

WRITINGS OF COMMODIAN

by Commodian

Writings of Commodian (c. AD 250). Commodian was an early church father whose writings have been preserved for the edification of the church.

4 Chapters

Table of Contents

0. Writings of Commodian
1. On Christian Discipline
2. Song Of Two Peoples LATIN
3. Song Of Two Peoples

Writings of Comodian

On Christian Discipline

The Instructions of Commodianus in Favour of Christian Discipline. Against the Gods of the Heathens. (Expressed in Acrostics.)

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Table of Contents

- I. -Preface.
- II. -God's Indignation.
- III. -The Worship of Demons.
- IV. -Saturn.
- V. -Jupiter.
- VI. -Of the Same Jupiter's Thunderbolt.
- VII. -Of the Septizonium and the Stars.
- VIII. -Of the Sun and Moon.
- IX. -Mercury.
- X. -Neptune.
- XII. -Father Liber-Bacchus.
- XIII. -The Unconquered One.
- XIV. -Sylvanus.
- XV. -Hercules.
- XVI. -Of the Gods and Goddesses.
- XVII. -Of Their Images.
- XVIII. -Of Ammydates and the Great God.
- XIX. -Of the Vain Nemesiaci.
- XX. -The Titans.
- XXI. -The Montesiani.
- XXII. -The Dulness of the Age.

- XXIII.-Of Those Who are Everywhere Ready.
- XXIV. -Of Those Who Live Between the Two.
- XXV. -They Who Fear and Will Not Believe.
- XXVI. -To Those Who Resist the Law of Christ the Living God.
- XXVII. -O Fool, Thou Dost Not Die to God.
- XXVIII. -The Righteous Rise Again.
- XXIX. -To the Wicked and Unbelieving Rich Man.
- XXX. -Rich Men, Be Humble.
- XXXI. -To Judges.
- XXXII. -To Self-Pleasers.
- XXXIII. -To the Gentiles.
- XXXIV. -Moreover, to Ignorant Gentiles.
- XXXV. -Of the Tree of Life and Death.
- XXXVI. -Of the Foolishness of the Cross.
- XXXVII. -The Fanatics Who Judaize.
- XXXVIII. -To the Jews.
- XXXIX. -Also to the Jews.
- XL. -Again to the Same.
- XLI.--Of the Time of Antichrist.¹¹ • XLII.--Of the Hidden and Holy People of the Almighty Christ, the Living God.
- XLIII.--Of the End of This Age.
- XLIV. -Of the First Resurrection.
- XLV. -Of the Day of Judgment.
- XLVI. -To Catechumens.
- XLVII. -To the Faithful.
- XLVIII. -O Faithful, Beware of Evil.
- XLIX. -To Penitents.
- L.-Who Have Apostatized from God.
- LI. -Of Infants.

- LII. -Deserters.
 - LIII. -To the Soldiers of Christ.
 - LIV. -Of Fugitives.
 - LV. -Of the Seed of the Tares.
 - LVI. -To the Dissembler.
 - LVII. -That Worldly Things are Absolutely to Be Avoided.
 - LVIII. -That the Christian Should Be Such.
 - LIX. -To the Matrons of the Church of the Living God.
 - LX. -To the Same Again.
 - LXI. -In the Church to All the People of God.
 - LXII. -To Him Who Wishes for • LXIII.- the Daily War.
 - LXIV. -Of the Zeal of Concupiscence.
 - LXV. -They Who Give from Evil.
 - LXVI. -Of a Deceitful Peace.
 - LXVIII. -To Ministers.
 - LXIX. -To God's Shepherds.
 - LXX. -I Speak to the Elder-Born.
 - LXXI. -To Visit the Sick.
 - LXXII. -To the Poor in Health.
 - LXXIII.- that Sons are Not to Be Bewailed.
 - LXXIV. -Of Funeral Pomp.
 - LXXV. -To the Clerks.
 - LXXVI. -Of Those Who Gossip, and of Silence.
 - LXXVII. -To the Drunkards.
 - LXXVIII. -To the Pastors.
 - LXXIX. -To the Petitioners.
 - LXXX. -The Name of the Man of Gaza.
- I. -Preface.

My preface sets forth the way to the wanderer and a good visitation when the goal of life shall have come, that he may become eternal—a thing which ignorant hearts disbelieve. I in like manner have wandered for a long time, by giving attendance upon "heathen" fanes, my parents themselves being ignorant. Thence at length I withdrew myself by reading concerning the law. I bear witness to the Lord; I grieve alas, the crowd of citizens! ignorant of what it loses in going to seek vain gods. Thoroughly taught by these things, I instruct the ignorant in the truth.

II. -God's Indignation.

In the law, the Lord of heaven, and earth, and sea has commanded, saying, Worship not vain gods made by your own hands out of wood or gold, lest my wrath destroy you for such things. The people before Moses, unskilled, abiding without law, and ignorant of God, prayed to gods that perished, after the likenesses of which they fashioned vain idols. The Lord having brought the Jews out of the land of Egypt, subsequently imposed on them a law; and the Omnipotent enjoined these things, that they should serve Him alone, and not those idols. Moreover, in that law is taught concerning the resurrection, and the hope of living in happiness again in the world, if vain idols be forsaken and not worshipped.

III. -The Worship of Demons.

When Almighty God, to beautify the nature of the world, willed that that earth should be visited by angels, when they were sent down they despised His laws. Such was the beauty of women, that it turned them aside; so that, being contaminated, they could not return to heaven. Rebels from God, they uttered words against Him. Then the Highest uttered His judgment against them; and from their seed giants are said to have been born. By them arts were made known in the earth, and they taught the dyeing of wool, and everything which is done; and to them, when they died, men erected images. But the Almighty, because they were of an evil seed, did not approve that, when dead, they should be brought back from death. Whence wandering they now subvert many bodies, and it is such as these especially that ye this day worship and pray to as gods.

IV. -Saturn.

And Saturn the old, if he is a god, how does he grow old? Or if he was a god, why was he driven by his terrors to devour his children? But because he was not a god, he consumed the bowels of his sons in a monstrous madness. He was a king upon earth, born in the mount Olympus; and he was not divine, but called himself a god. He fell into weakness of mind, and swallowed a stone for his son. Thus he became a god; of late he is called Jupiter.

V. -Jupiter.

This Jupiter was born to Saturn in the island of Breta; and when he was grown up, he deprived his father of the kingdom. He then deluded the wives and sisters of the nobles. Moreover, Pyracmon, a smith, had made for him a sceptre. In the beginning God made the heaven, the earth, and the sea. But that frightful creature, born in the midst of time, went forth as a youth from a cave, and was nourished by stealth. Behold, that God is the author of all things, not that Jupiter.

VI. -Of the Same Jupiter's Thunderbolt.

Ye say, O fools, Jupiter thunders. It is he that hurls thunderbolts; and if it was childishness that thought thus, why for two hundred years have ye been babies? And will ye still be so always? Infancy is passed into maturity, old age does not enjoy trifles, the age of boyhood has departed; let the mind of youth in like manner depart. Your thoughts ought to belong to the character of men. Thou art then a fool, to believe that it is Jupiter that thunders. He, born on the earth, is nourished with goats' milk. Therefore if Saturn had devoured him, who was it in those times that sent rain when he was dead? Especially, if a god may be thought to be born of a mortal father, Saturn grew old on the earth, and on the earth he died. There was none that predicted his previous birth. Or if he thunders, the law would have been given by him. The stories that the poets feign seduce you. He, however, reigned in Crete, and there died. He who to you is the Almighty became Alcmena's lover; he himself would in like manner be in love with living men now if he were alive. Ye pray to unclean gods, and ye call them heavenly who are born of mortal seed from those giants. Ye hear and ye read that he was born in the earth: whence was it that that corrupter so well deserved to ascend into heaven? And the Cyclopes are said to have forged him a thunderbolt; for though he was immortal, he received arms from mortals. Ye have conveyed to heaven by your authority one guilty of so many crimes, and, moreover, a parricide of his own relations.

VII. -Of the Septizonium and the Stars.

Your want of intelligence deceives you concerning the circle of the zone, and perchance from that you find out that you must pray to Jupiter. Saturn is told of there, but it is as a star, for he was driven forth by Jupiter, or let Jupiter be believed to be in the star. He who controlled the constellations of the pole, and the sower of the soil; he who made war with the Trojans, he loved the beautiful Venus. Or among the stars themselves Mars was caught with her by married jealousy: he is called the youthful god. Oh excessively foolish, to think that those who are born of Maia rule from the stars, or that they rule the entire nature of the world! Subjected to wounds, and themselves living under the dominion of the fates, obscene, inquisitive, warriors of an impious life; and they made sons, equally mortal with themselves, and were all terrible, foolish, strong, in the sevenfold girdle. If ye worship the stars, worship also the twelve signs "of the zodiac", as well the ram, the bull, the twins, as the fierce lion; and finally, they go on into fishes,-cook them and you will prove them. A law without law is your refuge: what wishes to be, will prevail. A woman desires to be wanton; she seeks to live without restraint. Ye yourselves will be what ye wish for, and pray to as gods and goddesses. Thus I worshipped while I went astray, and now I condemn it.

