] desirable. He is called Truth by the intellect, which seeks the true, and He is called Goodness by the affection, which seeks only the good.

[5] True justice consists in giving to each thing that which is its own⁶—to the world that which is the world's, to God that which is God's. But what should precede justice? An examination of its assured basis! And so, the Teacher of truth said: "Show me the coin." For He was going to render a judgment about the coin. Similarly, he who is supposed to give to each what is its own ought to examine what it is that he has for distributing. [6] And because by means of a coin we are taught that an image is impressed in accordance with the plan of the minter, let us consider that we are a coin and that our nature has, as impressed on itself, an image in accordance with God's plan for us. A coin is made only by an intellect, to which a body and the instruments belonging to the body minister. A human being is made only by the Intellect that is God, to whom minister the intelligences and the heavens subject to them. Pure Intellect impresses on us only its own image, through which image we are intellectual beings. Thus, we have a life-of-reason, by virtue of the image of God. In accordance with the justice and the judgment of Christ we are supposed to render this life to God, for it is an image of God.

[7] We are taught that to the temporal world the world's own

tribute ought to be rendered temporally. For to God [we ought to render] the [rational] spirit that we have from God, [and] to the earth [we ought to render] that which we have received from Adam; to the world we ought not to render our spirit. Those render their spirit to the world who deliver up their reason to their senses, whose god is their belly.⁷ Reason ought not to be subjected to the senses but ought to rule over them with discernment, even as we ought to [have mastery over] the world: we ought to eat, but with discernment; we ought to drink, but with discernment; to sleep, but with discernment; to be angry, but with discernment. For the appetite ought to be governed by law and discernment. This is the justice which gives to each thing what is its own. And he who serves justice is on the way to a peace that surpasses all understanding.⁸

[8] Let us, then, proceed to the text. It says that the Pharisees went away and took counsel [among themselves] in order to ensnare Jesus in His speech.⁹ It seemed to the Pharisees that one who gives to God his tithes and first-fruits¹⁰ ought not to give tributes to men; but to others it seemed that tributes ought to be given to the Romans because the Romans fought militarily on behalf of them all. [The Pharisees] wanted to ensnare Jesus in His speech—[so] that He would speak either against those who were zealous for keeping God's Law or against Caesar. They sent [to Him] their [disciples], together with the Herodians¹¹ (for Herod was the established king, who was in charge of tributes). They come to Jesus and begin with praise, lest He believe that they have come with the intent to ensnare Him in His speech. And they say: "Master, we know that You are truthful and that You teach the pathway of God in truth and that You are not concerned with [the rank of] anyone, for You do not regard [with favoritism] the person of men."¹² The following characteristics pertain to every teacher: viz., that he be truthful and teach the truth and not be a respecter of persons. [9] And note that a teacher who is Christlike ought to teach the pathway of God in truth and ought, in doing so, to fear no one. A teacher who speaks to pilgrims-on-earth qua pilgrims-on-earth ought not to busy himself with anyone except insofar as he shows [to that other person] the way-of-God in truth. For every pilgrim, since he does not have here below a lasting city,¹³ tends toward God by way of the corruptible and mortal world. And he needs only one who points out the true way, so that the latter will teach [him] this way in truth. For the [human] spirit's desire aims at and seeks only the Good, which is God; but [the spirit] wanders from the pathway unless a guide

is present. Now, there is but one Teacher who comes from God and who knows the way to God. He taught this way in truth, so that all who proceed along it come, without doubt, unto God. Christ, our Teacher, taught the way by His word and His example. And one who accepts Him apprehends the way, the truth, and the life—which is God.¹⁴ And note that Christ was willing that the tempters set forth these words (although [they did so] with the intent of deceiving) in order that they would be able to react to His answer only with bafflement.

[10] And there follows [in the text]: “Tell us, then, what seems to You to be right. Is it lawful to give tribute to Caesar or not?”¹⁵ It is as if they were to say: ‘You are not concerned with [the rank of] Caesar, since You are not one who shows favoritism of persons. However, if You say that tribute is to be given to Caesar, You seem to be one who favors his person and You seem to speak against the liberty of those who keep the [Jewish] Law.’ Next comes: “Knowing their wickedness, He said: ‘Why do you tempt me, you hypocrites?’”¹⁶ Lo, the Master (who knows all things), knowing their wickedness (because they tempted Christ as to hypocrisy), names as hypocrites those whom the Gospel-writer calls Pharisees. They tempted Christ with regard to hypocrisy when they praised Him in order that, as a hypocrite, He would show Himself to be so apparently truthful that He would not worry about speaking against Caesar, thereby looking for favor with them. But He confounded them when He said: “Show me the coin of tribute.” In order to confound them, He commanded to be shown a coin, so that [they would be confounded] by their reactions and by the products of their own utterances. Note the coin of tribute that was then commanded and examined: “They offered Him a denarius.”¹⁷ A denarius was a coin of tribute that enfolded, in worth and value, ten nummi.¹⁸ [11] “And Jesus says to them: ‘Whose image and inscription is this?’” Lo, a denarius of tribute was engraved with the image of him to whom tribute was due, and the inscription provided the name of, or knowledge about, the image. “They say to Him: ‘Caesar’s.’” There follows the judgment: “Then He says to them: ‘Render, therefore, unto Caesar the things that are Caesar’s and unto God the things that are God’s.’” He says: “Render,” because the image and the inscription showed that the denarius came from Caesar, whose image it bore. Therefore, it was Caesar’s. And so, the fact that Caesar’s *own* is rendered to him was just. To Caesar tribute is given when there is returned to him his denarius, which went out from him, so that it comes back to him as tribute. [Jesus] says: “... and to God the things that are

God's." For tithes and first-fruits belong to God, who gives all things, so that this portion is returned to Him. Hence, because of the tribute that is owed to Caesar there ought not to be taken away from God what is *His* own. "And hearing [this], they marveled and, leaving Him, went their ways."¹⁹

[12] Let us now, with an eye to our edification, return to reflecting on the Master's teaching. We have as a *thesis* that there can be no erring in judgment when there is shown that thing about which a judgment is sought—in accordance with the text "Show me the coin of tribute."

Corollary: If a losing party to a dispute has, on his own behalf, adduced all [the evidence], then he is defeated on the basis of what he [himself] has adduced. [This point] is attested to here: "And they offered [Him] a denarius."

A further corollary: The judgment that to each his own be rendered is a just judgment. [This point] is attested to here: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

[13] With respect to the first point [viz., the thesis], we must know that by means of a clear manifestation of the essential meaning of a name, all doubt is settled; for a thing's quiddity coincides with the truth and oneness of that thing. And so, its truth is manifested when its truth is explicated. In regard to all law, no doubt remains when there is known the quintessence of the matter with regard to which there is a question. There was a question about paying tribute. And because there could be many methods of paying tribute: when the method is restricted to monetary payment, then when the coin is exhibited, its image and inscription resolve the doubt. [14] Thus, if the question is raised as to whether it is permitted that a Christian serve the world and its prince, then doubt is immediately removed when the coin and its inscription are exhibited. For we know that we, being a coin of Christ's, bear Christ's image and inscription—as the name "Christian" teaches. Accordingly, we belong not to this world but to Christ. Suppose you are a monk and you ask whether you are permitted to dwell in community with other human beings. And you adduce in this regard certain appealing aspects of this world (as the Jews were able to adduce on their behalf the command of a prince of this world, viz., Caesar). If an arbiter asks you to show what a monk is, then the question is answered. For the text of the Council—the canon "Placuit" ([Causa]

XVI, questio 1)—says: ‘It was agreed that a monk live in accordance with the etymology of his name . . .,’ etc.²⁰ If you are a canon²¹ and you ask whether you are permitted to live without a rule, without restraint, according to your desire, just as before you were a canon, then bring to the fore what a canon is, and you will find that you are a regular—i.e., that you ought to live in accordance with the rules of the [Church] fathers and in accordance with the regulations of the saints [and] in all honorableness [and] under obedience—and that you ought not to mistreat person[s] or misuse things.

[15] If you are a presbyter and you ask how you should conduct yourself, the essential meaning of the name “presbyter” resolves the doubt, since you ought to show to others the way of salvation. If you are a rector, you ought to regulate and to see to it that there occurs nothing that is not correct. If you deviate to the right or to the left, you are not rectifying but are veering from the way that is straight. If [the several of] you are inhabitants of the state and you ask how you ought to live, I say that [you ought to live] in conformity with the essential meaning of the word “state,” which indicates “a oneness of citizens.” But oneness is present in concordance. Concordance is a harmony of different things—as, for instance, in a pipe-organ or in a harp. [Other examples are]: as one [bodily] member is subject to another [bodily] member and as a more perfect member suffers together with a less perfect member (as the whole body suffers with the foot if the latter is injured, and suffers even more with the eye, because the eye is still more necessary to the whole [than is the foot], . . ., and so on). If you are a judge, you ask what you are supposed to do. Render a judgment! And if in rendering a judgment you are not reversed, you have acted correctly. If you are a lawyer, defend the just cause of your client. If you are a secretary and a scribe, do this job and not something else. [16] If you are married, do that which the essential meaning of “marriage” indicates. Every question concerning marriage is resolved through the essential meaning of the name “marriage.” For marriage is a uniting together: a man and a woman are adjudged to be a couple. You, who are bound [to a spouse], are not permitted to be joined to someone other [than your spouse]; nor is your spouse [so permitted]. Just as in the marriage the husband is as *form* and *head*, so the wife is as *matter* and [*the trunk of*] *the body*.²² Hence, although form is of more worth [than is matter] and although the head is higher [than the trunk of the body], nevertheless they could not be presumed to be able to exist without matter or a body. Etc. If you are a

ruler or a teacher, act in accordance with the name “ruler” or “teacher.” For rulership is not for destruction but for orderly social interaction, even as the role of teacher is instituted for [giving] instruction. If you are an attendant, it is fitting that you attend obediently; if you are a servant, render service [obediently]. And so on.

Herefrom you know that with regard to a thing of which there is doubt, the essential meaning of its name shows the solution.

[17] Secondly comes the corollary that with a just judge a judgment is rendered from [the losing party’s] own adducings [of evidence]; for we read that a denarius was proffered. With the name “denarius” there comes a perfect unfolding of the rationale. For when metal is brought forth from a mine, it is purified by fire and, at length, is engraved and imprinted. The imprint shows the quiddity and the value of the metal, so that if the metal is shown [to someone], there is no need [for him] to ask what its value is, because all things are evident from the exhibiting of the metal. If there is a question regarding a sin against the Law, and if the Ten Commandments (*decalogus sive decenarius*) are shown, all [answers] are exhibited. By comparison, if there is a question about number, and if the number ten is exhibited, then the question is resolved, because every number is unfolded from the number ten.²³ If there is a question about a sin that is against custom, and if the explication of [the meaning of] “custom” is exhibited, then there is no need of anything else. Therefore, a judge does not, in order to render a legal decision, need anything except a full exhibiting [of quiddity]. Indeed, this is the point that is being made: [viz.,] that the losing party who adduces everything is condemned by a just judge on the basis of what is adduced [by him himself]. And note that the exhibiting [of quiddity] is so effective that even in this present world with a judge who can be fooled, the judgment is safeguarded by the exhibiting. For there is no other quiddity of the thing-to-be-judged than the definition of the essential meaning of the name. Hence, the definition is manifested when the true essential meaning is unfolded. Therefore, the exhibiting [of the quiddity] teaches the judge to define.

[18] Thirdly, within the essential meaning of the name [“justice”], there comes [the theme of] distributive justice. Distributive justice gives to each thing that which is that thing’s own—to Caesar the things that are Caesar’s, to God, the things that are God’s. For the question was about the tribute to be given to Caesar. And by means of the showing of a coin the Jews were convinced that the image and the

inscription were Caesar's and that for this reason there ought, as tribute, to be rendered to Caesar the coin of tribute, in accordance with the essential significance of the name [of the imprinted image]. (Caesar embodies the truth-of-the-image placed in the coin of tribute.) Therefore, [Jesus] judged that those things which are Caesar's are to be rendered to Caesar; and He added: "... and the things that are God's, to God." For although He was not seen to be expressly asked whether they ought to render anything to God, nevertheless He was implicitly asked this. For it seemed to the [Jews] that the descendants of Abraham should be free and should not pay tribute to a man but, in accordance with the Law, should be obligated only to God.

[19] Christ wanted to render a judgment from the fact that the Jews themselves showed that they were subject to Caesar, whose image and inscription the denarius (which was in use) displayed. Moreover, in accordance with this subjection they were obliged here on earth to pay tribute to Caesar as to their overlord, to whom tribute is due. Nevertheless, they were not for that reason free from the Law of God. For one ruler is the Heavenly Ruler, to whom obedience is owed before all else; a different ruler is the earthly ruler, who must also be obeyed in his own way. For that which was accidental²⁴ with regard to number, viz., Caesar's image and inscription, was of this world; but the substance of the metal was from God. If, then, because of something accidental [the Jews] were obliged to pay to Caesar a tribute of accidental things, then [we are obliged to pay] to God a tribute of substantial things. For we are obliged to render to God not only external and accidental goods but also all that we *have* from Him and all that we *are* from Him.²⁵—to wit, our *being*, *living*, and *understanding*. Therefore, we know that we ought to render to the world *its own* in such a way that we do not take away from God *His own*; likewise, we ought to render to God *His own* in such a way that we do not subtract from what is owed to the world. Hence, you are not permitted to renounce what is necessary for life in this world; rather, you are required to give to the world that which is its own and to give to God that which is His own. And this is a primary teaching that we will be able to elicit from the Gospel-text.