VIII. -Of the Sun and Moon.

Concerning the Sun and Moon ye are in error, although they are in our immediate presence; in that ye, as I formerly did, think that you must pray to them. They, indeed, are among the stars; but they do not run of their own accord. The Omnipotent, when He established all things at first, placed them there with the stars, on the fourth day. And, indeed, He commanded in the law that none should worship them. Ye worship so many gods who promise nothing concerning life, whose law is not on the earth, nor are they themselves foretold. But a few priests seduce you, who say that any deity destined to die can be of service. Draw near now, read, and learn the truth.

IX. -Mercury.

Let your Mercury be depicted with a Saraballum, and with wings on his helmet or his cap, and in other respects naked. I see a marvellous thing, a god flying with a little satchel. Run, poor creatures, with your lap spread open when he flies, that he may empty his satchel: do ye from thence be prepared. Look on the painted one, since he will thus cast you money from on high: then dance ye securely. Vain man, art thou not mad, to worship painted gods in heaven? If thou knowest not how to live, continue to dwell with the beasts.

X. -Neptune.

Ye make Neptune a god descended from Saturn; and he wields a trident that he may spear the fishes. It is plain by his being thus provided that he is a sea-god. Did not he himself with Apollo raise up walls for the Trojans? How did that poor stone-mason become a god? Did not he beget the cyclops-monster? And was he himself when dead unable to live again, though his structure admitted of this? Thus begotten, he begot who was already once dead.

Ye make Apollo a player on the cithara, and divine. Born at first of Main, in the isle of Delos, subsequently, for offered wages, a builder, obeying the king Laomedon, he reared the walls of the Trojans. And he established himself, and ye are seduced into thinking him a god, in whose bones the love of Cassandra burned, whom the virgin craftily sported with, and, though a divine being, he is deceived. By his office of augur he was able to know the double-hearted one. Moreover rejected, he, though divine, departed thence. Him the virgin burnt up with her beauty, whom he ought to have burnt up; while she ought first of all to have loved the god who thus lustfully began to love Daphne, and still follows her up, wishing to violate the maid. The fool loves in vain. Nor can he obtain her by running. Surely, if he were a god, he would come up with her through the air. She first came under the roof, and the divine being remained outside. The race of men deceive you, for they were of a sad way of life. Moreover, he is said to have fed the cattle of Admetus. While in imposed sports. he threw the quoit into the air, he could not restrain it as it fell, and it killed his friend. That was the last day of his companion Hyacinthus. Had he been divine, he would have fore-known the death of his friend.

XII. -Father Liber-Bacchus.

Ye yourselves say that Father Liber was assuredly twice begotten. First of all he was born in India of Proserpine and Jupiter, and waging war against the Titans, when his blood was shed, he expired even as one of mortal men. Again, restored from his death, in another womb Semele conceived him again of Jupiter, a second Main, whose womb being divided, he is taken away near to birth from his dead mother, and as a nursling is given to be nourished to Nisus. From this being twice born he is called Dionysus; and his religion is falsely observed in vanity; and they celebrate his orgies such that now they themselves seem to be either foolhardy or burlesquers of Mimnermomerus. They conspire in evil; they practise beforehand with pretended heat, that they may deceive others into saying that a deity is present. Hence you manifestly see men living a life like his, violently excited with the wine which he himself had pressed out; they have given him divine honour in the midst of their drunken excess.

XIII. -The Unconquered One.

The unconquered one was born from a rock, if he is regarded as a god. Now tell us, then, on the other hand, which is the first of these two. The rock has overcome the god: then the creator of the

rock has to be sought after. Moreover, you still depict him also as a thief; although, if he were a god, he certainly did not live by theft. Assuredly he was of earth, and of a monstrous nature. And he turned other people's oxen into his caves; just as did Cacus, that son of Vulcan.

XIV. -Sylvanus.

Whence, again, has Sylvanus appeared to be a god? Perhaps it is agreeable "so to call him" from this, that the pipe sings sweetly because he bestows the wood; for, perhaps, it might not be so. Thou hast bought a venal master, when thou shalt have bought from him. Behold the wood fails! What is due to him? Art thou not ashamed, O fool, w adore such pictures? Seek one God who will allow you to live after death. Depart from such as have become dead in life.

XV. -Hercules.

Hercules, because he destroyed the monster of the Aventine Mount, who had been wont to steal the herds of Evander, "is a god": the rustic mind of men, untaught also, when they wished to return thanks instead of praise to the absent thunderer, senselessly vowed victims as to a god to be besought, they made milky altars as a memorial to themselves. Thence it arises that he is worshipped in the ancient manner. But he is no god, although he was strong in arms.

XVI. -Of the Gods and Goddesses.

Ye say that they are gods who are plainly cruel, and ye say that genesis assigns the fates to you. Now, then, say to whom first of all sacred rites are paid. Between the ways on either side immature death is straying. If the fates give the generations, why do you pray to the god? Thou art vainly deceived who art seeking to beseech the manes, and thou namest them to be lords over thee who are fabricated. Or, moreover, I know not what women you pray to as goddesses-Bellona and Nemesis the goddesses, together with the celestial Fury, the Virgins and Venus, for whom your wives are weak in the loins. Besides, there are in the lanes other demons which are not as yet numbered, and are worn on the neck, so that they themselves cannot give to themselves an account. Plagues ought rather to be exported to the ends of the earth.

XVII. -Of Their Images.

A few wicked and empty poets delude you; while they seek with difficulty to procure their living, they adorn falsehood to be for others under the guise of mystery. Thence reigning to be smitten by some deity, they sing of his majesty, and weary themselves under his form. Ye have often seen the Dindymarii, with what a din they enter upon luxuries while they seek to feign the furies, or when they strike their backs with the filthy axe, although with their teaching they keep what they heal by their blood. Behold in what name they do not compel those who first of all unite themselves to them with a sound mind. But that they may take away a gift, they seek such minds. Thence see how all things are feigned. They cast a shadow over a simple people, lest they should believe, while they perish, the thing once for all proceeded in vanity from antiquity, that a prophet who uttered false things might be believed; but their majesty has spoken nought.

XVIII. -Of Ammydates and the Great God.

We have already said many things of an abominable superstition, and yet we follow up the subject, lest we should be said to have passed anything over. And the worshippers worshipped their

Ammydates after their manner. He was great to them when there was gold in the temple. They placed their heads under his power, as if he were present. It came to the highest point that Caesar took away the gold. The deity failed, or fled, or passed away into fire. The author of this wickedness is manifest who formed this same god, and falsely prophesying seduces so many and so great men, and only was silent about Him who was accustomed to be divine. For voices broke forth, as if with a changed mind, as if the wooden god were speaking into his ear. Say now yourselves if they are not false deities? From that prodigy how many has that prophet destroyed? He forgot to prophesy who before was accustomed to prophesy; so those prodigies are reigned among those who are greedy of wine, whose damnable audacity feigns deities, for they were carried about, and such an image was dried up. For both he himself is silent, and no one prophesies concerning him at all. But ye wish to ruin yourselves.

XIX. -Of the Vain Nemesiaci.

Is it not ignominy, that a prudent man should be seduced and worship such a one, or say that a log is Diana? You trust a man who in the morning is drunk, costive, and ready to perish, who by art speaks falsely what is seen by him. While he lives strictly, he feeds on his own bowels. A detestable one defiles all the citizens; and he has attached to himself-a similar gathering being made-those with whom he feigns the history, that he may adorn a god. He is ignorant how to prophesy for himself; for others he dares it. He places it on his shoulder when he pleases, and again he places it down. Whirling round, he is turned by himself with the tree of the two-forked one, as if you would think that he was inspired with the deity of the wood. Ye do not worship the gods whom they themselves falsely announce; ye worship the priests themselves, fearing them vainly. But if thou art strong in heart, flee at once from the shrines of death.

XX. -The Titans.

Ye say that the Titans are to you "Tutans". Ye ask that these fierce ones should be silent under your roof, as so many Lares, shrines, images made like to a Titan. For ye foolishly adore those who have died by an evil death, not reading their own law. They themselves speak not, and ye dare to call them gods who are melted out of a brazen vessel; ye should rather melt them into little vessels for yourselves.

XXI. -The Montesiani.

Ye call the mountains also gods. Let them rule in gold, darkened by evil, and aiding with an averted mind. For if a pure spirit and a serene mind remained to you, thou thyself ought to examine for thyself concerning them. Thou art become senseless as a man, if thou thinkest that these can save thee, whether they rule or whether they cease. If thou seekest anything healthy, seek rather the righteousness of the law, that brings the help of salvation, and says that you are becoming eternal. For what you shall follow in vanity rejoices you for a time. Thou art glad for a brief space, and afterwards bewailest in the depths. Withdraw thyself from these, if thou wilt rise again with Christ.

XXII. -The Dulness of the Age.

Alas, I grieve, citizens, that ye are thus blinded by the world. One runs to the lot; another gazes on the birds; another, having shed the blood of bleating animals, calls forth the manes, and

credulously desires to hear vain responses. When so many leaders and kings have taken counsel concerning life, what benefit has it been to them to have known even its portents? Learn, I beg you, citizens, what is good; beware of idol-fanes. Seek, indeed, all of you, in the law of the Omnipotent. Thus it has pleased the Lord of lords Himself in the heavens, that demons should wander in the world for our discipline. And yet, on the other hand, He has sent out His mandates, that they who forsake their altars shall become inhabitants of heaven. Whence I am not careful to argue this in a small treatise. The law teaches; it calls on you in your midst. Consider for yourselves. Ye have entered upon two roads; decide upon the right one.

XXIII.-Of Those Who are Everywhere Ready.

While thou obeyest the belly, thou sayest that thou art innocent; and, as if courteously, makest thyself everywhere ready. Woe to thee, foolish man! thou thyself lookest around upon death. Thou seekest in a barbarous fashion to live without law. Thou thyself hymnest thyself also to play upon a word, who feignest thyself simple. I live in simplicity with such a one. Thou believest that thou livest, whilst thou desirest to fill thy belly. To sit down disgracefully of no account in thy house, ready for feasting, and to run away from precepts. Or because thou believest not that God will judge the dead, thou foolishly makest thyself ruler of heaven instead of Him. Thou regardest thy belly as if thou canst provide for it. Thou seemest at one time to be profane, at another to be holy. Thou appearest as a suppliant of God, under the aspect of a tyrant. Thou shalt feel in thy fates by whose law thou art aided.

XXIV. -Of Those Who Live Between the Two.

Thou who thinkest that, by living doubtfully between the two, thou art on thy guard, goest on thy way stript of law, broken down by luxury. Thou art looking forward vainly to so many things, why seekest thou unjust things? And whatever thou hast done shall there remain to thee when dead. Consider, thou foolish one, thou wast not, and lo, thou art seen. Thou knowest not whence thou hast proceeded, nor whence thou art nourished. Thou avoidest the excellent and benignant God of thy life, and thy Governor, who would rather wish thee to live. Thou turnest thyself to thyself, and givest thy back to God. Thou drownest thyself in darkness, whilst thou thinkest thou art abiding in light. Why runnest thou in the synagogue to the Pharisees, that He may become merciful to thee, whom thou of thy own accord deniest? Thence thou goest abroad again; thou seekest healthful things. Thou wishest to live between both ways, but thence thou shalt perish. And, moreover, thou sayest, Who is He who has redeemed from death, that we may believe in Him, since there punishments are awarded? Ah! not thus, O malignant man, shall it be as thou thinkest. For to him who has lived well there is advantage after death. Thou, however, when one day thou diest, shalt be taken away in an evil place. But they who believe in Christ shall be led into a good place, and those to whom that delight is given are caressed; but to you who are of a double mind, against you is punishment without the body. The course of the tormentor stirs you up to cry out against your brother.

XXV. -They Who Fear and Will Not Believe.

How long, O foolish man, wilt thou not acknowledge Christ? Thou avoidest the fertile field, and castest thy seeds on the sterile one. Thou seekest to abide in the wood where the thief is delaying. Thou sayest, I also am of God; and thou wanderest out of doors. Now at length, after so many

invitations, enter within the palace. Now is the harvest ripe, and the time so many times prepared. Lo, now reap! What! dost thou not repent? Thence now, if thou hast not, gather the seasonable wines. The time of believing to life is present in the time of death. The first law of God is the foundation of the subsequent law. Thee, indeed, it assigned to believe in the second law. Nor are threats from Himself, but from it, powerful over thee. Now astounded, swear that thou wilt believe in Christ; for the Old Testament proclaims concerning Him. For it is needful only to believe in Him who was dead, to be able to rise again to live for all time. Therefore, if thou art one who disbelievest that these things shall be, at length he shall be overcome in his guilt in the second death. I will declare things to come in few words in this little treatise. In it can be known when hope must be preferred. Still I exhort you as quickly as possible to believe in Christ.

XXVI. -To Those Who Resist the Law of Christ the Living God.

Thou rejectest, unhappy one, the advantage of heavenly discipline, and rushest into death while wishing to stray without a bridle. Luxury and the shortlived joys of the world are raining thee, whence thou shalt be tormented in hell for all time. They are vain joys with which thou art foolishly delighted. Do not these make thee to be a man dead? Cannot thirty years at length make thee a wise man? Ignorant how thou hast first strayed, look upon ancient time, thou thinkest now to enjoy here a joyous life in the midst of wrongs. These are the rains of thy friends, wars, or wicked frauds, thefts with bloodshed: the body is vexed with sores, and groaning and wailing is indulged; whether a slight disease invade thee, or thou art held down by long sickness, or thou art bereaved of thy children, or thou mournest over a lost wife. All is a wilderness: alas, dignities are hurried down from their height by vices and poverty; doubly so, assuredly, if thou languishest long. And callest thou it life when this life of glass is mortal? Consider now at length that this time is of no avail, but in the future you have hope without the craft of living. Certainly the little children which have been snatched away desired to live. Moreover, the young men who have been deprived of life, perchance were preparing to grow old, and they themselves were making ready to enjoy joyful days; and yet we unwillingly lay aside all things in the world. I have delayed with a perverse mind, and I have thought that the life of this world was a true one; and I judged that death would come in like manner as ye did-that when once life had departed, the soul also was dead and perished. These things, however, are not so; but the Founder and Author of the world has certainly required the brother slain by a brother. Impious man, say, said He, where is thy brother? and he denied. For the blood of thy brother has cried aloud to Me to heaven. Thou art tormented, I see, when thou thoughtest to feel nothing; but he lives and occupies the place on the right hand. He enjoys delights which thou, O wicked one, hast lost; and when thou hast called back the world, he also has gone before, and will be immortal: for thou shalt wail in hell. Certainly God lives, who makes the dead to live, that He may give worthy rewards to the innocent and to the good; but to the fierce and impious, cruel hell. Commence, O thou who art led away, to perceive the judgments of God.

XXVII. -O Fool, Thou Dost Not Die to God.

O fool, thou dost not absolutely die; nor, when dead, dost thou escape the lofty One. Although thou shouldst arrange that when dead thou perceivest nothing, thou shalt foolishly be overcome. God the Creator of the world liveth, whose laws cry out that the dead are in existence. But thou, whilst recklessly thou seekest to live without God, judgest that in death is extinction, and thinkest that it is absolute. God has not ordered it as thou thinkest, that the dead are forgetful of what they

have previously done. Now has the governor made for us receptacles of death, and after our ashes we shall behold them. Thou art stripped, O foolish one, who thinkest that by death thou art not, and hast made thy Ruler and Lord to be able to do nothing. But death is not a mere vacuity, if thou reconsiderest in thine heart. Thou mayest know that He is to be desired, for late thou shalt perceive Him. Thou wast the ruler of the flesh; certainly flesh ruled not thee. Freed from it, the former is buried; thou art here. Rightly is mortal man separated from the flesh. Therefore mortal eyes will not be able to be equalled (to divine things). Thus our depth keeps us from the secret of God. Give thou now, whilst in weakness thou art dying, the honour to God, and believe that Christ will bring thee back living from the dead. Thou oughtest to give praises in the church to the omnipotent One.

XXVIII. -The Righteous Rise Again.

Righteousness and goodness, peace and true patience, and care concerning one's deeds, make to live after death. But a crafty mind, mischievous, perfidious, evil, destroys itself by degrees, and delays in a cruel death. O wicked man, hear now what thou gainest by thy evil deeds. Look on the judges of earth, who now in the body torture with terrible punishments; either chastisements are prepared for the deserving by the sword, or to weep in a long imprisonment. Dost thou, last of all, hope to laugh at the God of heaven and the Ruler of the sky, by whom all things were made? Thou ragest, thou art mad, and now thou takest away the name of God, from whom, moreover, thou shalt not escape; and He will award punishments according to your deeds. Now I would have you be cautious that thou come not to the burning of fire. Give thyself up at once to Christ, that goodness may attend thee.

XXIX. -To the Wicked and Unbelieving Rich Man.

Thou wilt, O rich man, by insatiably looking too much to all thy wealth, squander those things to which thou art still seeking to cling. Thou sayest, I do not hope when dead to live after such things as these. O ungrateful to the great God, who thus judgest thyself to be a god; to Him who, when thou knewest nothing of it, brought thee forth, and then nourished thee. He governs thy meadows; He, thy vineyards; He, thy herd of cattle; and He, whatever thou possessest. Nor dost thou give heed to these things; or thou, perchance, rulest all things. He who made the sky, and the earth, and the salt seas, decreed to give us back again ourselves in a golden age. And only if thou believest, thou livest in the secret of God. Learn God, O foolish man, who wishes thee to be immortal, that thou mayest give Him eternal thanks in thy struggle. His own law teaches thee; but since thou seekest to wander, thou disbelievest all things, and thence thou shalt go into hell. By and by thou givest up thy life; thou shalt be taken where it grieveth thee to be: there the spiritual punishment, which is eternal, is undergone; there are always wailings: nor dost thou absolutely die therein-there at length too late proclaiming the omnipotent God.