[20] A second teaching is that in this Gospel-reading we are instructed that we ought to overcome the temptations of this world—[instructed] by the fact that God commands that a coin be shown to Him. For when the leaven of the Pharisees²⁶ (i.e., the leaven of arro-

gance and hypocrisy) assails us and we purpose to detract from the truth and to obscure it, then God (who is Truth) is tempted, as is Christ here [in the Gospel-passage]. And so, there ought to come to mind the fact that Christ commanded that a coin of tribute be shown to Him. For we are unwilling to obey the Law of God because we imagine that we are doing other works that are better or imagine that we are not obligated to this observance of the Law. But when we look to the coin, we know (because it will be detectible there) that we have been imprinted with the image of God and the inscription of Christ, and we know that we cannot escape obedience to, and observance of, [God's] Law. [21] Hence, we must take note of the fact that our substance is God's coin. For in accordance with the image of God we are that which we are. And for this reason the likeness in us of the Son of God—[a likeness] which is the image of the Living God—receives from God the Father (who has made us to be like the Son) the imprint of its being. And because through sin we became servants of the Prince of this world,²⁷ this image of ours—defiled and unrecognizable on account of the contracted rust—was cleansed and reformed by the true Image of God, [viz.] the Son of God. The Son has redeemed us and has transferred us from this kingdom of servitude-to-sin unto His own Kingdom, in order that we may be heirs of God and joint-heirs with Christ.²⁸ And He has given us the inscription of freedom, so that we are His. And just as He is Christ, so we are Christians; and as He is Heir, so we are joint-heirs; and as He is the natural Son, so we are sons by adoption.

[22] This, then, is the coin that we must show. And we males can show ourselves in no other way than as a coin of true gold—and you females, in no other way than as a coin of pure silver. If thus we show ourselves, we render to God the things that are God's and we remit to the world what was its own. When we men are tempted, let there come to our mind what kind of men we should show ourselves to be before God's tribunal. For if our coin is not a pure coin of true gold that has a pure image of God and an inscription of Christ our Redeemer, then we shall not be rendering to God that which is God's. And for this reason we shall not be received into His eternal and incorruptible Tabernacle: [viz.] because we do not show [ourselves to be] a coin of pure and true gold. [23] Now, true [gold] does not admit of anything's being admixed. So if you are a sinner or if you have added something from other, more imperfect, metals, and if you have adulterated the purity of your gold and have changed the image of the Creator into an image of

the creature²⁹ or have lost the inscription of Christ the Redeemer and [now] bear the inscription of the Prince of this world, to whom you have dedicated yourself: your money will be valueless in the Kingdom of God, where there can be nothing that is diminished, defiled, or corruptible. Nor will you be able to deceive God, since He is a Refining Fire.³⁰ For in the fire gold shows whether it is true gold. If it is true gold, it endures in the fire and seems to be turned into fire. If it is false gold, it gives off smoke, and its loveliness is transformed into blackness, and its cohesiveness is transformed into ashes.

[24] Similarly, if the temptation comes for you to purchase the Devil's merchandise with God's coin (in this case the weight of the money is diminished, or the image is destroyed), resist, lest you become defiled. But if the image on your coin becomes defiled, learn from the minters and goldsmiths how to remove the blemishes and how to make [the coin] shine anew: viz., heat it with the fire of your spirit's affliction. However, [do so] without a fire by which the metal is melted, i.e., [do so] without despair. And from that fire in which you are heated, throw yourself into the salty and corrosive water of tears, and wipe [them] away with your hands—i.e., with rigorous and vexatious works of penance such as fastings, abstinences, and so on. Then polish and dry [the coin] with soft cloths—i.e., with works of mercy—and the clear image will return, and the Devil's inscription will be blotted out, and the Savior's inscription will reappear. [25] And note that although the weight of the gold does not return with the cleansing, so that sometimes quite a bit is lacking, nevertheless if [the gold coin] is cleansed, it will be accepted in proportion to its value according to weight. But if by very effective cleansing in the fire of love the gold is caused to be made more excellent than other gold, then its brilliance makes up for [the diminished] value due to its [lost] weight. Hence, although lost virginity is irrecoverable, nevertheless by means of the fire of penance the value of the gold can be recovered, as in the case of St. Afra,³¹ etc.

[26] Notice, then, that your coin remains gold; and in accordance with its value expect a measure of glory. Apocalypse 6: "... two pounds of wheat for a denarius and three times two pounds of barley for a denarius."³² Here you have one man's denarius compared to two pounds of wheat and another's denarius compared to six pounds of barley. So too the weight-of-glory of two [persons] can be equal to the weight-of-glory of three [persons]. Therefore, you are worth as much

as you have. And unless you adduce the gold-minted coin of the King of that Kingdom, you will not be received for lodging, since another currency is not known. [27] There are many lodgings in the house of the Heavenly King.³³ As in a large city some lodgings are for the poor, some are for citizens, some for merchants, some for nobles, some for princes: so too *there* [in the Kingdom of Heaven] there are different quarters. For example, suppose that your coin is of true gold but that the gold is not durable and is lackluster (as are the florins from Geldern³⁴). That is, suppose that apart from the fire-of-improvement you are only a true professor of Christ and only a member of the lowest order of Christ. In that case, you will be received into good lodging, where you will obtain, to full satisfaction, all things for your gold. [But] if your gold is of a better quality because it was made better through suffering and the fire of tribulation, you will be received, in your ordering, in a [correspondingly] fitting fashion. If in triumph over the flesh you have arrived as a virgin, you will present a different gold—[the gold] of noble crowns. If you are a preacher, you will likewise present gold of good quality. If you are a martyr, who because of great love have given your life, if you have improved your gold by means of fire, so that you present great and noble things, things of best gold: you will be received into the quarters for triumphant princes.

[28] Therefore, we must labor to accomplish, with singular strength and with profit, the task entrusted to us. [We must do so] in order to merit to enter into joy. We are profited when we direct our attention to the origin of gold—in particular, to how from black and ugly ashes hidden in the hills (i.e., in our first parents) God has brought gold to light through successive veins. [And let us note] how it is that by His wondrous graciousness He has brought to those foul ashes the fire of His love and has by the power of His omnipotence elevated us unto His own image and has granted to us to be as ones who have incorruptible gold within our rational spirit. [This rational spirit is] the image of the oneness and trineness of God, so that our one soul is memory, understanding, and will, so that we gather into ourselves God the Father (through memory), God the Son (through understanding), God the Holy Spirit (through will and love).³⁵ Etc.

[29] Next, we must see to it that we strongly preserve our gold-piece's durability and constancy amid all adversities—whether we pass through fire or through water. And, moreover, [we must preserve] the luster of our gold-piece by means of honesty (without deceit); and

[we must preserve] its malleability, so that we not be inflexible but rather be capable-of-change and be compassionate, etc. And [we must preserve our gold-piece's] weightiness by means of seriousness-of-moral-conduct and humility-of-spirit. No metal is as heavy and as without a clang as is gold. Therefore, in a "golden man" much humility is required as is also suffering without complaint.

And the foregoing [considerations] relate to males.

[30] But as for women,³⁶ who are considered as a coin of silver:³⁷ they ought to pay attention to the things already said about a coin of gold. For there is one [and the same] image and inscription in women as in men. And their silver-coin is not of less value than is a gold-coin; rather, it is white-gold.³⁸ For such very precious, very pure silver is incorruptible, solid, weighty, bright, appealing. Therefore, let women beware lest their silver-piece become mixed with quicksilver, which is unstable and continually changeable. For in that case [the coin's] solidity very readily disappears into the changeability of the quicksilver. ([See] Proverbs 7, where [you will read] about the wandering woman.)³⁹ [31] Let women beware lest they become mixed with heavy, crude, and impure lead. For a woman at leisure loses her splendor and falls into idleness and vice (just as iron, when one works by means of it in a plow, remains shiny; [but] when it is put away, it becomes soiled with rust). [Jeremias] calls these [women] *reprobate silver* (Jeremias 6: "Call lead consumed in fire reprobate silver.")⁴⁰ Let them beware of a mixture of tin, because tin has the nature of corrupting other metals, and it is not easily separated [from them]—just as when a woman mixes the preciousness of chastity with shameful licentiousness. (Isaias 1: "Your silver is turned into dross.")⁴¹

[32] Therefore, let [a woman] be busy, so that her silver may well retain its image [and] so that she may keep the image clean and pure and bright. Let her be gracious and compassionate so that the malleability of her silver not become too great amid temptations. Let her preserve well the balsam of the fragrance of a good reputation. Let her not be quarrelsome; for good silver does not offend by its clang. Let her take precautions to safeguard her silver so that it not come into contact with anyone, since it leaves black streaks.⁴² If you have defiled your image, purify [yourself]—(Proverbs 25: "Take away the rust from silver and there shall come forth a pure vessel"⁴³)—according as was said earlier⁴⁴ about men. Do not believe that in the Kingdom of Heaven your [silver] coin has less value than does a gold coin, because

the value of both coins is the same: for in the Kingdom of Christ there is no distinction between male and female.⁴⁵

[33] Note, then, (1) that there are but few coins—whether of gold or of silver—that are pure and unmixed and (2) that a good coin does not long pass through the world without becoming worse. From this [fact] accept the teaching (1) that few are elect but many are called⁴⁶ and (2) that it is scarcely possible for a human being not to defile himself if he lives in the world for very long. Hence, we have need of considerable and attentive safeguarding. Silver is white through modesty and chasteness; it is pure through innocence; it is sonorous through acceptable behavior; it preserves its good scent through conduct of good repute; it firms up the strength of jasper through helping neighbors, through graciousness, and through beneficence.

NOTES TO *Ostendite Mihi Numisma*

- * Sermon CCXLIX
- 1. Matthew 22:19.
- 2. John 6:69.
- 3. Matthew 22:16. John 14:6.
- 4. Matthew 23:13-33.
- 5. Matthew 22:21.
- 6. See Sermon CCXLVIII, endnote 7.
- 7. Philippians 3:19.
- 8. Philippians 4:7. Regarding justice, see the reference in n. 7 of Sermon CCXLVIII.
- 9. Matthew 22:15.
- 10. Deuteronomy 12:6.
- 11. Matthew 22:16.
- 12. *Loc. cit.*
- 13. Hebrews 13:14.
- 14. John 14:6.
- 15. Matthew 22:17.
- 16. Matthew 22:18.
- 17. Matthew 22:19.
- 18. Anunmus was a Roman coin of lesser value than a denarius (as the text above indicates).
- 19. Matthew 22:22.
- 20. Not an exact quotation. *Decretum Magistri Gratiani*, "Placuit" = Pars II, Causa XVI, Questio 1, Canon 1. [See Aemilius Friedberg, editor, *Corpus Iuris Canonici* (2nd edition, Leipzig, 1879 (Vol. I), column 761.)]
- 21. Here the English word "canon" (Latin: *canonicus*) refers to an individual who holds the *office* of canon. In the immediately preceding sentence the English word "canon" (Latin: *canon*) refers to a regulation.
- 22. See Ephesians 5:23.
- 23. Cf. Cusa's *De Coniecturis* I, 3. See also *De Mente* 15 (158). *De Filiatione Dei* 4 (72:19-26). *Apologia* 16:25 – 17:1.
- 24. Here "accidental" is used in the Aristotelian sense, which contrasts *accident* with *substance*.
- 25. Here (at **19**:18) I am reading (with the Paris edition) "ipsius" in place of "sui".
- 26. Mark 8:15.
- 27. The Prince of this world is the Devil. Cf. John 12:31.
- 28. Romans 8:17.
- 29. Romans 1:23.
- 30. Malachias (malachi) 3:2. Cf. Hebrews 12:29.
- 31. St. Afra, born in Germany, was a sacred prostitute in the temple of Venus. She was converted to Christianity and was martyred, around 304, when she refused to sacrifice to pagan gods.
- 32. Apocalypse (Revelation) 6:6.

33. John 14:2.
34. Geldern is a city in Germany, in the vicinity of Düsseldorf.
35. The significates of the terms “*memoria*,” “*intellectus*,” and “*voluntas sive amor*” are Augustine’s symbolisms for the Trinity. Thinkers such as Anselm and Nicholas of Cusa borrow them from Augustine’s *De Trinitate*.
36. Here (at 30:1) I am correcting the printed edition of the Latin text, which has “quod”—whereas *Codex Vaticanus Latinus* 1245 has “quo ad”, which is to be taken as “quoad”.
37. See, below, sections 30 and 32 for an additional clarification that shows that Nicholas is not here minimizing the value of women (silver) in comparison with the value of men (gold).
38. Cf. the further sections indicated in n. 36 above.
39. Proverbs 7:10 ff.
40. Not an exact quotation. Jeremiah 6:29-30. Nicholas wrongly has “Jeremiah 5,” which the editors of the printed edition of the Latin text correct. (See *Codex Vaticanus Latinus* 1245.)
41. Isaias (Isaiah) 1:22.
42. Silver, when worn ornamentally as in a bracelet, can leave black smudges—especially if the wearer perspires.
43. Proverbs 25:4. Not an exact quotation. The editors of the printed edition of the Latin text rightly correct Nicholas’s “Proverbs 26” to “Proverbs 25”.
44. See sections 24 and 29.
45. Galatians 3:28.
46. Matthew 22:14.

Qui Me Invenerit*

(“He Who Finds Me . . .”)

[September 8, 1458; preached in Bruneck]¹

[1] “He who finds me shall find life and shall have salvation from the Lord”² (Proverbs 8 and in [today’s] reading of the office of the mass).

Solomon [in Proverbs 8] speaks of wisdom,³ which he shows to have preceded all created things by virtue of the fact that all [created] things were created by means of wisdom; therefore, wisdom was prior to all [created] things and, hence, is eternal. However, he says that Wisdom was *conceived*.⁴ This conceiving I understand in the way in which the intellect conceives, or begets from itself, an internal word. By way of illustration: If someone were at first to have found a *number* and by means of that number were to have numbered all things. That number would have been a conception of reason or of intellect. And because it would have existed prior to everything countable, it [itself] would not have been any of the countable things. Hence, [it would not have been] either time or an aeon or an age or a duration or a substance or a quantity or any of all things countable. For the beginning of things countable is [itself] none of all the countable things, i.e., is none of the things originated from itself.

To number, [or count], is to use reason. All well-made things are made through [the use of] reason. Thus, Solomon here says that God created all things by means of reason, or wisdom. For to weigh,⁵ to measure, to determine, to order, to place—[activities] which, as regards creatures, we experience as having preceded the situating of the universe—these [activities] were first conceived of in and by reason. And when all things sprang forth into existence, they all existed with respect to a single law: viz., that heavy things are at the center, light things are at the circumference, and in-between things are in the middle. Heavy things were in [preconceiving] reason without heaviness, and light things [were there] without lightness; and [in reason] all things were nothing but reason. But when by way of creation they went out [from reason] in order to become creations, some were made to be *perceiving* creatures, others were made to be *intellectual* creatures, others to be *living* creatures, and so on. For reason so required it.

By way of illustration: In the simple conception on the part of a painter’s reason there is an [envisioned] man. In this conception the

foot does not exist in the way that feet exist; nor does the hand exist in the way that hands exist; instead, all [bodily members are] the one non-composite reason. But when the man is portrayed, then although he is patterned after that immortal conception, nevertheless reason requires (1) that his head have its own distinct form [and that the head] be proportioned to the body and (2) that his foot [have its own distinct form], (3) and so on. Moreover, if the portrait is to be a good one, it must be produced by [the use of] reason, so that the wisdom and reasoning of the painter-who-has-the-perfect-artistic-skill shine forth clearly both in the image as a whole and in each part of the image.

Therefore, wisdom, or reason, is that without which nothing was made and in which all things are life itself. For example, in that reason, time is eternity and—to put the point summarily—the creature is the Creator.

Now, all things exist through that through which they come into existence. Hence, it is evident that everything that exists as something well-made exists in and through reason, as Solomon rightly asserts.⁶ For the counsels of wise men, as well as good governance, which conserves the state, have their goodness from no other place than from reason. If [governance] veered away from reason, [the state] would go to ruin. Therefore, wisdom furnishes life and duration to all [living] things.

[2] Of all the created things that are present in the perceptible world, only man is capable of true wisdom. Animals thrive through much skill, in order thereby to stay alive. For example, they hunt in order to keep living. But that hunting reaches its goal in the sensory life, toward which it is ordered. Man, however, has a twofold pursuit: one that is animal, another that is intellectual. For he undertakes pursuits in order to survive at the animal level but also in order to find delight and vitality at the intellectual level. Delight is [his] life's moving-force. Accordingly, as Aristotle rightly said,⁷ we know by experience (1) that we have a natural desire to know and (2) that we have sight (a) not only in order to obtain those things that conduce to a conserving of this life (b) but also in order to know the differences among things. And men who are men of reflection know what great delight there is in apprehending truth.

Solomon declares that wisdom delights to be with the children of men.⁸ For all things were created to the end that the Creator be glorified. And so, wisdom delights to be with the children of men because then [the Creator] is known and is glorified. Therefore, the apprehend-

ing of wisdom is the apprehending of our goal and is happiness and is eternal life, for it is the apprehending of the Omnipotent Art and of the Art of Immortal Life. It is as if some mortal man were to obtain an art that would furnish immortal life and immortal joy. Solomon rightly said: "He who finds me shall find life and shall have salvation from the Lord."⁹ Accordingly, wisdom can be found when it is sought as life; for unless it is thus sought, it is not found as life. The following is wondrous: [wisdom] is found in such a way as it is sought. If, then, you believe that you cannot live without wisdom and that you would rather die than not to obtain it (even as a man would rather be dead [or non-existent] than to be devoid of reason or to be a stone), you accept all the counsels for finding it. And you keep all the commandments, even if they seem very difficult; and you abstain from all uncleanness and malevolence. For you know that wisdom does not enter into a malicious soul.¹⁰ And you very strictly observe all the Gospel's precepts, the observance of which precepts gives promise of an indwelling wisdom.

[3] But who is this Lord about whom Solomon speaks when he says (in the words of our theme-text):¹¹ "... and shall have salvation from the Lord"? Assuredly, it is He who is the Savior and who is called the Lord Jesus; for Jesus, the Savior, saves. He who seeks salvation in and through wisdom has salvation from Jesus. For Jesus is Wisdom Incarnate, or Wisdom Humanified, by whom God made also the world.¹² Jesus, the Son of God-the-Creator, has the same creative art, or omnipotent art, as the Father has. The Father, [who is] Intellect, had eternally creative wisdom, i.e., the creative art. Through the creative art [the Father] created, in the temporal dimension, the man Jesus, whom He summoned to this art. All [other] men partake of a likeness of the creative art; but Jesus obtained the art itself. And this gift that the Father gave Him is greater than all [other gifts]; for [Jesus received it] not in part and not in a certain measure but in fullness, so that whatever He saw the Father doing He Himself could also do. Just as a fleshly father begets by nature a son and together with this [begetting] endows him with the same nature of begetting, so God the Father created Jesus and together with this [creating] endowed Him with the same art of creating. For just as the Father enlivens those whom He wills to, so He gave to the Son the gift of being able to enliven those whom He would will to.¹³ And because [the Son] came in order to teach us the way unto apprehending His Spirit (viz., the Spirit of wisdom and of immortality), we are to have salvation from Jesus, as from

[Him who is] the Lord of salvation.

Now, here [in the theme-text] we read [in a symbolic way] about the glorious Virgin. For he who will find her as the Mother of salvation will find in her life and will have salvation from the Lord Jesus, the Savior, her ever-blessed Son.

[4] Because [in what was said] previously there is contained [the idea] that man is capable of wisdom, which furnishes immortality, you might wish to know how you can experience this fact. I answer: in many ways; for you have a spirit that is free and that does not pursue out of necessity works of nature and of the flesh. [Our] animal body, too, desires the things that other animals desire: viz., to eat, to seek pleasure, and so on. [Our rational] spirit [sometimes] forbids [these things] because the works of the flesh are often contrary to cleanliness and to religiousness and to custom; and mortification and fasting and modesty [are required] in works-of-animality—[animal actions such] as urinating in public, seeking [inordinate] pleasure, etc. And, hence, reason [sometimes] forbids that a man pursue animal activities. Moreover, in a spirit that abhors sins and things unclean we experience there to be a capability for wisdom and for immortality. For [such a] spirit is inclined toward things that are incorruptible, and it embraces them, as we see in the case of the arts. For example, it embraces the immortal art of numbering as it is handed down in [the Arabic art of] reckoning; and [it embraces the art] of measuring [as it is found] in geometry; and so on. And [our spirit] could not do this unless it had a soul that could turn itself from the particular corruptible things that we have experienced unto the universal rational ground of such [experienced things] and thus could come to acquire the art. Now, to be able to turn toward the universal ground of particulars is a sign that the soul that is able to do this is not bound to the corruptible bodily instrument, as are the organs of the senses. And so, [the soul] is capable of knowledge and of the arts and of wisdom—[things] that are separated from corruptible particulars. And, hence, the soul does not perish when the body perishes, since it is not dependent on the body. For example, sight perishes when the eye, to which it is bound, is destroyed; [yet,] since the power [of sight] still remains in the soul, the soul could see if the eye were restored.

[5] Moreover, we experience that imagination is a higher [power] than are [the powers of] the senses. For we *imagine*—even when the object is absent—more subtly than we perceive. Nonetheless,

the imagination often errs concerning truth, as when we imagine that people at the antipodes fall.¹⁴ Hence, there is a more subtle power that corrects the imagination—viz., reason, which tells us that that falling would be [comparable to] something heavy's ascending. Accordingly, [reason] infers that they can no more fall than we can ascend. Yet, inferential reasoning is often mistaken, and intellectual vision corrects these errors, as is mentioned briefly in [my] short work *De Beryllo*. And because our soul has an eye through which it beholds its Beginning—which precedes all contrariety and, therefore, all corruption—it is incorruptible. Corruptible things are attained by a corruptible eye; composite things [are attained] by a composite [eye]; material things, by a material [eye]; and like is attained by like. Similarly, incorruptible things are seen with an incorruptible [eye]; incomposite things, with an incomposite [eye]; immaterial things, with an immaterial [eye]. Herefrom you know that the intellect is incomposite and incorruptible. For it sees the First Beginning, which is simple and indivisible by any creatures' means of division. And in the First Beginning the intellect sees all originateable things. But the First Beginning is not any of all the originated things. [I have discussed] this [topic] in that same work, [viz., *De Beryllo*].

[6] Moreover, in accordance with the teaching of our Savior, the soul by means of the fixed disposition of faith sees farther than does the intellectual nature; and [this] is the farthest point unto which the intellect can be elevated. And miracles are what attest that by means of faith the intellect can proceed to, and can work, all faith-related things. [7] And so, one-who-considers-[the-matter] can easily understand that the intellect is not the faculty of sensory perception. For we perceive many things that we do not understand, and vice versa. Moreover, with our eyes closed and at a time when we are hearing nothing, we can understand. And so, hereby the soul senses that it is bound to the body. But [the soul] through its own essence [and] as it is in and of itself (i.e., insofar as it is separated from its [activity of] enlivening the body) is in a certain way free from *particular* contractedness and beholds *universal* contracted-principles and is capable of receiving wisdom and immortal life.

[8] When the intellect beholds the cognitive power of the senses, [it sees] that (1) insofar as [that power] is dependent on the [sensory] organs, it fails¹⁵ when the [sensory organs] fail but that (2) insofar as [the cognitive power] is a power of the soul, it does not fail. For if

the [sensory] organ is restored [to health, the soul] senses as at first, without a new power-of-sensing's being created. Similarly, [the soul] sees what happens in the case of the imaginative power: viz., that if the [sensory] organs are less well adapted, then the rational soul imagines less clearly. And [the soul] sees that for a time a man loses his memory if the [sensory] organs are obstructed but that he later recovers it. So the power-of-remembering remains in the rational soul even though it [temporarily] ceases its activity, which it cannot engage in without the suitable [sensory] organs. Just as a writer cannot write without a pen, so the rational power ceases its activity when the [sensory] organs fail; but it remains in the intellect. Hence, in its own [manner of] viewing, the intellect does not use the sensory organs when it beholds intelligible objects. Rather, it uses sensory organs only when [it views] perceptible objects. The case is similar as regards objects of imagination, since [these objects] are of a perceptible nature. The case is also similar when [the intellect] makes rational inferences and is influenced by reason. For it makes inferences among the things that it draws from percepts; for in these instances it uses the organs-of-sense, which are subtle in varying degrees and which in varying degrees are suited to being exercised. However, as regards the [intellect's] viewing of intelligible objects (which, because of their extreme simplicity and because of the incontractibility of that [intellectual] nature, which is not bound [to the senses], are not signifiable by means of any sensory [organ]): [the intellect] does not use any sensory organ but uses only its own simplicity of nature—[a nature that is] similar to the intelligible objects. Hence, this power of intellectual vision¹⁶ does not fail to be present in the intellect. And since [this power] does not depend on there being a [sensory] organ, nothing can keep it from being able always to see unobstructedly. Analogously, if the eye and the soul's visual power were [one and] the same thing, viz., the soul itself, then the faculty of sight would never undergo detriment as a result of the debility or the indisposition of the [sensory] member.

[9] Moreover, consider that the intellect examines reasons and judges which reason is true and judges which reason substantiates [belief in] immortality and which does not. Therefore, [the intellect] sees its own immortality when it sees that one rational consideration comes nearer to apprehending immortality than does another and that by means of one rational consideration immortality shines forth more precisely, and is shown more precisely, than by means of another rational consideration. However, the intellect could not make this judg-

ment if it did not at all see its own immortality. Accordingly, the intellect sees that it is immortal when it sees that by no formable, or articulable, reason is its immortality so able to be made evident that it could not better and more precisely be made evident and be established. Therefore, [the intellect] makes judgments about reason on the basis of its intuition of immortality rather than, vice versa, making judgments about immortality on the basis of rational considerations. And if some argument were to substantiate [the doctrine of] immortality, nonetheless this [confirmation] would not be known unless the intellect judged the argument to be sound. Nor would the intellect by means of this judgment be considering only the argument but would also be considering truth; according to the conformity-with-truth found in the argument, the intellect would judge the argument to be correct [or not correct]. Therefore, it seems, once all these considerations have been rightly weighed, that the intellect sees—not by means of an argument but in and of itself—that the nature of its own simplicity is incorruptible.

[10] Next, consider that this intellectual power does not at all derive from a [human] procreator. For if it were from a [human] procreator, it would conform to the nature and the condition of other things that derive from the procreator. For example, just as the eye is related by nature to color and just as the senses are related by nature to their objects, so we would have to say of the intellect (1) that it would not be free with respect to willing, remembering, and understanding but that it would be necessitated by its nature or (2) that it could be compelled by another man. [But] we experience to be the case the opposite of these [assertions], because [the intellect] is free to love and to will and to understand, etc. Moreover, [the intellect] does not grow feeble, as do the senses; and so, it is not derived from what is mortal and corruptible. For we see that those who are elderly [still] flourish in understanding and in wisdom when their senses become weak. Moreover, a man reaches his full capacity, and reaches his limit, with regard to those [powers] that he has from his procreator; for at times he does not want either to see or to hear those things that he sees or hears. However, the situation is not this way with regard to understanding and willing; for he would always want to understand better that which he understands and would always want to love more fully that which he loves; and so on. And the entire world does not fully satisfy him, because it does not completely fill up his desire to understand—as a single object satisfies the senses. Therefore only God satisfies the intellect. The intellect has

its being from God and is an image of God. For the living image [of God, viz.,] the intellective life, can obtain rest not in and through itself and not in and through some other thing but only in and through its Exemplar as in and through its Beginning, Cause, and Truth.