XXX. -Rich Men, Be Humble.

Learn, O thou who art about to die, to show thyself good to all. Why, in the midst of the people, makest thou thyself to be another "than thou art"? Thou goest where thou knowest not, and ignorantly thence thou departest. Thou managest wickedly with thy very body; thou thirstest always after riches. Thou exaltest thyself too much on high; and thou bearest pride, and dost not willingly look on the poor. Now ye do not even feed your parents themselves when placed under

you. Ah, wretched men, let ordinary men flee far from you. He lived, and I have destroyed him; the poor man cries out eu\ #rhka. By and by thou shalt be driven with the furies of Charybdis, when thou thyself dost perish. Thus ye rich men are undisciplined, ye give a law to those, ye yourselves not being prepared. Strip thyself, O rich man turned away from God, of such evils, if assuredly, perchance, what thou hast seen done may aid thee. Be ye the attendant of God while ye have time. Even as the elm loves the vine, so love ye people of no account. Observe now, O barren one, the law which is terrible to the evil, and equally benignant to the good; be humble in prosperity. Take away, O rich men, hearts of fraud, and take up hearts of peace. And look upon your evil-doing. Do ye do good? I am here.

XXXI. -To Judges.

Consider the sayings of Solomon, all ye judges; in what way, with one word of his, he disparages you. How gifts and presents corrupt the judges, thence, thence follows the law. Ye always love givers; and when there shall be a cause, the unjust cause carries off the victory. Thus I am innocent; nor do I, a man of no account, accuse you, because Solomon openly raises the blasphemy. But your god is your belly, and rewards are your laws. Paul the apostle suggests this, I am not deceitful.

XXXII. -To Self-Pleasers.

If place or time is favourable, or the person has advanced, let there be a new judge. Why now art thou lifted up thence? Untaught, thou blasphemest Him of whose liberality thou livest. In such weakness thou dost not ever regard Him. Throughout advances and profits thou greedily presumest oil fortune. There is no law to thee, nor dost thou discern thyself in prosperity. Although they may be counted of gold, let the strains of the pipe always be raving. If thou hast not adored the crucifixion of the Lord, thou hast perished. Both place and occasion and person are now given to thee, if, however, thou believest; but if not, thou shalt fear before Him. Bring thyself into obedience to Christ, and place thy neck under Him. To Him remains the honour and all the confidence of things. When the time flatters thee, be more cautious. Not foreseeing, as it behoves thee, the final awards of fate, thou art not able ever to live again without Christ.

XXXIII. -To the Gentiles.

O people, ferocious, without a shepherd, now at length wander not. For I also who admonish you was the same, ignorant, wandering. Now, therefore, take the likeness of your Lord. Raise upward your wild and roughened hearts. Enter stedfastly into the fold of your sylvan Shepherd, remaining Safe from robbers under the royal roof. In the wood are wolves; therefore take refuge in the cave. Thou warrest, thou art mad; nor dost thou behold where thou abidest. Believe in the one God, that when dead thou mayest live, and mayest rise in His kingdom, when there shall be the resurrection to the just.

XXXIV. -Moreover, to Ignorant Gentiles.

The unsubdued neck refuses to bear the yoke of labour. Then it delights to be satisfied with herbs in the rich plains. And still unwillingly is subdued the useful mare, and it is made to be less fierce when it is first brought into subjection. O people, O man, thou brother, do not be a brutal flock. Pluck thyself forth at length, and · thyself withdraw thyself. Assuredly thou art not cattle, thou art

not a beast, but thou art born a man. Do thou thyself wisely subdue thyself, and enter under arms. Thou who followest idols art nothing but the vanity of the age. Your trifling hearts destroy you when almost set free. There gold, garments, silver is brought to the elbows; there war is made; there love is sung of instead of psalms. Dost thou think it to be life, when thou playest or lookest forward to such things as these? Thou chooseth, O ignorant one, things that are extinct; thou seekest golden things. Thence thou shall not escape the plague, although thyself art divine. Thou seekest not that grace which God sent to be read of in the earth, but thus as a beast thou wanderest. The golden age before spoken of shall come to thee if thou believest, and again thou shall begin to live always an immortal life. That also is permitted to know what thou wast before. Give thyself as a subject to God, who governs all things.

XXXV. -Of the Tree of Life and Death.

Adam was the first who fell, and that he might shun the precepts of God, Belial was his tempter by the lust of the palm tree. And he conferred on us also what he did, whether of good or of evil, as being the chief of all that was born from him; and thence we die by his means, as he himself, receding from the divine, became an outcast from the Word. We shall be immortal when six thousand years are accomplished. The tree of the apple being tasted, death has entered into the world. By this tree of death we are born to the life to come. On the tree depends the life that bean fruits-precepts. Now, therefore, pluck believingly the fruits of life. A law was given from the tree to be feared by the primitive man, whence comes death by the neglect of the law of the beginning. Now stretch forth your hand, and take of the tree of life. The excellent law of the Lord which follows has issued from the tree. The first law is lost; man eats whence he can, who adores the forbidden gods, the evil joys of life. Reject this partaking; it sill suffice you to know what it should be. If you wish to live, surrender yourselves to the second law. Avoid the worship of temples, the oracles of demons; turn yourselves to Christ, and ye shall be associates with God. Holy is God's law, which teaches the dead to live. God alone has commanded us to offer to Him the hymn of praise. All of you shun absolutely the law of the devil.

XXXVI. -Of the Foolishness of the Cross.

I have spoken of the twofold sign whence death proceeded, and again I have said that thence life frequently proceeds; but the cross has become foolishness to an adulterous people. The awful King of eternity shadows forth these things by the cross, that they may now believe on Him. O fools, that live in death! Cain slew his younger brother by the invention of wickedness. Thence the sons of Enoch [Gen. 4:17-18] are said to be the race of Cain. Then the evil people increased in the world, which never transfers souls to God. To believe the cross came to be a dread, and they say that they live righteously. The first law was in the tree; and thence, too, the second. And thence the second law first of all overcame the terrible law with peace. Lifted up, they have rushed into vain prevarications. They are unwilling to acknowledge the Lord pierced with nails; but when His judgment shall come, they will then discern Him. But the race of Abel already believes on a merciful Christ.

XXXVII. -The Fanatics Who Judaize.

What! art thou half a Jew? wilt thou be half profane? Whence thou shalt not when dead escape the judgment of Christ. Thou thyself blindly wanderest, and foolishly goest in among the blind. And

thus the blind leadeth the blind into the ditch. Thou goest whither thou knowest not, and thence ignorantly withdrawest. Let them who are learning go to the learned, and let the learned depart. But thou goest to those from whom thou canst learn nothing. Thou goest forth before the doors, and thence also thou goest to the idols. Ask first of all what is commanded in the law. Let them tell thee if it be commanded to adore the gods; for they are ignored in respect of that which they are especially able to do. But because they are guilty of that very crime, they relate nothing concerning the commandments of God save what is marvellous. Then, however, they blindly lead you with them into the ditch. There are deaths too well known by them to relate, or because the heaping up of the plough closes up the field. The Almighty would not have them understand their King. Why such a wickedness? He Himself took refuge from those bloody men. He gave Himself to us by a superadded law. Thence now they lie concealed with us, deserted by their King. But if you think that in them there is hope, you are altogether in error if you worship God and heathen temples.

XXXVIII. -To the Jews.

Evil always, and recalcitrant, with a stiff neck ye wish not that ye should be overcome; thus ye will be heirs. Isaiah said that ye were of hardened heart. Ye look upon the law which Moses in wrath dashed to pieces; and the same Lord gave to him a second law. In that he placed his hope; but ye, half healed, reject it, and therefore ye shall not be worthy of the kingdom of heaven.

XXXIX. -Also to the Jews.

Look upon Leah, that was a type of the synagogue, which Jacob received as a sign, with eyes so weak; and yet he served again for the younger one beloved: a true mystery, and a type of our Church. Consider what was abundantly said of Rebecca from heaven; whence, imitating the alien, ye may believe in Christ. Thence come to Tamar and the offspring of twins. Look to Cain, the first tiller of the earth, and Abel the shepherd, who was an unspotted offerer in the ruin of his brother, and was slain by his brother. Thus therefore perceive, that the younger are approved by Christ.

XL. -Again to the Same.

There is not an unbelieving people such as yours. O evil men! in so many places, and so often rebuked by the law of those who cry aloud. And the lofty One despises your Sabbaths, and altogether rejects your universal monthly feasts according to law, that ye should not make to Him the commanded sacrifices; who told you to throw a stone for your offence. If any should not believe that He had perished by an unjust death, and that those who were beloved were saved by other laws, thence that life was suspended on the tree, and believe not on Him. God Himself is the life; He Himself was suspended for us. But ye with indurated heart insult Him.

XLI.--Of the Time of Antichrist.