[11] Furthermore, if the soul were from a [human] procreator, all its works would be natural, and it could do no moral work, i.e., could have no justice, no practical wisdom [*prudentia*]. Thus, a father does not beget a child who has practical wisdom through the father's own practical wisdom; and the child is not by nature practically wise. Rather, the child has from God a spirit that is capable of having immortal virtue because [the child's spirit] is from the Immortal Father. If a man were by nature virtuous, then every man would be virtuous, even as every man is capable of laughter. The intellectual nature is immaterial and, hence, is not procreatable. For if it were procreatable, it would also be corruptible—just as when from bread flesh is produced,¹⁷ the specific form of the bread is corrupted, and flesh is generated. However, the specific form of an immaterial nature cannot be thus corrupted, as can the specific form of a corporeal nature, which nature has a substratum (*subiectum*), and a matter, that admits of different specific forms. Furthermore, the final and most potent reason that the rational soul is not from a procreator is that [the rational soul] has a goal-for-the-sake-of-which-it-exists that is higher than [it would be] were [the rational soul] to be [only] the form of man: viz., [it has the goal] of understanding God and of loving God, etc. Therefore, the intellect is from the Creator.

[12] How, if the soul is created, is it from God's essence? Solution: As claims Avicenna, [God] does not act or create through any accident,¹⁸ since there is nothing accidental in Him, who is altogether simple.¹⁹ For He does not act as fire acts by means of heat; rather, He acts in the way that heat, of its own essence, makes-warm. Yet, [in acting], He does not impart Himself by way of contractedness, since He is simple and unintermixable and not able to be participated in—even as the sun's ray cannot possibly be commingled with anything that could besmudge it. Accordingly, God remains independent (*absolutus*), and He creates by His will—just as a king, by his will, creates officials and just as he moves all things by an immovable law. And when [the king] makes individuals to be officials and administrators, he impresses on the administrators—[impresses] by means of his will—a likeness of his authority, so that they are partakers of his *impe-*

rial likeness, while the unparticipated-in *imperial [exemplar]-truth* remains in him. (By analogy, if a seal were to impress its likeness on wax, the letters in the wax would not be, in an unimpartible way, of the essence of the letters of the seal. Rather, they would be the likes of the essential letters.) For God impresses *likenesses* of His exemplars [*rationes*]. Similarly, He imparts to intellectual natures [likenesses] ..., etc.²⁰ And note that since God is, in an actual way, infinite liveliness, a likeness of His infinity is present in the intellect in the way in which the likeness of infinity is capable of receiving the liveliness. Likewise, a likeness of eternity (which exists as a whole in an actual way at once)²¹ [is present in the intellect in a way in which the likeness of eternity is capable of receiving the eternity]. And so, to be able to *understand* ever more and more, without end, is a likeness of Eternal Wisdom. And from this fact infer that [the intellect] is a living image that conforms itself to the Creator unendingly. And so, [the intellect] is teachable, etc., as you know from elsewhere.

NOTES TO *Qui Me Invenerit*

* Sermon CCLXXXVIII.

1. This was the feast-day of the birth of Mary, the Mother of God.
2. Proverbs 8:35.
3. Nicholas later (at 3:5-8) identifies wisdom with Christ, who is Wisdom Incarnate. See I Corinthians 1:24. Nicholas follows Augustine in maintaining that all who seek wisdom are either knowingly or unknowingly seeking God, who in the person of the Son is Wisdom.
4. Proverbs 8:24.
5. Here (at 1:22) I am using the one English verb “to weigh” as a translation of the Latin words “appendere seu ponderare”.
6. Proverbs 8:27-30.
7. Aristotle, *Metaphysics*, opening sentence.
8. Proverbs 8:31.
9. Proverbs 8:35.
10. Wisdom 1:4.
11. Proverbs 8:35.
12. Hebrews 1:2.
13. John 5:21.
14. Cf. *De Docta Ignorantia* II, 11 (161). The antipodes Nicholas thinks of as the region diametrically opposite to Europe and, thus, as at the bottom of the earth and on the other side. The earth he regards as sphere-like but not as a nearly perfect sphere. The imagination envisions people at the bottom of the earth as falling off, as falling away. But from the viewpoint of those living at the antipodes, what to us seems like their falling would be to them an ascending. And so, they can no more “fall” than we ourselves, living where we do, can ascend. Note Augustine’s alternative discussion in his *De Civitate Dei*, XVI, 9 (PL 41:487-488).
15. Here (at 8:3) I am adding, with the Paris edition, the word “deficit”.
16. Regarding Nicholas’s various uses of the expression “*visio intellectualis*” (e.g., at 5:10) and its cognates (as here at 8:29), see Klaus Kremer’s “Der Begriff *visio intellectualis* in den cusanischen Schriften,” *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft*, 30 (2005), 201-230.
17. Nicholas here is alluding to the facts of the digestive process.
18. Nicholas here means “accident” in the sense of Aristotle’s distinction between substance and accident.
19. “... who is altogether simple”: i.e., who is altogether incomposite.
20. That is, just as God imparts to all objects their respective essential form, so He imparts to the rational soul, in creating it, its very rationality, its very intellectuality, which is a likeness of the Divine Reason, the Divine Intellect.
21. The allusion here is to Boethius’s well-known definition of “eternity” as “the complete possession—at once and as a whole—of endless life.” *De Consolatione Philosophiae* 5.6 (PL 63:858).

Suscepimus, Deus, Misericordiam Tuam*¹
(“We Have Received Your Mercy, O God . . .”)²
[February 2, 1455; preached perhaps in Brixen]³

[1] “We have received Your mercy, O God, in the midst of Your temple.”

[This] is the introit of the mass on this feast-day of purification. And in the introit of the mass for this Septuagesima Sunday⁴ there is said: “The sorrows of death surrounded me, the sorrows of Hell encompassed me, and in my affliction I called upon the Lord. And from His holy temple⁵ He heard my voice.” Where we are heard, there we receive mercy. The place in which the Lord’s mercy is received is His temple. God’s mercy is God. God’s place is His temple. Of what kind is that Temple which receives God, since God—of whose magnitude there is no end⁶—is not contained in a place?

Mercy is a grace. But by nature God cannot be in a finite place; for since no place is deprived of quantity, it is limited by, and proportioned to, that which has location. But of the infinite to the finite there is no proportion.⁷ Grace (*gratia*), though, we understand to be [one and] the same thing in many things. For example, a king’s favor (*gratia*) can be toward his many servants; and this fact is not other than that the many [servants] are in the king’s good graces (*gratia*). The fact that God, by grace, is in many saints is the many saints’ being in God’s grace. That the many saints have love is that the Holy Spirit is in the many saints. “He who abides in love abides in God and God in him.”⁸ There is a coinciding of a saint’s abiding in God and God’s abiding in the saint.

Yet, since God’s grace is His goodness and is His essence (*essentia*), God is not present through grace where He is not present through His being [*essentia*]. Nonetheless, God is not received, as grace, in all existing things. No existing thing would exist if God—who is the very being of every existing thing—were not in it. Hence, since He is the Creator of all things, He is present in all things as the Originator is present in the originated. And this presence is [the same thing as] all originated things’ being present in their Originator—even as for the soul to be in the body is for the body to be in the soul. And although God cannot hate any of the things that He has made, nevertheless He can love one more than another. (Similarly, a father, by nature, does not

hate any of his children, since he is the father of them all; nonetheless, he can love one child more than another.) Moreover, God gave the Law for the following reason: viz., that we might know whether He loves us and whether we are in His grace. For He says: "I love those who love me."⁹ If you wish to be loved, then love.¹⁰ Therefore, God created a nature that is more lovable than other natures because it is more like Him. (Similarity is lovable.¹¹ For example, we love ourselves in our likeness.) And that nature is the one which was created in such a way that it is able to love God.¹² [2] But love does not exist without knowledge. Therefore, that nature must be capable of [apprehending] God by way of knowledge in order to be able to taste the pleasantness of the Lord,¹³ whom it ought to love. For nothing unknown can be loved.¹⁴ Hence, [that nature] must be an intellectual nature. Therefore, intellectual nature is the temple in which God can be received with respect to mercy and love. And this [receiving occurs] when that nature loves God. God, who is Love,¹⁵ is received in the intellectual nature's fire-of-love .

Love is noble and free. Therefore, the intellectual nature must be noble and free in order to be able to love its God truly and nobly. Hence, if God is loved truly, then He, who is Love, cannot but be in the one who loves [Him]. He who loves a material object harbors that object in his love. But because that object is not love, it is not present in the one who loves, although the one who loves [it] harbors in himself a love for it. Hence, the object is present in the lover in its image and likeness and not in truth. God alone is in a true way present in intellectual love. Accordingly, God alone satisfies one's love. For since that which is loved besides God reaches the lover only in a likeness and an image, it cannot satisfy. For intellectual love finds its rest only within truth. Therefore, those shadowings and befigurings of divine love torment and inflict sufferings rather [than bringing rest]. Thus, it is evident that the temple of God is the intellectual spirit that exists in love.

[3] Note that when one-who-loves harbors within himself an image of the object loved, then this [state] is nothing other than his having become transformed into a likeness of the object loved. And so, when we love base things we are transformed into base images. But when we *understand*, we transfer the thing understood into our [likeness], so that by us it is rendered intelligible. For we remove from it all sensory properties so that it may be free [of them] and pure, in order that we may apprehend its truth.¹⁶ And in this way, when it is understood, it is made a part of the intellectual nature. Hence, if you notice

carefully, [you will see that] the mind that loves God (whom the one not knowing Him does not truly love) is transported unto God. This [transporting] can occur only if God is somehow transported unto him. And since God is Love, the mind cannot know God and fail to love Him; thus, there cannot be true knowledge of God where there is no love of God. Therefore, in every [unregenerate] sinner there is an ignorance of God.

Moreover, consider that, in the mind, likening and being likened coincide, just as do the mind's understanding and its loving. For the mind, apart from desiring, does not understand; and apart from understanding, it does not desire. Therefore, the mind is a source of understanding and of affection. The mind is a simple, very noble power in which the act of understanding and the act of loving coincide. Furthermore, that power which the mind is is a living, contemplative, and uniting power. For in and of itself it unites all things; and, at the same time, it is united by all things. For spirit is a uniting power, even as in us there is a certain spirit that unites, within itself, all bodily members and that unites itself to them all; and it is the locus of the [rational] soul, or the mind. Similarly, the mind is the locus of God. Hence, the mind is in between God and [other] creatures—analogously to spirit's being in between body and the [rational] soul (which we call mind). And just as the locus of the life of the spirit is the soul, so the locus of the life of the soul is God. And just as the locus of the soul is that uniting spirit, so the locus of God is the intellect, or mind.

[4] Therefore, we must take note of the fact that, in this body our intellectual soul, insofar as it is intellectual, is not in its proper place—although it is in its proper place insofar as it animates. And we can grasp this point by means of the following consideration: We do not understand the [pure] truth. And since the intellect was created for understanding—just as sight was created for seeing and the ear for hearing—the reason that the intellect does not understand the pure truth is that it is not situated in its proper place, i.e., in the intellectual heaven or in God. For there it cannot fail to understand, even as sight that is in a healthy eye cannot fail to see. But if sight were not in its proper place, viz., in the eye, or if the eye were not in its proper place in the body (but were in another place), then sight would not be effective in its operations. The case is similar as regards the eye of the mind, i.e., as regards the intellect. Likewise, too, the soul does not love the Supremely Lovable, viz., the Absolute Good, but loves other things that fall short of the Absolute Good, because the soul does not have its

perfect operation as long as it exists outside its proper place. But because, with respect to its role of animating, the soul is in the body as its proper place, this place was assigned to it for its benefit, not for its detriment. And so, in the body the soul is not altogether outside its proper place; hence, it can to some extent love God and seek after truth. By comparison, sight in an infirm eye is in its proper place, where it enlivens the eye; but it *is not* in its proper place, because its proper place is a healthy and perfect eye. Accordingly, to some extent, although imperfectly, sight [in an unhealthy eye] discerns visible things, [doing so] by surmising rather than by knowing.

[5] Moreover, from our commotion and turmoil and restlessness we apprehend that we are outside of our proper place; for every thing that is in its proper place is at rest. Moreover, we apprehend that in our proper place we are incorruptible, as are other things—for example, the stars, etc. And this is the reason that we are by nature moved toward God: [viz.,] because *there* we obtain rest and incorruptibility. Hence, sin is contrary to our nature. For it originates when out of free choice we move away from God. Furthermore, sin withdraws the soul away from its natural movement and natural end. Analogously, weight that is accidental¹⁷ to a fire draws it downward, as when it spreads and attaches itself to the heavy wood in a roof. When the wood falls in conformity with the direction of what is heavy, the fire, too, falls with it in the direction of the earth's center. Accordingly, the soul in Hell is like fire that adheres to a heavy, imperishable material. The fire always seeks to move upwards, but because of its union with what is heavy and earthly, it is held down contrary to its nature. Therefore, the prison, or locus, of the celestial spirit is downwards and is unnatural and forced, and earthly.¹⁸

[6] Furthermore, consider the fact that a humble soul is, in proportion to the depth of its humility, capable of attaining unto the Most High God. For humility is a deepness and an emptying-out. Now, you can experience whether or not God dwells in your soul as in His holy temple—[dwells in it], that is, if your soul is rid of sin. (For then God dwells in it.) But sin works three ills in the soul: from the arrival of sin the soul is (a) darkened, (b) besmirched, and (c) saddened. As, then, a bride who has lost her groom is dressed in black [and] does not bathe but, instead, besmirches herself and grieves: so a similar thing happens to the soul, God's betrothed, because of the loss of her Spouse. This loss occurs on account of sin, which splinters the marriage because of

spiritual fornication or [profane] love. But when the Spouse comes, all sins are removed. If, then, the soul senses within itself the brightness of the light of divine grace (which illumines the conscience in such a way that the soul can detect its sins, which previously it failed to see because light was lacking), then God is present. (For sin is like a blotch that darkens the soul's sight, just as a dark blotch on the eye darkens the eye's sight.) For when the [sinful] soul begins to see how dissimilar it is to its God, its Spouse, and when its blotches are washed away and cleansed away (tears of contrition conduce to this [cleansing]), then there follow joy and gladness and relief, which result from God's presence.

[7] And in the reading of [today's] office the Prophet Malachias explains the foregoing manner of purification. He saw, in his spirit, the Lord's coming. For when the Lord comes into His own place, or temple, He comes as a refining fire and as a herb used by fullers. And He shall sit in the soul and shall refine and cleanse the silver and shall refine and cleanse His ministers, the sons of Levi, as gold and silver. And they shall offer sacrifices in justice ..., etc.¹⁹ And we must note that the Prophet [Malachias] places the sign of purification in a sacrifice pleasing to God.²⁰ [He does so], that is, when, [in the text], the sacrifice in justice follows after purification. [This is a sacrifice] such as was characteristic of the holy fathers, etc. And thereupon the soul will be able to say with just Simeon, who in the temple took the Savior [as a child] into his arms: "Now You send Your servant away [in peace], O Lord, ...," etc.²¹ [8] But if you ask how a sinful soul can help itself prepare a dwelling-place for God, I answer that [it can do so] in the manner in which the prophet [states]. (We learn of this manner in the introit of today's Septuagesima mass.) For [the prophet] says: "The sorrows of death surrounded me, and the sorrows of Hell [encompassed me] ...," etc.²² "And in my affliction I called upon the Lord ...," etc.²³ For when true mindfulness of death and true belief in the torments of Hell completely surround and distress the soul, then the soul, unfailingly viewing itself amid unspeakable future afflictions as if they were present ones, has only God as its refuge. God is the sole and unique hope of those who grieve. Thereupon [the soul], by means of prayer, summons God to its aid. All things yield to prayer; and by means of prayer God is drawn from Heaven in order to come [to give aid]. But if someone maintains that he has true mindfulness of death and a real belief in the punishments of Hell—but he is not contrite—then he is a liar. For true mindfulness of death puts the soul into a state

of grief than which there is no greater grief; and it brings the soul, together with the body, into a state of agony. And when the soul is in that agonous state, a mortal sweat breaks out; and the soul, seeing that only God is its refuge, recurs to Him in its agony; and it commends itself to the Savior and prays more protractedly, as we have an example in Christ.

And in order that we may be distressed much more greatly than Christ was placed in agony, we ought to supplement the grievous mindfulness of death with [a mindfulness] of Hell's punishment. For Christ did not fear Hell's punishment, which we sinners ought to fear. Hence, when fear of death and when dread of infernal punishment come upon us, we will be covered with the very dense darkness of sorrow, and wailing [will] cause tears that are both very moist and very warm to exude from the internal arteries of life and from the marrow of the bones. Therefore, we ought—even now, at every moment of the light, and of the gladness, of [this] sensory life—to begin to be mindful of that dark time. For the song of gladness, the Alleluia, [will] cease because the lament of death is approaching. [We ought to be thus mindful] so that, thereby, having been crucified with Christ,²⁴ we may merit to arise with Him unto the life that itself is everlasting gladness.

[9] We must note that the Prophet likens the Lord's coming unto us to a refining fire and to a fuller's herb which bleaches garments. This [likening signifies] nothing but that the grace of God purifies hearts and souls. Now, the Prophet means that grace refines silver and gold and purifies by refining in the fire of love. Hence, the soul is compared to gold and to silver. Therefore, the soul is as silver and gold, i.e., as select-metal that has been purified for receiving the impression of the divine form; and from the divine form a denarius, i.e., a coin, is made. For the soul is like silver in one respect and is like gold in another. In the respect in which the soul is silvery it draws near to corruptible metals and can be called *reason*, which is near to corruptible sensory-images. For in reason there is the imprint of the Divine Word—[a Word that] clarifies all the things by means of reason. But the other, the golden, aspect [of the soul] is near to eternity and to incorruptibility. In that aspect is the form of divine life; and [that form] is the impressing which produces the imprint of the omnipotent Father-Creator. And the union of the silver with the gold has within it the figure of the Divine Spirit, who unites all things.

[10] Now, the Gospel of [this] Septuagesima Sunday says that

God gives His imprint to His servants—[gives it] by grace, not in accordance with merits. But to give this is to manifest value in the soul, which is stampable, and imprintable, with divine glory. For in the Kingdom of Heaven gold and silver that are without the imprint of that King have no value. Participation in the Kingdom is acquired in accordance with the value of the coin; and it makes no difference—when in that world gold and silver are refined—whether [the refining] is done with protracted and low heat or with brief and intense heat. For the Lord is good; and without envy He gives payment of the reward.

[11] Today the Church sings: “An elder, [viz., Simeon], carried the child [in his arms], but the child directed the elder.”²⁵ Therefore, we must consider that Christ is in a place. For in accordance with His humanity He is in a place, but in accordance with His divinity He is not. But because Christ, who is God and a man, is one Christ, He cannot be seen either in a place or apart from place, and it is necessary to see Him in a coinciding of being-in and being-apart-from. And something similar seems to be the case, to some extent, with each human being. For from a mind and something animal Peter is one man. In accordance with his mind he is not delimitedly in physical space; in accordance with his animality he *is* in space. Hence, although mind is in union with that which is animal, and although animality is united hypostatically to mind, nevertheless mind is not therefore contracted to the location of the animal component [of the man]. For mind remains free [of spatial dimensions]. And while the body exists in this [or that particular] place: the mind illumines within itself all things; it ascends to Heaven through prayer; it journeys to Rome; it is in a piece of wood by seeing the image that the sculptor wants to make from it;²⁶ it is in a lump of clay by seeing the vase that the potter wishes to fashion from it. But the mind is not there as in a location; for if it were [there] as in a location, it could not be elsewhere. For it could not be in different places at the same time. Therefore, it is not there spatially but [only] in thought. For by means of thought the mind is where it thinks—even as by means of enlivening [a body], it is where it enlivens. And when the mind thinks one thing, it cannot at the same time also think another thing, because it directs itself completely to the one thing that it thinks. And it does not have such great power that it can direct itself at the same time to another thing. Analogously, sight is free to direct itself to different visible things, but it cannot actually direct itself at the same time to different things. But God is of infinite freedom and power; at one and the same time He beholds, and directs

Himself to, each and every thing.

[12] And this is the difference between our finite mind and God's Infinite Mind: viz., the difference between the finite and the infinite. For although our mind is not contracted to place and time, nevertheless it is not altogether in every respect free of spatial and temporal quantity. Rather, it is, as it were, on the horizon where contractedness begins and absoluteness ends. Hence, that which is purely absolute, or infinitely absolute, cannot be captured by a perfect mental concept. For if the mind were to conceive perfectly of the infinitely Absolute, it would conceive at [one and] the same time of all things in the Absolute.²⁷ Similarly, if the mind were to conceive perfectly of Socrates, it would conceive at [one and] the same time of each and every [characteristic] belonging to Socrates. And if [the mind were to conceive of] place in an absolute way, it would conceive of each and every thing that has location. And if [it were to conceive of being in an absolute way, it would conceive of] each and every thing that exists and of [each and every thing that] can exist. Accordingly, the mind does not conceive of the absolute except with reference to the contracted, even as it does not conceive of the contracted except with reference to the absolute. So it does not conceive of either of them precisely. For the mind likens to itself the things that it conceives.²⁸ But since the mind is neither altogether absolute nor altogether contracted, but is contracted in contrast to what is absolute and is absolute in contrast to what is contracted, it conceives in a way such as it itself is.

Now, the role of our mind in this small world, or microcosm, is like the role of God's Mind in the large world, or universe. For [our mind] is at one and the same time in each part of the body and in no [part of the body] spatially. (Similarly, God is everywhere in the universe but is nowhere spatially; rather, He is [in the universe] through His power, His being, and His presentness.) For our soul is in terms of its power in each part of the body—[is there] wholly and undividedly. For wherever the body is touched [the touch] is felt, and [this] sensing occurs on the part of the soul. Where there is the power of sensing, *there* there is the soul's being. Where there is being, there is presence. In a similar way, God—the King of kings, to whose dominion all things are subjected—is (through His being and through His power, by which He governs all things) in the universe as a King in His kingdom. For His activity proceeds from His being. But He works all in all.²⁹ Therefore, He is with all things by means of His being. And so, He is present to all things. For if His being were not present to beings, how

would [these beings] *be*? Therefore, you know that in Christ there must be considered to be, at [one and] the same time, a *human mind* (with respect to the microcosm, or small world, that is named “Jesus”); and you know that [in Jesus] that mind is united hypostatically to the *Divine Mind*, which must be considered as the Mind of the universe, i.e., of the large world). [The situation is] as if someone were to conceive of the soul’s power—insofar as it is the visual power in the eye—to be [symbolically] *Jesus*. For that [visual] power is united to the rational power, which is in the whole man and in his every part. This [rational power] is like unto God, or Absolute Reason, or the [Absolute] Word. Hence, insofar as the [visual] power is in the eye, it is in a place; [but] insofar as it is united to the rational power, it is not in a place, because that [rational power] is everywhere, governing all things, and is nowhere spatially. In this way, Jesus was today carried in the arms of the aged [Simeon], and he worked all things in Simeon and in the universe, as the Church sings: “An elder carried a child [in his arms], but the child directed the elder.” Etc.

NOTES TO *Suscepimus, Deus, Misericordiam Tuam*

- *1. Sermon CLXXII. The fuller title is "Suscepimus, Deus, Misericordiam Tuam in Medio Templi Tui."
2. Psalms 47:10 (48:9).
3. This was the feast-day of purification.
4. This is the third Sunday before Lent.
5. Psalms 17:5-7 (18:4-6). Not meant to be an exact quotation.
6. Psalms 144:3 (145:3).
7. *De Docta Ignorantia* I, 3 (9) and II, 2 (102). *Apologia* 32:7-8. *De Visione Dei* 23 (100).
8. I John 4:16.
9. Proverbs 8:17.
10. I John 4:7-8.
11. *De Visione Dei* 15 (70).
12. The nature alluded to is human nature.
13. Psalms 33:9 (34:8).
14. Augustine, *De Trinitate* 8.4.6 (PL 42:951) and 10.1.2 - 10.2.4 (PL 42:973 - 975).
15. I John 4:8 and 4:16.
16. Here Nicholas endorses the theory of abstracting, whereby empirical concepts are derived by the mind's abstracting essential features from sense-data.
17. Nicholas, of course, is using "accidental" in the Aristotelian sense that alludes to a non-essential property of a thing.
18. Here (at 5:21-22) I leave aside the words "contra naturam," which the editors supply from the Paris edition.
19. Malachias (Malachi) 3:2-3.
20. Here (at 7:10) I am reading "Deo" in place of "Dei", in accordance with the correct surmise of the editors.
21. Luke 2:27-30.
22. Psalms 17:5-6 (18:4-5).
23. Psalms 17:7 (18:6).
24. Galatians 2:20.
25. Cf. Luke 2:27-30.
26. Here (at 11:21) I am reading "eo" (as do the editors of the Latin text) in place of "ea".
27. See *De Possess* 41: "Bernard: When I consider that we are unable to conceive of any thing as it is *able* to be conceived, it is clear to me that we are unable to conceive of God, who, assuredly, is not able to be conceived unless all that is able to be conceived is actually conceived."
28. *De Mente* 7 (100) and 9 (125).
29. I Corinthians 12:6.

Fides autem Catholica*

(“The Catholic Faith”)

[May 27, feast day of the Trinity, 1431; preached in Koblenz]

[1] “Now, this is the Catholic faith: that we worship one God in Trinity and Trinity in oneness” (from the Athanasian Creed).

The saints say that man fell from a state of innocence through the sin of his first ancestors and that, [as a result], darkness arose in the intellect and that greediness and covetousness arose in the will. But since man as recreated and regenerated was supposed to be restored and made righteous, his soul (in accordance with its higher part, which consists of the image of the Trinity) has to be made righteous by means of the three theological virtues.¹ Hence, just as the image of creation consists of a trinity of Persons and a oneness of Essence, so the image of re-creation consists of a trinity of fixed dispositions [*habitus*], together with a oneness of grace. Now, by means of these three fixed dispositions the soul is brought unto the Supreme Trinity in accordance with the three traits ascribed to the three Persons. Faith guides unto the *supremely true* by means of believing and assenting. Hope guides unto the *supremely difficult* by means of relying-upon and expecting. Love guides unto the *supremely good* by means of desiring and loving. Faith assents to God; hope trusts in God; love loves [God]. Faith [is centered] in the intellect or reason; hope [is centered] in the irascible [nature]; love [is centered] in the desiring [nature]. Faith pursues God in the present; hope accompanies God into Heaven; love embraces God forever.²

[2] And because, in accordance with the chosen theme, my sermon is on faith, and because the foundation of our salvation consists in faith, and because faith is a gift of God ...:³ let us pray ..., etc. [3] “Now the Catholic faith ...” etc. My sermon to you, O Christians, is about a most serious matter, viz., about faith. It is not about just any kind of faith but is about the orthodox Christian faith, which is so great that it overcomes this world ...⁴ Since faith is the power by means of which those things that pertain to the foundation of religion are steadfastly believed (*Sentences*, Book III),⁵ I must first speak about the nature of faith and about faith’s disposition—[doing so] in accordance with the beginning of our theme: “*Fides*.” Secondly, I must deal with the topic of the nature-of-faith as it applies to the Catholic faith, which

is the belief that there is one God who exists in trinity, etc.,⁶ And, thirdly, [I must deal with the topic] of the works of faith insofar as they are in our power; (as it says) there [in the Athanasian Creed]: "... [that] we worship ..." ⁷). For [faith] is the just man's life: "The just man lives by faith" ...; ⁸ and "he who believes in me has life eternal ..." ⁹ Therefore, in order that someone live by faith it is required that faith be [in-]formed [by love] and not be dead faith, because "faith without works is dead, even as is the body without the spirit ..." ¹⁰ For faith's work is through love ... ¹¹ And by faith hearts are cleansed ... ¹² Since the effect of faith is so great, then (as will be evident a bit later) if we reverence it, we must attend to it with diligent care and must keep it in mind, lest we err and declare falsely that we are Christians, although we are not, and lest we lose the very great benefit of faith.