Isaiah said: This is the man who moveth the world anti so many kings, and under whom the land shall become desert. Hear ye how the prophet foretold concerning him. I have said nothing elaborately, but negligently. Then, doubtless, the world shall be finished when he shall appear. He himself shall divide the globe into three ruling powers, when, moreover, Nero shall be raised up from hell, Elias shall first come to seal the beloved ones; at which things the region of Africa and the northern nation, the whole earth on all sides, for seven years shall tremble. But Elias shall occupy the half of the time, Nero shall occupy half. Then the whore Babylon, being reduced to

ashes, its embers shall thence advance to Jerusalem; and the Latin conqueror shall then say, I am Christ, whom ye always pray to; and, indeed, the original ones who were deceived combine to praise him. He does many wonders, since his is the false prophet. Especially that they may believe him, his image shall speak. The Almighty has given it power to appear such. The Jews, recapitulating Scriptures from him, exclaim at the same time to the Highest that they have been deceived.

XLII.--Of the Hidden and Holy People of the Almighty Christ, the Living God.

Let the hidden, the final, the holy people be longed for; and, indeed, let it be unknown by us where it abides, acting by nine of the tribes and a half ...; and he has bidden to live by the former law. Now let us all live: the tradition of the law is new, as the law itself teaches, I point out to you more plainly. Two of the tribes and a half are left: wherefore is the half of the tribes "separated" from them? That they might be martyrs, when He should bring war on His elected ones into the world; or certainly the choir of the holy prophets would rise together upon the people who should impose a check upon them whom the obscene horses have slaughtered with kicking heel; nor would the band hurry rashly at any time to "the gift of" peace. Those of the tribes are withdrawn, and all the mysteries of Christ are fulfilled by them throughout the whole age. Moreover, they have arisen from the crime of two brothers, by whose auspices they have followed crime. Not undeservedly are these bloody ones thus scattered: they shall again assemble on behalf of the mysteries of Christ. But then the things told of in the law are hastening to their completion. The Almighty Christ descends to His elect, who have been darkened from our view for so long a time-they have become so many thousands-that is the true heavenly people. The son does not die before his father, then; nor do they feel pains in their bodies, nor polypus in their nostrils. They who cease depart in ripe years in their bed, fulfilling all the things of the law, and therefore they are protected. They are bidden to pass on the right side of their Lord; and when they have passed over as before, He dries up the river. Nor less does the Lord Himself also proceed with them. He has passed over to our side, they come with the King of heaven; and in their journey, what shall I speak of which God will bring to pass? Mountains subside before them, and fountains break forth. The creation rejoices to see the heavenly people. Here, however, they hasten to defend the captive matron. But the wicked king who possesses her, when he hears, flies into the parts of the north, and collects all "his followers". Moreover, when the tyrant shall dash himself against the army of God, his soldiery are overthrown by the celestial terror; the false prophet himself is seized with the wicked one, by the decree of the Lord; they are handed over alive to Gehenna. From him chiefs and leaders are bidden to obey; then will the holy ones enter into the breasts of their ancient mother, that, moreover, they also may be refreshed whom he has evil persuaded. With various punishments he will torment those who trust in him; they come to the end, whereby offences are taken away from the world. The Lord will begin to give judgment by fire.

XLIII.--Of the End of This Age.

The trumpet gives the sign in heaven, the lion being taken away, and suddenly there is darkness with the din of heaven. The Lord casts down His eyes, so that the earth trembles. He cries out, so that all may hear throughout the world: Behold, long have I been silent while I bore your doings in such a time. They cry out together, complaining and groaning too late. They howl, they bewail; nor is there room found for the wicked. What shall the mother do for i the sucking child, when she

herself is burnt up? In the flame of fire the Lord will judge the wicked. But the fire shall not touch the just, but shall by all means lick them up. In one place they delay, but a part has wept at the judgment. Such will be the heat, that the stones themselves shall melt. The winds assemble into lightnings, the heavenly wrath rages; and wherever the wicked man fleeth, he is seized upon by this fire. There will be no succour nor ship of the sea. Amen [Rev. 3:14] flames on the nations, and the Medes and Parthians burn for a thousand years, as the hidden words of John declare. For then after a thousand years they are delivered over to Gehenna; and he whose work they were, with them are burnt up.

XLIV. -Of the First Resurrection.

From heaven will descend the city in the first resurrection; this is what we may tell of such a celestial fabric. We shall arise again to Him, who have been devoted to Him. And they shall be incorruptible, even already living without death. And neither will there be any grief nor any groaning in that city. They shall come also who overcame cruel martyrdom under Antichrist, and they themselves live for the whole time, and receive blessings because they have suffered evil things; and they themselves marrying, beget for a thousand years. There are prepared all the revenues of the earth, because the earth renewed without end pours forth abundantly. Therein are no rains; no cold comes into the golden camp. No sieges as now, nor rapines, nor does that city crave the light of a lamp. It shines from its Founder. Moreover, Him it obeys; in breadth 12,000 furlongs and length and depth. It levels its foundation in the earth, but it raises its head to heaven. In the city before the doors, moreover, sun and moon shall shine; he who is evil is hedged up in torment, for the sake of the nourishment of the righteous. But from the thousand years God will destroy all those evils.

XLV. -Of the Day of Judgment.

I add something, on account of unbelievers, of the day of judgment. Again, the fire of the Lord sent forth shall be appointed. The earth gives a true groan; then those who are making their journey in the last end, and then all unbelievers, "groan". The whole of nature is converted in flame, which yet avoids the camp of His saints. The earth is burned up from its foundations, and the mountains melt. Of the sea nothing remains: it is overcome by the powerful fire. This sky perishes, and the stars and these things are changed. Another newness of sky and of everlasting earth is arranged. Thence they who deserve it are sent away in a second death, but the righteous are placed in inner dwelling-places.

XLVI. -To Catechumens.

In few words, I admonish all believers in Christ, who have forsaken idols, for your salvation. In the first times, if in any way thou fallest into error, still, when entreated, do thou leave all things for Christ; and since thou hast known God, be a recruit good and approved, and let virgin modesty dwell with thee in purity. Let the mind be watchful for good things. Beware that thou fall not into former sins. In baptism the coarse dress of thy birth is washed. For if any sinful catechumen is marked with punishment, let him live in the signs "of Christianity", although not without loss. The whole of the matter for thee is this, Do thou ever shun great sins.

XLVII. -To the Faithful.

I admonish the faithful not to hold their brethren in hatred. Hatreds are accounted impious by martyrs for the flame. The martyr is destroyed whose confession is of such kind; nor is it taught that the evil is expiated by the shedding of blood. A law is given to the unjust man that he may restrain himself. Thence he ought to be free from craft; so also oughtest thou. Twice dost thou sin against God, if thou extendest strifes to thy brother; whence thou shalt not avoid sin following thy former courses. Thou hast once been washed: shalt thou be able to be immersed again?

XLVIII. -O Faithful, Beware of Evil.

The birds are deceived, and the beasts of the woods in the woods, by those very charms by which their ruin is ever accomplished, and caves as well as food deceive them as they follow; and they know not how to shun evil, nor are they restrained by law. Law is given to man, and a doctrine of life to be chosen, from which he remembers that he may be able to live carefully, and recalls his own place, and takes away those things which belong to death. He severely condemns himself who forsakes rule; either bound with iron, or cast down from his degree; or deprived of life, he loses what he ought to enjoy. Warned by example, do not sin gravely; translated by the layer, rather have charity; flee far from the bait of the mouse-trap, where there is death. Many are the martyrdoms which are made without shedding of blood. Not to desire other men's goods; to wish to have the benefit of martyrdom; to bridle the tongue, thou oughtest to make thyself humble; not willingly to use force, nor to return force used against thee, thou wilt be a patient mind, understand that thou art a martyr.

XLIX. -To Penitents.

Thou art become a penitent; pray night and day; yet from thy Mother "the Church" do not far depart, and the Highest will be able to be merciful to thee. The confession of thy fault shall not be in vain. Equally in thy state of accusation learn to weep manifestly. Then, if thou hast a wound, seek herbs and a physician; and yet in thy punishments thou shalt be able to mitigate thy sufferings. For I will even confess that I alone of you am here, and that terror must be foregone. I have myself felt the destruction; and therefore I warn those who are wounded to walk more cautiously, to put thy hair and thy beard in the dust of the earth, and to be clothed in sackcloth, and to current from the highest King will aid thee, that thou perish not perchance from among the people.

L.-Who Have Apostatized from God.

Moreover, when war is waged, or an enemy attacks, if one be able either to conquer or to be hidden, they are great trophies; but unhappy will he be who shall be taken by them. He Noses country and king who has been unwilling to fight worthily for the truth, for his country, or for life. He ought to die rather than go under a barbarian king; and let him seek slavery who is willing to transfer himself to enemies without law. Then, if in warring thou shouldst die for thy king, thou hast conquered, or if thou hast given thy hands, thou hast perished uninjured by law. The enemy crosses the river; do thou hide under thy lurking-place; or, if he can enter or not, do not linger. Everywhere make thyself safe, and thy friends also; thou hast conquered. And take watchful care lest any one enter in that lurking-place. It will be an infamous thing if any one declares himself to the enemy. He who knows not how to conquer, and runs to deliver himself up, has weakly foregone praise for neither his own nor his country's good. Then he was unwilling to live, since life

itself will perish. If any one is without God, or profane from the enemy, they are become as sounding brass, or deaf as adders: such men ought abundantly to pray or to hide themselves.