PART ONE

The Nature and Disposition of Faith

[4] As regards the first part, let us say with the Apostle that "faith is the substance of things to be hoped for, the evidence of things that do not appear."¹³ For faith is the underlying foundation for the spiritual edifice of grace and glory. Faith is—ontologically, not chronologically—the first *habitus* of the virtues. Through faith's assent the things to be hoped for are in us. Faith persuades the mind, because it inclines the mind toward believing things that do not appear. It manifests by its own light past, present, and future things that do not appear.

[5] First of all, it was said that faith is a virtue. Hence, William of Paris in his [work] *On Faith and the Laws* [states] that to believe the improbable is characteristic of power and strength.¹⁴ For what is pleasant and useful presents itself forcefully to the will; and the uprightness of the one who possesses [these characteristics commends itself] to our love, so that pleasantness and usefulness make the object that has them desirable *per se*. Similarly, evidence and truth bring it about that they themselves are things believable *per se*, because they impose confidence [*fides*] and credibility; hence, it requires no effort to believe them. But when improbable things are believed, the belief is due to the strength of the believer and not to the fact that what-is-believed imposes itself. Just as what is bright is to sight, so what is probable is to the intellect and what is pleasant and useful is to the affections. Just as what is dark is to sight, so what is improbable is to the intellect. It

requires no effort to see what is bright, since what is bright is in no way opposed to sight but, rather, imposes itself. The case is similar as regards believing that which is probable. The fact that fire ignites dry wood does not require much power, because [dry wood] is ignitable; but much power is required if [the wood] is green. Similarly, our loving what is pleasurable, useful, or pleasant approximates [fire's] igniting what is ignitable. For pleasantness, usefulness, and splendor are three kinds of immaterial fire; and in human souls they produce three burnings: the lust of the flesh, the lust of the eyes, and the pride of life¹⁵—i.e., licentiousness, greed, and haughtiness. The ignorant are consumed by these three. As dry wood is consumed by a material fire, so the ignorant are consumed by means of an immaterial fire—[consumed] from the time of the original corruption, not from the time of the first creation.

Probability is a diffusion of dim and weak immaterial light; and so, it does not stabilize—as does the evidentness of truth, [which] strongly penetrates the intellect's certitude, fixes it, and renders it secure. And just as the will has concerning itself the aforementioned three immaterial fires, so the intellect has the two aforementioned illuminations of probability and evidentness. And so, from this [consideration] it is evident that to believe improbable things is characteristic of the strength and robustness of our intellect, even as to love things that are hurtful and vexing is characteristic of the strength and robustness of our affection. [6] Now, the light of strong faith is required; it penetrates the darkness of the many improbable things that pertain to faith, and it illumines them. And so, it is evident that our initial faith is a grace and is clothed with glory; and without faith glory has no place. And if it is needful that the whole man be religious, given that he wishes to obtain glory, then especially the head, viz., the intellect, must be religious through faith. For just as, necessarily, the will will struggle against itself if it strives to arrive at glory, so too the intellect will, necessarily, do the same thing. And as regards its operations, the intellect makes war only on believing. *Believing* and *reflecting* and *considering* approach the intellect forcefully, and the intellect receives [them] non-voluntarily, but not as things demonstrated. Likewise, [the intellect receives] things that have been proved, because, necessarily, it assents [to them]. But knowledge involves a deliberate investigation from books and from teachers; and so, it can be partly the result of effort and partly not, etc.

[7] Believing, [which is] the foundation of true religion,¹⁶ has,

as opposed to itself, an array of disputings, dissuasions, contradictions, as well as of improbability. This improbability is directly contrary to [religious belief] because where reason founders [because of the improbability], faith bridges the gap¹⁷ For faith is faith regarding things unseen¹⁸ Now, every war must be waged with warlike power, because without power one does not triumph. Therefore, faith is a power. [8] [We can discern that] in faith not all things are manifested, because if they were, there would be no dissension, no heresy. No one contradicts [statements] that are manifestly true, because where there is manifest truth, there is no power [to contradict]. Therefore, there is a power of faith on the part of a believer, because there is no evidentness with regard to the things believed. [9] Each thing is believed through persuasion. But God is believed in and through faith, without persuasion and proof. [Faith] honors God supremely in that it believes Him quite readily. Every [form of] superstition and idolatry, every sect and every faith weeds out with the sword and fire those who blaspheme their God or gods. Therefore, the Catholic faith teaches that God is believed-in without proof and without evidentness.¹⁹ [10] The intellect, because of its weakness, seeks props and means of proof, as if supporting itself by the aid of a cane while ambulating from one conclusion to another. But he who believes by his own power does not need a prop; and he believes the more strongly. [The situation is] comparable to a lover who loves his beloved by his own power more than because of the things that accompany his beloved; otherwise, his love, if it were lured away from [focusing on] the beloved, would be crooked and bent.

[11] An intellect that looks for proofs is like a seller who looks for a guarantee of payment and who, otherwise, does not believe. A heathen demands such a guarantee before he believes; but a Christian, knowing that a guarantee is wrested from God because of a deficiency of belief, does not demand a guarantee in order to believe in God, for a guarantee is deemed to be a sign of unbelief. Because of these props derived from proofs and guarantees, the intellect is judged to be infirm—just as a man, because of his many props, is judged to be weak on his feet. Now, canes do not cure one who is infirm; similarly, guarantees do not heal the intellect; hence, they also do not make the intellect strong. Faith is not to be sought by means of signs (as the Jews [sought it]) nor by means of wisdom or art (as the Greeks [sought it]) but, rather, as a result of virtue. For it is known more certainly by virtue than by art. Art is as a painting that displays the outer form; virtue is

as a scent and a flavor that manifests inner [aspects].

[12] The closer that light is to the sun, the more noble it is; the more diminished it is and the more distant it is from the sun, the more ignoble it is. A similar [truth holds] regarding the heat of fire. Similarly, through grace faith descends from God as light from Light; probabilities descend through a distant light. Therefore, God's Light is more noble than is light that is reflected from creatures. Hence, "every best gift and every perfect gift is from above, coming down from the Father of lights."²⁰ Accordingly, those things that are given beyond nature are stronger than are natural things, for they conduce to happiness. Hence, nothing is more certain than is faith. [13] Therefore, faith is a general good that is freely given by the grace of generosity and of beneficence. And it is a power holding the intellect upright and securing it, making it to stand by itself and to walk rightly along the pathway of salutary truth and without the maintenance or support of canes. Faith protects the intellect against the darts of disputings and against [the need for] props; and it gives the intellect support against the impulses and concussions of contradictions and opinions and against the severity of its own infirmity and sluggishness. And faith is a light of the intellect that triumphs over the natural lights of the senses—as is evident, in the sacrament of the altar,²¹ wherein the senses are triumphed over by faith. In this sacrament we believe in worthy God without any guarantee, and we believe in Him by means of the virtue of obedience. And this [believing] is the foundation of religiousness. And just as the intellect is the nobler part of the soul, so its religiousness—in regard to the works of God and in regard to honoring Him by faith—comes first. And no belief that demands more, viz., [that demands] guarantees, is worthy to be called faith.

[14] Now, the generation of Christians, which obediently suppresses its understanding and believes, obeys, and honors [God], is not a perverse generation that seeks a sign²² but is a people given to worshipping God. With head bowed, i.e., with the intellect bowed, it adores God. And so, faith descends from the Fount of life and enlivens the head of man, i.e., his intellect. Habacuc 2: "The just man lives by faith."²³

[15] *Whence the error against faith:* The error against faith arises first of all from the fact that someone does not believe anything unless he understands, for he thinks that his intellect is capable of understanding all possible things. However, the human intellect is measured and delimited by God, its Creator, who set the bounds of its

capability. A second cause [of error] is a turning away [from faith], as when one who loves something discards it and turns to something else. A third cause [of error] is the grossness of the intellect, just as one who has a thick and turbid eye does not see a hair. And so, he claims that there is no hair there where acute vision [detects it]. As Aristotle says: The inexperienced observe as one who is far distant.²⁴ It is necessary, then, to believe the learned and experienced. Moreover, there is a further folly: wanting the intellect to grasp things impossible for it [to grasp]—analogous to wanting to see with a human eye as with an eagle’s eye. Or again, there is the additional folly of those who want to have proofs [that serve] as stairs for ascending unto the Infinite One. Likewise, another cause [of error] is the sin or the neglect by which divine aid is not sought for [believing] the things that ought to be believed. For light does not enter in where someone sets up a barrier. Isaiah says: “Your sins have divided between you and your God.”²⁵ As a result of these errors such great darkness is produced in the intellect that the Sun of justice²⁶ does not illuminate the darkness unless the night recedes.

[16] Now, faith is God’s light and grace; it is not naturally present in [anyone], for nature works according to the manner of one who is a servant without freedom. For example, fire does not act in one way on one thing and in another way on another thing; rather, it acts in equal ways [on both]. Hence, too, even faith would be equally in all [individuals, if it were a natural endowment]. Moreover, because faith is a divine light that descends from God and that [does] not [arise] from things, there will be one true faith that descends from the one God—just as the vision from one eye extends itself unto many objects outside itself, and just as the rays of the one sun illuminate many objects. Moreover, there is one faith common to all believers, just as the articles of faith are common to all Christians. Now, all men are bound to a single divine worship that is owed [to God]. Therefore, there will be a single faith. And whatever is counter to this divine and owed worship and to [this] one faith is an error that is to be extirpated by fire and the sword.²⁷ All men, as creatures of one Creator, agree in their essential nature; likewise, they agree also in the divine worship [that they owe]. With respect to the basis of their subjection, all subjects are acquainted with their master, although they obtain different duties in the court of this same master. The situation is similar as regards faith.

[17] Now, a sign of belief is that you extend to God obedience and worship—[doing so] out of love that is upright and pure, for [such love] is freely given and does not result from fear of punishment or from shame or from hope of reward. For upright and pure love is a sign that you believe Him to be good and to be worthy of your love because of His goodness. And in one who thus believes, there is most pure and most sincere love, as well as actual and most pure worship. And the love is voluntary because it is freely given; hence, it deserves a reward. And there is room for a reward in that situation only because of the preceding gift. But he who loves for another reason ([e.g.] out of hope or of fear or because of a reward) is not, properly speaking, rewarded (for, in that case, his love seeks something outside of God), but he is given his wages, not a reward.

PART TWO

The Things That Are To Be Believed by the Catholic Faith

[18] Whatever things are to be believed about God are present in Him either *per se*, without respect and comparison to other things, or they are not. (1) [Exemplifying] the first [alternative] is our believing that He is Oneness, Trinity, Equality, etc. (2) [Exemplifying what is present] comparatively [is] our believing that He is Powerful, Wise, Kind. (3) In these [comparative conceptions] other [ideas] are included, as, for instance, His being called Father, Creator, Light, Leader, etc. From belief of these three [kinds] arise all the aspects of divine worship. Out of the loftiness of [His] wisdom arise [our] honoring, venerating, purifying, sacrificing, and adoring. These are nothing other than our inner and outer subjection and the humbleness with which we believe, with complete justification, that we are subject to Him as regards our being saved or lost. Herefrom come (a) bowing, genuflecting, prostrating, etc., and (b) petitions (which we most devoutly and with humble submission deliver into His power) and (c) venerating (by which we fearfully and only as cleansed and purified approach Him for serving Him and approach holy places, holy men, the relics of the saints) and (d) the attending to divine matters in silence and with lights and ornaments, etc.

Wisdom produces fear and shame, blushing, dread, etc. For when you believe that God knows all of your affairs better than do you, what are you if you are²⁸ without shame and fear? But if you were not to believe that He sees all things, you would be a heretic (even though this [proposition] is not listed in the articles of faith). For of any two

opposites of which the one is a heresy, the other is, necessarily, an article of faith. Therefore, it is an article of faith that God sees all things and that nothing is hidden from Him. Something similar holds regarding other [attributes]. From out of God's goodness, or loving-kindness, there arise, in our worship, thanksgiving, blessing (i.e., the summoning of good things), praising (i.e., a magnifying of the Creator), glorifying (which is preaching, proclaiming, disclosing, making-known). Glory is renown that is splendid, sublime, wide-spread. From out of God's loving-kindness, or mercy, there arise, in our worship, hope-of-pardon and thankfulness. The latter includes within itself (a) prayer for mitigating and removing evils, (b) prayer for obtaining good things, (c) affliction (for example, fasting and other forms of mortification), (d) sacrifice (for example, both spiritual and corporeal alms-[giving]).

[19] It is now evident that he loves God most purely who believes (1) that God is the Supreme Good and the Creator of all good and (2) that the entire universe (from top to bottom) has, comparatively, in a certain shading, a very faint trace of that Goodness. Accordingly, God is not loved purely unless He is known or believed to be thus. [20] Now, the articles of faith have been handed down to us in a fixed number for the purpose of our apprehending and believing [them]; and no one is excused from believing them. Moreover, no one, if he is of sound reason, has the excuse to offer (on grounds of his incapability) that he cannot with a general sense of credulity believe to be true all that is contained in the sacred writings and all that men who were instructed by the Spirit of God taught—and [that he cannot believe] to be true of God all that the Prophets believed about Him and that the saints believed had to be imitated. Those who are not of sound reason neither believe nor disbelieve. Thus, it is evident that the community of men is required to believe in a general way the principles of faith without contradiction or inconsistency. However, one departs from faith in two ways: when one does not believe to be true the faith which the Catholic Church preaches (or in some such way) and when one stubbornly disbelieves it or believes something contrary to it or dissents from one article in particular. And so, in regard to what is believed there is no difference between whatsoever simple individuals and those who are well-instructed; for in his own way each of them believes equally but rightly, because the simple man believes generally, whereas the well-instructed man believes particularly.