LI. -Of Infants.

The enemy has suddenly come flooding us over with war; and before they could flee, he has seized upon the helpless children. They cannot be reproached, although they are seen to be taken captive; nor, indeed, do I excuse them. Perhaps they have deserved it on account of the faults of their parents; therefore God has given them up. However, I exhort the adults that they run to arms, and that they should be born again, as it were, to their Mother from the womb. Let them avoid a law that is terrible, and always bloody, impious, intractable, living with the life of the beasts; for when another war by chance should be to be waged, he who should be able to conquer or even rightly to know how to beware.

LII. -Deserters.

For deserters are not called so as all of one kind. One is wicked, another partially withdraws; but yet true judgments are decreed for both. So Christ is fought against, even as Caesar is obeyed. Seek the refuge of the king, if thou hast been a delinquent. Do thou implore of Him; do thou prostrate confess to Him: He will grant all things whose also are all our things. The camp being replaced, beware of sinning further; do not wander long as a soldier through caves of the wild beasts. Let it be sin to thee to cease from unmeasured doing.

LIII. -To the Soldiers of Christ.

When thou hast given thy name to the warfare, thou art held by a bridle. Therefore begin thou to put away thy former doings. Shun luxuries, since labour is threatening arms. With all thy virtue thou must obey the king's command, if thou wishest to attain the last times in-gladness. He is a good soldier, always wait for things to be enjoyed. Be unwilling to flatter thyself; absolutely put away sloth, that thou mayest daily be ready for what is set before thee, Be careful beforehand; in the morning revisit the standards, When thou seest the war, take the nearest contest. This is the king's glory, to see the soldiery prepared. The king is present; desire that ye may fight beyond his hope. He makes ready gifts. He gladly looks for the victory, and assigns you to be a fit follower. Do thou be unwilling to spare thyself besides for Belial; be thou rather diligent, that he may give fame for your death.

LIV. -Of Fugitives.

The souls of those that are lost deservedly of themselves separate themselves. Begotten of him, they again recur to those things which are his. The root of Cain, the accursed seed, breaks forth and takes refuge in the servile nation under a barbarian king; and there the eternal flame will torment on the day decreed. The fugitive will wander vaguely without discipline, loosed from law to go about through the defiles of the ways. These, therefore, are such whom no penalty has restrained. If they will not live, they ought to be seen by the idols.

LV. -Of the Seed of the Tares.

Of the seed of the tares, who stand mingled in the Church. When the times of the harvest are filled up, the tares that have sprung up are separated from the fruit, because God had not sent them.

The husbandman separates all those collected tares. The law is our field; whoever does good in it, assuredly the Ruler Himself will afford a true repose, for the tares are burned with fire. If, therefore, you think that under one they are delaying, you are wrong. I designate you as barren Christians; cursed was the fig-tree without hit in the word of the Lord, and immediately it withered away. Ye do not works; ye prepare no gift for the treasury, and yet re thus vainly think to deserve well of the Lord.

LVI. -To the Dissembler.

Dost thou dissemble with the law that was given with such public announcement, crying out in the heavenly word of so many prophets? If a prophet had only cried out to the clouds, the word of the Lord uttered by him would surely suffice. The law of the Lord proclaims itself into so many volumes of prophets; none of them excuses wickedness; thus even thou wishest from the heart to see good things; thou art also seeking to live by deceits. Why, then, has the law itself gone forth with so much pains? Thou abusest the commands of the Lord, and yet thou callest thyself His son. Thou art seen, if thou wilt be such without reason. I say, the Almighty seeks the meek to be His sons, those who are upright with a good heart, those who are devoted to the divine law; but ye know already where He has plunged the wicked.

LVII. -That Worldly Things are Absolutely to Be Avoided.

If certain teachers, while looking for your gifts or fearing your persons, relax individual things to you, not only do I not grieve, but I am compelled to speak the truth. Thou art going to vain shows with the crowd of the evil one, where Satan is at work in the circus with din. Thou persuadest thyself that everything that shall please thee is lawful. Thou art the offspring of the Highest, mingled with the sons of the devil. Dost thou wish to see the former things which thou hast renounced? Art thou again conversant with them? What shall the Anointed One profit thee? Or if it is permitted, on account of weakness, that thou foolishly profane ... Love not the world, nor its contents. Such is God's word, and it seems good to thee. Thou observest man's command, and shunest God's. Thou trustedst to the gift whereby the teachers shut up their mouths, that they may be silent, and not tell thee the divine commands; while I speak the truth, as thou art bound look to the Highest. Assign thyself as a follower to Him whose son thou wast. If thou seekest to live, being a believing man, as do the Gentiles, the joys of the world remove thee from the grace of Christ. With an undisciplined mind thou seekest what thou presumest to be easily lawful, both thy dear actors and their musical strains; nor carest thou that the offspring of such an one should babble follies. While thou thinkest that thou art enjoying life, thou art improvidently erring. The Highest commands, and thou shunest His righteous precepts.

LVIII. -That the Christian Should Be Such.

When the Lord says that man should eat bread with groaning, here what art thou now doing, who desirest to live with joy? Thou seekest to rescind the judgment uttered by the highest God when He first formed man; thou wishest to abandon the curb of the law. If the Almighty God have bidden thee live with sweat, thou who art living in pleasure wilt already be a stranger to Him. The Scripture saith that the Lord was angry with the Jews. Their sons, refreshed with food, rose up to play. Now, therefore, why do we follow these circumcised men? In what respect they perished, we ought to beware; the greatest part of you, surrendered to luxuries, obey them. Thou transgressest the law

in staining thyself with dyes: against thee the apostle cries out; yea, God cries out by him. Your dissoluteness, says he, in itself ruins you. Be, then, such as Christ wishes you to be, gentle, and in Him joyful, for in the world you are sad. Run, labour, sweat, fight with sadness. Hope comes with labour, and the palm is given to victory. If thou wishest to be refreshed, give help and encouragement to the martyr. Wait for the repose to come in the passage of death.

LIX. -To the Matrons of the Church of the Living God.

Thou wishest, O Christian woman, that the matrons should be as the ladies of the world. Thou surroundest thyself with gold, or with the modest silken garment. Thou givest the terror of the law from thy ears to the wind. Thou affectest vanity with all the pomp of the devil. Thou art adorned at the looking-glass with thy curled hair turned back from thy brow. And moreover, with evil purposes, thou puttest on false medicaments, on thy pure eyes the stibium, with painted beauty, or thou dyest thy hair that it may be always black. God is the overlooker, who dives into each heart. But these things are not necessary for modest women. Pierce thy breast with chaste and modest feeling. The law of God bears witness that such laws fail from the heart which believes; to a wife approved of her husband, let it suffice that she is so, not by her dress, but by her good disposition. To put on clothes which the cold and the heat or too much sun demands, only that thou mayest be approved modest, and show forth the gifts of thy capacity among the people of God. Thou who wast formerly most illustrious, givest to thyself the guise of one who is contemptible. She who lay without life, was raised by the prayers of the widows. She deserved this, that she should be raised from death, not by her costly dress, but by her gifts. Do ye, O good matrons, flee from the adornment of vanity; such attire is fitting for women who haunt the brothels. Overcome the evil one, O modest women of Christ. Show forth all your wealth in giving.

LX. -To the Same Again.

Hear my voice, thou who wishest to remain a Christian woman, in what way the blessed Paul commands you to be adorned. Isaiah, moreover, the teacher and author that spoke from heaven, for he detests those who follow the wickedness of the world, says: The daughters of Zion that are lifted up shall be brought low. It is not right in God that a faithful Christian woman should be adorned. Dost thou seek to go forth after the fashion of the Gentiles, O thou who art consecrated to God? God's heralds, crying aloud in the law, condemn such to be unrighteous women, who in such wise adorn themselves. Ye stain your hair; ye paint the opening of your eyes with black; ye lift up your pretty hair one by one on your painted brow; ye anoint your cheeks with some sort of ruddy colour laid on; and, moreover, earrings hang down with very heavy weight. Ye bury your neck with necklaces; with gems and gold ye bind hands worthy of God with an evil presage. Why should I tell of your dresses, or of the whole pomp of the devil? Ye are rejecting the law when ye wish to please the world. Ye dance in your houses; instead of psalms, ye sing love songs. Thou, although thou mayest be chaste, dost not prove thyself so by following evil things. Christ therefore makes you, such as you are, equal with the Gentiles. Be pleasing to the hymned chorus, and to an appeased Christ with ardent love fervently offer your savour to Christ.

LXI. -In the Church to All the People of God.

I, brethren, am not righteous who am lifted up out of the filth, nor do I exalt myself; but I grieve for you, as seeing that out of so great a people, none is crowned in the contest; certainly, even if he

does not himself fight, yet let him suggest encouragement to others. Ye rebuke calamity; O belly, stuff yourself out with luxury. The brother labours in arms with a world opposed to him; and dost thou, stuffed with wealth, neither fight, nor place thyself by his side when he is fighting? O fool, dost not thou perceive that one is warring on behalf of many? The whole Church is suspended on such a one if he conquers. Thou seest that thy brother is withheld, and that he fights with the enemy. Thou desirest peace in the camp, he outside rejects it. Be pitiful, that thou mayest be before all things saved. Neither dost thou fear the Lord, who cries aloud with such an utterance; even He who commands us to give food even to our enemies. Look forward to thy meals from that Tobias who always on every day shared them entirely with the poor man. Thou seekest to feed him, O fool, who feedeth thee again. Dost thou wish that he should prepare for me, who is setting before him his burial? The brother oppressed with want, nearly languishing away, cries out at the splendidly fed, and with distended belly. What sayest thou of the Lord's day? If he have not placed himself before, call forth a poor man from the crowd whom thou mayest take to thy dinner. In the tablets is your hope from a Christ refreshed.

LXII. -To Him Who Wishes for

Since, O son, thou desirest martyrdom, hear. Be thou such as Abel was, or such as Isaac himself, or Stephen, who chose for himself on the way the righteous life. Thou indeed desirest that which is a matter suited for the blessed. First of all, overcome the evil one with thy good acts by living well; and when He thy King shall see thee, be thou secure. It is His own time, and we are living for both; so that if war fails, the martyrs shall go in peace. Many indeed err who say, With our blood we have overcome the wicked one; and if he remains, they are unwilling to overcome. He perishes by lying in wait, and the wicked thus feels it; but he that is lawful does not feel the punishments applied. With exclamation and with eagerness beat thy breast with thy fists. Even now, if thou hast conquered by good deeds, thou art a martyr in Him. Thou, therefore, who seekest to extol martyrdom with thy word, in peace clothe thyself with good deeds, and be secure.

LXIII.- the Daily War.

Thou seekest to wage war, O fool, as if wars were at peace. From the first formed day in the end you fight. Lust precipitates you, there is war; fight with it. Luxury persuades, neglect it; thou hast overcome the war. Be sparing of abundance of wine, lest by means of it thou shouldst go wrong. Restrain thy tongue from cursing, because with it thou adorest the Lord. Repress rage. Make thyself peaceable to all. Beware of trampling on thy inferiors when weighed down with miseries. Lend thyself as a protector only, and do no hurt. Lead yourselves in a righteous path, unstained by jealousy. In thy riches make thyself gentle to those that are of little account. Give of thy labour, clothe the naked. Thus shalt thou conquer. Lay snares for no man, since thou servest God. Look to the beginning, whence the envious enemy has perished. I am not a teacher, but the law itself teaches by its proclamation. Thou wearest such great words vainly, who in one moment seekest without labour to raise a martyrdom to Christ.

LXIV. -Of the Zeal of Concupiscence.

In desiring, thence thou perishest, whilst thou art burning with envy of thy neighbour. Thou extinguishest thyself, when thou inflamest thyself within. Thou art jealous, O envious man, of another who is struggling with evil, and desirest that thou mayest become equally the possessor of

so much wealth. The law does not thus behold him when thou seekest to fall upon him. Depending on all things, thou livest in the lust of gain; and although thou art guilty to thyself, thou condemnest thyself by thy own judgment. The greedy survey of the eyes is never satisfied. Now, therefore, if thou mayest return and consider, lust is vain ... whence God cries out, Thou fool, this night thou art summoned. Death rushes after thee. Whose, then, shall be those talents? By hiding the unrighteous gains in the concealed treasury, when the Lord shall supply to every one his daily life. Let another accumulate; do thou seek to live well. And when thy heart is conscious of God, thou shalt be victor over all things; yet I do not say that thou shouldst boast thyself in public, when thou art watching for thy day by living without fraud. The bird perishes in the midst of food, or carelessly sticks fast in the bird-lime. Think that in thy simplicity thou hast much to beware of. Let others transgress these bounds. Do thou always look forward.

LXV. -They Who Give from Evil.

Why dost thou senselessly feign thyself good by the wound of another? Whence thou bestowest, another is daily weeping. Dost not thou believe that the Lord sees those things from heaven? The Highest says, He. does not prove of the gifts of the wicked. Thou shalt break forth upon the wretched when thou shalt have gained a place. One gives gifts that he may make another of no account; or if thou hast lent on usury, taking twenty-four per cent, thou wishest to bestow charity that thou mayest purge thyself, as being evil, with that which is evil. The Almighty absolutely rejects such works as these. Thou hast given "that which has been" wrung from tears; that candidate, oppressed with ungrateful usuries, and become needy, deploras it. Besides having obtained an opportunity for the exactors, thy enemy for the present is the people; thou consecrated, hast become, wicked for reward. Also thou wishest to atone for thyself by the gain of wages. O wicked one, thou deceivest thyself, but none else.

LXVI. -Of a Deceitful Peace.

The arranged time comes to our people; there is peace in the world; and, at the same time, ruin is weighing us down from the enticement of the world, (the destruction) of the reckless people whom ye have rent into schism. Either obey the law of the city, or depart from it. Ye behold the mote sticking in our eyes, and will not see the beam in your own. A treacherous peace is coming to you; persecution is rife; the wounds do not appear; and thus, without slaughter, ye are destroyed. War is waged in secret, because, in the midst of peace itself, scarcely one of you has behaved himself with caution. O badly fortified, and foretold for slaughter, ye praise a treacherous peace, a peace that is mischievous to you. Having become the soldiers of another than Christ, ye have perished.

I warn certain readers only to consider, and to give material to others by an example of life, to avoid strife, and to shun so many quarrels; to repress terror, and never to be proud; moreover, denounce the righteous obedience of wicked men. Make yourselves like to Christ your Master, O little ones. Be among the lilies of the field by your benefits; ye have become blessed when ye bear the edicts; ye are flowers in the congregation; ye are Christ's lanterns. Keep what ye are, and ye shall be able to tell it.

LXVIII. -To Ministers.

Exercise the mystery of Christ, O deacons, with purity; therefore, O ministers, do the commands of your Master; do not play the person of a righteous judge; strengthen your office by all things, as

learned men, looking upwards, always devoted to the Supreme God. Render the faithful sacred ministries of the altar to God, prepared in divine matters to set an example; yourselves incline your head to the pastors, so shall it come to pass that ye may be approved of Christ.

LXIX. -To God's Shepherds.

A shepherd, if he shall have confessed, has doubled his conflict. Moreover, the apostle bids that such should be teachers. Let him be a patient ruler; let him know when he may relax the reins; let him terrify at first, and then anoint with honey; and let him first observe to do himself what he says. The shepherd who minds worldly things is esteemed in fault, against whose countenance thou mightest dare to say anything. Gehenna itself bubbles up in hell with rumours. Woe to the wretched people which wavers with doubtful brow! if such a shepherd shall be present to it, it is almost mined. But a devout man restrains it, governing rightly. The swarms are rejoiced under suitable kings; in such there is hope, and the entire Church lives.

LXX. -I Speak to the Elder-Born.

The time demands that I alone should speak to you truth.

He is often admonished by one word which many refuse. I wish you to turn your hatred against me alone, that the hearts of all may tremble at the tempter. Look to the saying that truly begets hatred, (and consider) how many things I have lately indeed foretold concerning a delusive peace, while, alas, the enticing seducer has come upon you unawares, and because ye have not known how that his wiles were imminent, ye have perished; ye work absolutely bitter things, but that is itself the characteristic of the world; not any one for whom ye intercede acts for nothing. He who takes refuge from your fire, plunges in the whirlpool. Then the wretch, stripped naked, seeks assistance from you. The judges themselves shudder at your frauds ... of a shorter title, I should not labour at so many lines. Ye who teach, look upon those to whom ye willingly tend, when for yourselves ye both receive banquets and feed upon them. For those things are ye already almost entering the foundations of the earth.

LXXI. -To Visit the Sick.

If thy brother should be weak-I speak of the poor man-do not empty-handed visit such an one as he lies ill. Do good under God; pay your obedience by your money. Thence he shall be restored; or if he should perish, let a poor man be refreshed, who has nothing wherewith to pay you, but the Founder and Author of the world on his behalf. Or if it should displease thee to go to the poor man, always hateful, send money, and something whence he may recover himself. And, similarly, if thy poor sister lies upon a sick-bed, let your matrons begin to bear her victuals. God Himself cries out, Break thy bread to the needy. There is no need to visit with words, but with benefits. It is wicked that thy brother should be sick through want of food. Satisfy him not with words. He needs meat and drink. Look upon such assuredly weakened, who are not able to act for themselves. Give to them at once. I pledge my word that fourfold shall be given you by God.