[22] The basis of faith is the fact that God exists. Moreover,

thereafter [comes the principle] that there is one Originator, because every multiplicity has prior to itself oneness. Furthermore, nothing that is first is compatible with anything else's being first; and two contraries are always preceded by another thing. This [assertion] goes against the Manichees, who posited two principles: one of light and the other of darkness.

[23] *What things faith is like.* Faith is like the ark of the testament, for in Exodus 25 it is said that the propitiatory does not exceed the ark. Likewise, propitiation is had by faith and never without faith. Faith is like a star of the firmament and a star of the sea, because the star shows to sailors the port of safety. And it is like the morning star that precedes the sun of justice²⁹ and like the star in the East that led the three kings to Christ. Faith is the foundational stone on which the Church is built. (Matthew 16: "On this rock . . .," viz., the rock of faith, because Peter confessed his faith: "You are the Christ, the Son of God," etc.)³⁰

[Faith], which comprehends all kinds of magnificent things, is like a mirror—because the Divine Majesty is attained through faith, the mirror without blemish (Wisdom 1)³¹—and is like the right eye. The left eye is reason, which makes judgments only about natural objects; the right eye is faith, which determines all things, both natural things and miraculous things. Now, someone who has lost his right eye is useless for combat. For his left eye is covered by his shield; and if he has no right eye, he can see nothing. Similarly, without faith no one engages without danger in the combat of spiritual war.

[Faith], is like a ring adorning a finger. In a similar way, faith adorns reason that is betrothed to God. (Osee 2: "I will betroth you to me in faith.")³² And faith is a silver ring, because it gleams by way of true knowledge and resonates by means of confession. (Romans 10: "With the heart one believes unto justice; with the mouth confession is made unto salvation.")³³ Moreover, faith is like the king's flag, which during the battle exhibits the king's presence, in order to terrify the enemy. In a similar way, faith frightens the spiritual enemy (I Peter 5: "... whom resist, you who are strong in faith").³⁴ And just as the [king's] flag is placed in the citadel of the city, so faith is situated in the citadel of the mind. (Isaiah 11: "The Lord has raised a standard unto the nations.")³⁵ Furthermore, faith is a military shield, placed on the left side, that protects the heart from injury (Ephesians 6: "In all things taking the shield of faith").³⁶ Likewise, faith is like the sun's rays, because without candlelight the sun is seen by means of its own

rays; similarly, God is seen without proof, by faith alone. Hence, Ambrose [writes]: “In matters of faith we believe the pastors, not the dialecticians.”³⁷ And because with respect to its own disk the sun is not seen except by an eagle, so God is seen only by a soul that is very devout and that is elevated by wings of contemplation. A blind man does not see the sun, but he believes him who does see it; and he does not see the pathway, but he believes the dog that guides him; furthermore, he does not see the pit [in front of him], but he believes his cane, which touches it. Similarly, the simple ones who do not see ought to believe those who do see, viz., the bishops. O how great the danger is if a blind pastor leads someone who is blind! (Matthew 11: “If the blind lead the blind, . . .” etc.)³⁸

Or again, faith is like a sacramental pillar, like spiritual dawn, and like first light. It is like the pillar that led the people of Israel out of Egypt and that was a light for them; similarly, faith lights [the way] for believers. Moreover, just as dawn is detestable to thieves, so faith is detestable to demons. And faith is like the first created primordial light, which as first-born ought to be blessed, etc.

PART THREE

The Works of Faith

[24] True confession ought to be [made] in faith—lest it say something other [than in faith] and live otherwise [than in faith]—so that the faith may be living faith and not dead faith. A fictional object is not really a thing, even as a dead man is not considered to be a man. Moreover, a depicted lion and a forged denarius exist fictively, not truly. (Corinthians 1: “They profess that they know God; yet, they deny [Him] with their deeds.”)³⁹ Such [false professors] are like a chimera. True faith is a good denarius, one that is good for purchasing Paradise; and true faith is a real tree that produces leaves of divine love and leaves of beneficial confession, flowers of honorable conduct, and the fruit of good works. Furthermore, faith ought to have magnificent devotion; for when natural reason fails, faith trusts in God alone, even as aged Abraham believed God, who promised that from his aged, barren [wife] there would be born a seed in and through whom all nations would be blessed (Genesis 15). Thomas did not have such faith, because he wanted to touch . . ., etc.⁴⁰ As regards such faith St. Gregory says: “Faith does not have merit . . .” etc.⁴¹

Likewise, great faith ought not to fail during hardship; rather, it ought to grow stronger. (Matthew 4: “If you have faith as a grain of

mustard . . .,” etc.)⁴² The more a grain of mustard is threshed, the more vigorously it thrives. Such was the faith of the martyrs, who through faith conquered kingdoms. (I John 5: “This is the victory that overcomes the world, viz., your faith.”)⁴³ Peter, who when he saw the strong wind was afraid, did not yet have faith. (Matthew 14: “Why did you doubt, O you of little faith?”)⁴⁴ Likewise, when the righteous who lack faith see the strong wind, they immediately waver and sink into the sea of despondency, which is a dead sea, in which nothing can live. Faith is great through its continuedness and uninterruptedness, just as in the case of the woman who was in Cana of Galilee. (Matthew 15: “O woman, great is your faith.”)⁴⁵

[25] Likewise, [there are] three creeds: that of the Apostles for instructing in the faith, the Nicene Creed for explaining the faith, the Creed of Athanasias for defending the faith. Moreover, faith is supposed to have universal perfection; i.e., [there ought to be] twelve articles of faith, even as there were twelve Apostles, each of whom laid down an article. Not only are we to believe God—to believe, i.e., that those things that He speaks are true (as also Peter, etc., is believed) but we are to believe in God (as Augustine claims); i.e., in loving-belief we are to go unto Him and be incorporated into His members. Bad and simulated faith (as states Ambrose in his book *On Faith*) is like mixing gypsum with water—a mixture that deceptively resembles milk.

Jottings on Faith and Reason

[26] Ramon: “Faith is a good *habitus*, [i.e., fixed disposition], that comes through God-given goodness, in order that through faith those objective truths which the intellect cannot attain may be apprehended.”⁴⁶ Faith is great with respect to magnitude; and so, the more of faith there is, the better faith is. Now, a Christian believes more greatly about God because he believes that God is trine and one, incarnate, etc., and believes in the seven sacraments. However, the Incarnation and the like seem to an unbeliever to be things impossible. The intellect can have a fixed disposition (*habitus*) for faith and a fixed disposition (*habitus*) for knowledge. And it has a fixed disposition for faith in order to acquire a fixed disposition for knowledge. As Isaias says: “Unless you believe, you will not understand.”⁴⁷ Accordingly, a Catholic can understand more about God than can an unbeliever. Faith is a power accompanied by righteousness (*iustitia*), since it is right (*iustum*) to believe about God those truths which the intellect cannot

attain. The Catholic faith asserts more true things about God than [any] other faith; therefore, it is a truer faith. Faith together with hope and love produce delight.

[27] Faith is a fixed disposition by which a Catholic believes that there is clarity in divine matters, so that it prepares a light for the intellect, in order that the intellect may understand clearly, and not confusedly, acts of divine reasoning and, thereby, may understand the agent and the doable [act]. The Catholic faith says that God can, in and of Himself, act to the extent that He can exist, because “with God all things are possible.”⁴⁸ The faith of unbelievers says that this [viz., what is claimed by Catholics] is impossible; therefore, [the faith of unbelievers] denies the [doctrine of] the Trinity. The Catholic faith is a better means for the intellect to be illumined for attaining the loftiness of God, even as air is illuminated by the light of the sun, so that our visual power can see color and shape. Faith is tranquility of the intellect as a result of believing; but it is a secondary tranquility, because the primary tranquility comes from [the act of] understanding. Nevertheless, faith is superior to [the act of] understanding, because faith believes more greatly than [understanding] understands. To understand occurs with effort and by stages; however, faith is not [like this]. Faith has the enlightenment of truth, which elevates the soul; and it has the correctiveness of authority, which secures the soul. Both of these [characteristics] come through Christ, who is the Splendor and the Word.

Jottings on Proving the Trinitarian Faith

[28] The initial considerations for proving the truth of the Catholic faith are rather general: [viz.], (1) that [the Catholic faith is] God’s instruction, God’s words, and (2) that in its precepts there is nothing except what is honorable and fitting, in terms of every law. There is (3) the death and martyrdom of the martyrs, (4) the unwaveringness amid suffering, (5) the wisdom infused generally by the Holy Spirit. There are (6) the miracles, (7) the resuscitation of the dead by the power of this faith. And there is a greater miracle: [viz.] that at many turns persecution is instituted by emperors and tyrants for the purpose of removing [faith] from the world, but faith has always increased between the hands of raging tyrants.

[29] In the Trinity there are three persons of the divine nature. The first Person is from no one; the second Person exists from the first

person through begottenness; the third Person exists from the first two through being breathed out. This trinity does not preclude a oneness of essence or the essence's simplicity, immensity, eternity, unchangeableness.

Rationale for the Trinity: He who would believe that God is not able to impart Himself supremely would deny in Him power. He who would believe in this [ability-to-impart] but would say that God was unwilling to do it would deny His mercy. He who would confess God's ability and willingness but would say that He lacked the knowledge would deny His wisdom. Therefore, since He was able, willing, and knew how to, He . . . , etc. Dionysius: It is the nature of the good to flow forth. The Father is the Fount of goodness from which the Son flows forth; and through liberality and loving-kindness the Holy Spirit emanates from both [the Father and the Son]. The Trinity is evident in the Scriptures. Isaias [says]: "Holy, Holy, Holy"; and there is added: "Lord God"—in the singular.⁴⁹ In Genesis [we read]: "Let us make man according to our image"—["image" being used] singularly.⁵⁰ In the Psalms [we read]: "May God, our God, bless us,..." etc.⁵¹

Jottings on the Principal Names of God

[30] There shines forth in creatures a trace of the Trinity: In the magnitude of creatures the power of the Father shines forth; in the arrangement of creatures the wisdom of the Son shines forth; in the equipping of creatures, the goodness of the Holy Spirit shines forth. In every individual thing there is oneness, beauty, and usefulness; and likewise, there is being, power, and operativeness. In the sun there is being, splendor, and heat; in the soul there is memory, intellect, and will. As regards the three hierarchies [of angels]: they are a trinity. And in each hierarchy there are three orders.⁵² A trinity is there present in oneness (and it is generally present in all creatures), because "there are three . . ." etc., as you know from elsewhere.⁵³ [31] An abstract essential name is not taken as a designation of a Person [in God]. Hence, the following [statement] is false: "An Essence begat an Essence." However, concrete essential names are rightly [taken as designating the Persons in God]: for example, "God from God." There are two principal names of God: viz., "He who is" and "the Good." By means of the first name there is signified God's absolute, infinite being. By means of the second name there is indicated the divine being qua Cause; for God made all things on account of His goodness. By means of the [grammatical] neuter-gender, substantive things are expressed;

by means of the masculine gender the person [is signified]; by means of the feminine gender things conceptual are expressed.⁵⁴

*Jottings on the Manner of Knowing That
the Incomprehensible God Is One and Three*

[32] Those who are willing to say something deeper about our comprehension of God [say] that although faith does not have merit, etc., nevertheless when faith comes first it is elevated by means of understanding—just as if water were mixed with olive-oil, then the olive-oil of faith would be enhanced by the water of understanding. However, as Augustine says, the human mind’s acuteness is weak; the mind is not established in such excellent light unless it is cleansed by the justice of faith.⁵⁵ Bernard: “God is present in non-rational creatures in such a way that, nevertheless, He is not apprehended by them. He can be apprehended cognitively by all rational creatures. But by good men only is He apprehended through love.”⁵⁶ We can know about God *what He is not* but not *what He is*, for He is great without quantity, good without quality, etc.⁵⁷ In Heaven God is known in terms of His essence—known in proportion to the worthiness of one’s merits. Hence, Augustine [says]: “We shall behold the essence of Your majesty—each one [among us beholding it] clearly to the degree that he has lived purely here below.”⁵⁸ There is an illustrative example in the case of the ocean, which offers itself to sight but, nevertheless, cannot be seen in accordance with its entire scope. And this fact obtains both because of the breadth of the ocean and because of the disproportionality of our sight to so vast a surface. Keep the following in mind: Here on earth we can know God with respect to the fact *that He is*; in Heaven we can know Him *as He is*,⁵⁹ but neither here nor there can we ever know *what He is*, because He is incomprehensible.⁶⁰

[33] Now, those who will to arrive at a knowledge of God must first of all cast off the darkness of sins and must put on the armor of light. They must cast aside considerations of natural reason, which are as the light of decaying wood giving light at night but of no use during the daytime. They must set aside mutable goods and cling to the Immutable Good. Thereupon, [a believer] attains a knowledge of God either through infusion or through rational inference or through [a consideration of] creatures, which are a mirroring of the Creator in the present era, just as God is the Mirror of creatures in the future [age]. At times God is known as is wine, which is known by our hearing of it, by

our seeing it, and by our tasting it. You know of [God] by hearing of [Him] from a preacher. When theologians read [of Him, they know] by sight. When good men love [Him, they know] by taste. “Taste and see that the Lord is sweet.”⁶¹ According to Dionysius, God is known through eminence, so that when power is found to be in a creature, supreme power is to be ascribed to God—and similarly regarding other [attributes]. Although all things are in God, from God, and through God, He is incomprehensible on the basis of [inferences] from creatures. For He walks upon the wings of the winds, i.e., above the understandings of angels.⁶² Furthermore, recall to mind how Augustine, seeking God, asked of the earth whether it was God and asked of the air [whether it was God]. They replied: “He made us,” etc.⁶³

[34] In God power, being, might, wisdom, etc., are the same thing. God is infinite to such an extent that if there were infinite worlds, He would fill them [by His presence], because He has, and can have, no end. Rather, although delimiting all things, He Himself is undelimitable, because He is not absent from any place nor is He localized at any place. Wherever He is present, He fills all things. And before the creation of the world He existed in and of Himself, even as He exists today. Through nature He is everywhere; through grace He is present with those who are good. “He who abides in me and I in him brings forth much fruit.”⁶⁴ Likewise, through His glory He is present, in what is reasonable, as truth; present, in what is desirable, as goodness; present, in what is emotional, as graciousness. Similarly, through union He was united, in the Virgin’s womb, to human nature—[united] in the tomb to His flesh; united in Hell to His soul. He exists in and of Himself as Alpha and Omega; He exists in the world as a king in his kingdom. He reigns and commands everywhere ([says] Bernard). He reigns over angels as Comeliness (insofar as He is Truth) and as Tastiness (insofar as He is Goodness). He reigns over the Church as the head-of-household [governs] the household. He reigns over the elect as Liberator from evils; over those who are good He reigns as Helper; over the reprobate, as Terror and Horror; over the believing soul as King in His kingdom, as Fount in His gardens, as Light in darkness, as a ruby in a ring.

Moreover, God is eternal. No time or measure of time befits Him, who is without beginning and end. Pope Leo [writes]: Nothing can be added to or subtracted from the simple nature of Divinity, for [that Nature] is always that which it is. Living and understanding are proper to it and are co-eternal with it and are the same thing as it. Yet, [that

Nature] is manifold in its gifts. The excellence of the Divine Worthiness is so great that the mind that endeavors to conceive of God fails, since He is incomprehensible. The senses do not perceive [Him], since He is invisible. The tongue does not explain Him, for He is ineffable. Place does not confine Him, because He is undelimitable. Scripture does not explain Him, since He is inestimable. Might does not attain Him, for He is inaccessible. And because there is no comparative relation of the finite to the infinite,⁶⁵ creatures cannot apprehend Him. He alone is omnipotent; He alone is omniscient; He alone knows Himself; though He is the Worker of miracles, He is quiet in His workings.

[35] Every multiplicity is originated from what is one. Every order has an *earlier* and a *later*. Everything imperfect takes its origin from what is perfect. Every union of different things has as the cause of its persistence some one, ultimate thing that we say to be God. And because this God is most powerful, most wise, and most good, He *is able to*, He *knows how to*, and He *wills supremely to*, impart Himself. But this [imparting] is a giving of the fullness-of-His-majesty to another. Therefore, from eternity God the Father begot a co-equal Son, to whom He imparted the essence of His divinity. Isaias [says]: “Shall I, who bestow on others [the gift] of begetting, be barren?”⁶⁶ This is most perfect begetting, where the Begotten One is in every respect like Him who begets. And so, power is ascribed to the Father; wisdom, to the Son. And the Father is said to have made all things in wisdom⁶⁷ — i.e., by means of Wisdom, which is the Son. The Son is the Image-of-equality, begotten of the Father; man is a created image that imitates; the world is a created image that represents and that is a mirroring of the Creator. As the Apostle [says]: “Now we see through a mirror.”⁶⁸ The world was made in the likeness of God because God had no other exemplar than Himself. Properly speaking, the corporeal creature is a vestige of God, a likeness of the immaterial Creator. [According to] Ezechiel: “You [were] a seal of resemblance . . .,” etc.⁶⁹

Furthermore, emanation in the case of God is twofold: one kind is by means of nature, and it is a begetting; the other kind is by means of an act of will, and it is fittingly called procession but is properly called breathing forth. Now, the Holy Spirit is Love; accordingly, He proceeds by means of a volitional act from both [Father and Son]. From the Father He proceeds mediately and immediately: immediately from the Father and also mediately, because the Son breathes forth the Holy Spirit, and the Son has this [assignment] from the Father. The

Holy Spirit is Essential Love insofar as He is one God with the Father and the Son. Because these three [Persons] are one in essence, they love one another with an Essential Love, a name given to the Holy Spirit. Moreover, the Holy Spirit is Personal Love, because He is the Bond between the Father and the Son. The Father and the Son love each other with a Love that proceeds from them—a Love which is the Holy Spirit. The Holy Spirit is called Love in the sense of exemplar-cause. For not only is the Holy Spirit the Efficient Cause of the freely-given love that is in us but also He is the Exemplar and the End-goal [of such love]. The love that is present in us comes from the Holy Spirit as Efficient Cause, insofar as He is God. Or again, the Holy Spirit is said to be the Love—in the sense of Exemplar-Cause—by which we love God and our neighbor, even as Love (i.e., the Holy Spirit) proceeds from both [Father and Son]. But at times “love” is construed formally in the sense of inherence—as when love of virtue is said to be a fixed disposition in the soul, a disposition by means of which we love God and our neighbor. According to this mode the Holy Spirit is not called love.

NOTES TO *Fides autem Catholica*

* Sermon IV.

1. "... the three theological virtues": viz., faith, hope, and love.
2. Hugo of Strassburg, *Compendium Theologicae Veritatis*, Book V, Chap. 18. [Falsely ascribed to Bonaventure, this work is found in Vol. VIII of *S. Bonaventurae Opera Omnia*, edited by A. C. Peltier (Paris: Vivès, 1866). The cited passage is on p. 178.]
3. Ephesians 2:8. *Decretum Magistri Gratiani*, Part III, De Consecratione, Distinctio 4, Canon 145 ("Gratia"). [See Aemilius Friedberg, editor, *Corpus Iuris Canonici* (2nd edition, Leipzig, 1879 (Vol. I)), column 1408.]
4. I John 5:4. *Decretum Magistri Gratiani*, "Sciscitantibus"; Part II, Causa 15, Questio 8, Canon 5. [See Aemilius Friedberg, editor, *Corpus Iuris Canonici* (2nd edition, Leipzig, 1879 (Vol. I)), column 760.]
5. Peter Lombard, *Sententiae*, Book III, Distinctio 23.2 (PL 192:805).
6. *Decretalium D. Gregorii Papae IX Compilatio*, Book I, Titulus I ("De Summa Trinitate et Fide Catholica"), "Firmiter", etc. [See Aemilius Friedberg, editor, *Corpus Iuris Canonici* (2nd edition, Leipzig, 1881 (Vol. II)), columns 5-6.]
7. See this present sermon's opening quotation.
8. Habacuc 2:4 (Habakkuk 2:4). Hebrews 10:38. *Decretum Magistri Gratiani, op. cit.*, Part II, Causa 24, Questio I, Canon 29 ("Ubi sana ...") [Friedberg, *op. cit.*, Vol. I, column 977]. See also Part II, Causa 33, Questio III (Tractatus de Penitencia), Distinctio 4, Canon 11 ("In domo ...") [Friedberg, *op. cit.*, Vol. I, column 1233].
9. John 6:47. *Decretum Magistri Gratiani, op. cit.*, Part II, Causa 33, Questio III (Tractatus de Penitencia), Distinctio 2, Canon 14 ("Karitas ...") [Friedberg, *op. cit.*, Vol. I, column 1194].
10. James 2:26. *Decretum Magistri Gratiani, op. cit.*, Part II, Causa 1, Questio I, Canon 28 ("Fertur ...") [Friedberg, *op. cit.*, Vol. I, column 370]. *Decretum Magistri Gratiani, op. cit.*, Part II, Causa 33, Questio 3 (Tractatus de Penitencia), Distinctio 2, Canon 40 ("Si enim, omnis, inquit ...") [Friedberg, *op. cit.*, Vol. I, column 1203, lines 15-16].
11. Galatians 5:6. *Decretum Magistri Gratiani, op. cit.*, Part II, Causa 28, Questio I, Canon 4 ("Uxor ...") [Friedberg, *op. cit.*, Vol. I, column 1080]. *Decretum Magistri Gratiani, op. cit.*, Part II, Causa 33, Questio III (Tractatus de Penitencia), Distinctio I, Canon 52 ("Potest fieri ...") [Friedberg, *op. cit.*, Vol. I, column 1171].
12. Acts 15:9. *Decretum Magistri Gratiani, op. cit.*, Part III (De Consecratione), Distinctio 4, Canon 150 ("Verus ...") [Friedberg, *op. cit.*, Vol. I, column 1410].
13. Hebrews 11:1.
14. William of Paris (i.e., William of Auvergne), *De Fide et Legibus*, Part I, Chap. 1. [See Vol. I (Paris, 1674) of *Guilielmi Alverni Opera Omnia*, p. 2^b, lines 15-13 from bottom. (Reprinted in Frankfurt a. M., Germany by Minerva Verlag, 1963.)].
15. I John 2:16.

16. This idea is repeated in section 13 below.
17. Nicholas, in his text, refers to Gratian's *Decretals*. The passage corresponds to *Decretum Magistri Gratiani, op. cit.*, Part III (De Consecratione), Distinctio 2, Canon 69 ("Revera ...") [Friedberg, *op. cit.*, Vol. I, columns 1339-1340]. But the words "ubi ratio deficit, fides supplet" are not found there. See, rather, Augustine, *Sermo* 190.2.2 (PL 38:1008).
18. *Decretum Magistri Gratiani, op. cit.*, Part II, Causa 33, Questio III (Tractatus de Penitencia), Distinctio 4, Canon 11 ("In domo ...") [Friedberg, *op. cit.*, Vol. I, column 1233]. Also note Hebrews 11:1.
19. Distinguish "without evidentness" from "without evidence." What is to be believed is not self-evident; rather, it is supported by some measure of evidence.
20. James 1:17.
21. "... in the sacrament of the altar": i.e., in the eucharist.
22. Matthew 12:39.
23. Habacuc 2:4 (Habakkuk 2:4).
24. Aristotle, *De Sophisticis Elenchis*, 1 (164^b26-27).
25. Isaias (Isaiah) 59:2.
26. Malachias 4:2 (Malachi 4:2).
27. This idea reached its extreme in the Spanish Inquisition.
28. Ms. Vaticanus Latinus 1244 here has "es" (vs. "est" in the Heidelberg Academy's printed text).
29. See n. 26 above.
30. Matthew 16:18 and 16:16, respectively.
31. Wisdom 7:26 (not Wisdom 1).
32. Osee 2:20 (Hosea 2:20).
33. Romans 10:10.
34. I Peter 5:9.
35. Isaias (Isaiah) 11:12.
36. Ephesians 6:16.
37. Ambrose, *De Fide ad Gratianum Augustum*, presumably I, 13, 84 (PL 16:571).
38. Matthew 15:14 (not Matthew 11).
39. Titus 1:16 (not Corinthians 1).
40. John 20:24-25.
41. Gregory the Great, *XL Homiliae in Evangelia*, Book II, Homilia XXVI, 1 (PL 76:1197C).
42. Matthew 17:19 (not Matthew 4).
43. I John 5:4.
44. Matthew 14:31.
45. Matthew 15:28.
46. Ramon Lull, *Liber de Praedicatione* (edited by A. S. Flores), 3rd Part of 2nd Part of Distinction I (De Novem Virtutibus, Deductis per Principia), section 5. [See Vol. III in the series *Raimundi Lulli Opera Latina*, edited by F. Stegmüller (Palma of Majorca, 1961), p. 243.]
47. Isaias (Isaiah) 7:9.
48. Matthew 19:26.
49. Isaias (Isaiah) 6:3.

50. Genesis 1:26.
51. Psalms 66:7 (67:7). The word “bless” is used singularly: “benedicat” (in Latin translation).
52. Cf. Cusa’s *De Ludo Globi*, II (77-78).
53. I John 5:7-8.
54. Cf. Thomas Aquinas, *Summa Theologica*, I, 31, 2, ad 4.
55. Augustine, *De Trinitate*, I, 2, 4 (PL 42:822). In citing Augustine, Nicholas was influenced by Hugo of Strassburg’s *Compendium Theologicae Veritatis*, *op. cit.* [n. 2 above], Book I, Chap. 16.
56. Bernard of Clairvaux, *Sermones de Tempore*, “De Laudibus Virginis,” Homilia III.4 (PL 183:72D-73A). Nicholas, in citing Bernard, was influenced by Hugo of Strassburg’s *Compendium Theologicae Veritatis*, *op. cit.* [n. 2 above], Book I, Chap. 16.
57. Augustine, *De Trinitate*, V, 1, 2 (PL 42:912). See also Hugo of Strassburg, *Compendium Theologicae Veritatis*, *loc. cit.*
58. Cf. Augustine, *De Civitate Dei*, Book XXII, Chap. 29 (PL 41:796-801). See also Hugo of Strassburg, *Compendium Theologicae Veritatis*, *loc. cit.*
59. I John 3:2.
60. Hugo of Strassburg, *Compendium Theologicae Veritatis*, *op. cit.* [n. 2 above], Book I, Chap. 16. See also Cusa, *Sermo XXXII* (1:7-16). Cf. his *Sermo XXIX* (11:22-23).
61. Psalms 33:9 (34:8).
62. Psalms 103:3 (104:3).
63. Augustine, *Confessiones*, X, 6, 9 (PL 32:783).
64. John 15:5.
65. Hugh of Strassburg, *Compendium Theologicae Veritatis*, *op. cit.* [n. 2 above], Book I, Chap. 16.
66. Isaias (Isaiah) 66:9.
67. Psalms 103:24 (104:24).
68. I Corinthians 13:12.
69. Ezechiel (Ezekiel) 28:12.