LXXII. -To the Poor in Health.

What can healthful poverty do, unless wealth be present? Assuredly, if thou hast the means, at once communicate also to thy brother. Be responsible to thyself for one, lest thou shouldst be said to be proud. I promise that thou shalt live more secure than the rich man. Receive into thy ears the

teaching of the great Solomon: God hates the poor man to be a pleader on high. [Prov. 23:11] Therefore submit thyself, and give honour to Him that is powerful; for the soft speech-thou knowest the proverb-melts. [Prov. 15:1] One is conquered by service, even although there be an ancient anger. If the tongue be silent, thou hast found nothing better. If there should not wholesomely be an art whereby life may be governed, either give aid or direction by the command of Him that is mighty. Let it not shame or grieve you that a healthy man should have faith. In the treasury, besides, thou oughtest to give of thy labour, even as that widow whom the Anointed One preferred. [Mark 12:42; Luke 21:2]

LXXIII.- that Sons are Not to Be Bewailed.

Although the death of sons leaves grief for the heart, yet it is not right either to go forth in black garments, or to bewail them. The Lord prudently says that ye must grieve with the mind, not with outward show, which is finished in the week. In the book of Solomon the promises of the Lord concerning the resurrection are forgotten if thou wouldest make thy sons martyrs, and thus with thy voice will bewail them. Art thou not ashamed without restraint to lament thy sons, like the Gentiles? Thou tearest thy face, thou beatest thy breast, thou takest off thy garments; and dost thou not fear the Lord, whose kingdom thou desirest to behold? Mourn as it is right, but do not do wrong on their behalf. Ye therefore are such. What less than Gentiles are ye? Ye do as the crowds that are descended from the diabolical stock. Ye cry that they are extinct. With what advantage, O false one, thou hast perished! The father has not led his son with grief to be slain at the altar, nor has the prophet mourned over a deceased son with grief, nor even has a weeping parent. But one devoted to God was hastily dying.

LXXIV. -Of Funeral Pomp.

Thou who seekest to be careful of the pomp of death art in error. As a servant of God, thou oughtest even in death to please Him. Alas that the lifeless body should be adorned in death! O true vanity, to desire honour for the dead! A mind enchained to the world; not even in death devoted to Christ. Thou knowest the proverbs. He wished to be carried through the forum. Thus ye, who are like to him, and living with untrained mind, wish to have a happy and blessed day at your death, that the people may come together, and that you may see praise with mourning. Thou dost not foresee whither thou mayest deserve to go when dead. Lo, they are following thee; and thou, perchance, art already burning, being driven to punishment. What will the pomp benefit the dead man? Thou shalt be accused, who seekest them on account of those gatherings. Thou desirest to live under idols. Thou deceivest thyself.

LXXV. -To the Clerks.

They will assemble together at Easter, that day of ours most blessed; and let them rejoice, who ask for divine entertainments. Let what is sufficient be expended upon them, wine and food. Look back at the source whence these things may be told on your behalf. Ye are wanting in a gift to Christ, in moderate expenditure. Since ye yourselves do it not, in what manner can ye persuade the righteousness of the law to such people, even once in the year? Thus often blasphemy suggests to many concerning you.

LXXVI. -Of Those Who Gossip, and of Silence.

When a thing appears to anybody of no consequence, and is not shunned, and it rushes forth, as if easy, whilst thou abusest it. Fables assist it when thou comest to pour out prayers, or to beat thy breast for thy daily sin. The trumpet of the heralds sounds forth, while the reader is reading, that the ears may be open, and thou rather impedest them. Thou art luxurious with thy lips, with which thou oughtest to groan. Shut up thy breast to evils, or loose them in thy breast. But since the possession of money gives barefacedness to the wealthy, thence every one perishes when they are most trusting to themselves. Thus, moreover, the women assemble, as if they would enter the bath. They press closely, and make of God's house as if it were a fair. Certainly the Lord frightened the house of prayer. The Lord's priest commanded with "sursum corda," when prayer was to be made, that your silence should be made. Thou answerest fluently, and moreover abstainest not from promises. He entreats the Highest on behalf of a devoted people, lest any one should perish, and thou turnest thyself to fables. Thou mockest at him, or detractest from thy neighbour's reputation. Thou speakest in an undisciplined manner, as if God were absent-as if He who made all things neither hears nor sees.

LXXVII. -To the Drunkards.

I place no limit to a drunkard; but I prefer a beast. From those who are proud in drinking thou withdrawest in thine inner mind, holding the power of the ruler, O fool, among Cyclopes, Thence in the histories thou criest, While I am dead I drink not. Be it mine to drink the best things, and to be wise in heart. Rather give assistance (what more seekest thou to abuse?) to the lowest pauper, and ye shall both be refreshed. If thou doest such things, thou extinguishest Gehenna for thyself.

LXXVIII. -To the Pastors.

Thou who seekest to feed others, and hast prepared what thou couldest by assiduously feeding, hast done rightly. But still look after the poor man, who cannot feed thee again: then will thy table be approved by the one God. The Almighty has bidden such even especially to be fed. Consider, when thou feedest the sick, thou art also lending to the High One. In that thing the Lord has wished that you should stand before Him approved.

LXXIX. -To the Petitioners.

If thou desirest, when praying, to be heard from heaven, break the chains from the lurking-places of wickedness; or if, pitying the poor, thou prayest by thy benefits, doubt not but what thou shalt have asked may be given to the petitioner. Then truly, if void of benefits, thou adorest God, do not thus at all make thy prayers vainly.

LXXX. -The Name of the Man of Gaza.

Ye who are to be inhabitants of the heavens with God-Christ, hold fast the beginning, look at all things from heaven. Let simplicity, let meekness dwell in your body. Be not angry with thy devout brother without a cause, for ye shall receive whatever ye may have done from him. This has pleased Christ, that the dead should rise again, yea, with their bodies; and those, too, whom in this world the fire has burned, when six thousand years are completed, and the world has come to an end. The heaven in the meantime is changed with an altered course, for then the wicked are burnt up with divine fire. The creature with groaning burns with the anger of the highest God. Those who are more worthy, and who are begotten of an illustrious stem, and the men of nobility under the

conquered Antichrist, according to God's command living again in the world for a thousand years, indeed, that they may serve the saints, and the High One, under a servile yoke, that they may bear victuals on their neck. Moreover, that they may be judged again when the reign is finished. They who make God of no account when the thousandth year is finished shall perish by fire, when they themselves shall speak to the mountains. All flesh in the monuments and tombs is restored according to its deed: they are plunged in hell; they bear their punishments in the world; they are shown to them, and they read the things transacted from heaven; the reward according to one's deeds in a perpetual tyranny. I cannot comprehend all things in a little treatise; the curiosity of the learned men shall find my name in this.

Song Of Two Peoples LATIN

Song Of Two Peoples (Carmen De Duobus Populis) Alternative titles: Apologetic Song, Apologetic Poem, Against Jews and Gentiles Primary sources: 1, 2, 3

Wherever corruption was encountered in the above sources, the text was updated to follow this text: Ernestvs Lvdwig, 1878

Content

Quis poterit unum proprie Deum nosse caelorum,

Quis nisi quem sustulerit ab errore nefando?

Errabam ignarus spatians spe captus inani,

Dum furor aetatis primae me portabat in auras.

Plus eram quam palea levior; quasi centum adessent

In humeris capita, sic praeceps quocumque ferebar.

Non satis his rebus, criminose denique mersus

Paene fui factus herbas incantando malignas.

Sed gratias Domino - nec sufficit vox mea tantum

Reddere - qui misero vacillanti tandem adluxit!

Adgressusque fui tradita in codice legis,

Quid ibi rescirem. Statim mihi lampada fulsit;

Tunc vere cognovi Deum unum summum in altis,

Et ideo tales hortor ab errore recedant.

Quis melior medicus nisi passus vulnera victor?

Multi quidem bruti et ignoti, corde sopiti,

Nil sibi proponunt cognoscere; more ferino

Quaerunt, quod rapiant aut quorum sanguinem bibant,

Dummodo laetentur saginati vivere porci.

Ingemunt ad tumulum sepulcri, tum diviti plaudent

Mutabuntque pauperes vestes et fastidientur.

Sufficeret illis utique, quod promptius edunt;
Si quis est opibus sibi visus Caesare dignus,
Quid sua praeponit fragilis nec respicit ullum?
Communicet immo talis bonitatem in omnes,
Cui Summus divitias, honores addidit altos.
Nec enim vitupero divitias datas a Summo,
Sed culpandus erit, qui superextollitur illis.
Suadeo nunc ego altos sic et humiles omnes,
Ut legant assidue vel ista vel cetera legis.
Aspicite, quoniam brevis est nobis credita vita,
Discite, quapropter moriamur. Nati prudentes,
Qui hebetes morimur, quid profuit lucem vidisse?
Si nihil inquiras, hoc est belluarum adesse.
Certe Deus summus hominem praeposuit orbi,
Non feram nec pecudem. Cur nos similemus ad illas?
Omnipotens voluit hominem sibi praebere laudes;
Idcirco futura docuit nos ipse divinos.
Quem ut crederemus, non tantum verba tonavit,
Sed et demonstravit fortia Pharaone decepto.
Non solum hoc fecit: et Noe sub tempora quoque
Ostendit, quae poterat, quoniam Deum nemo quaerebat.
Mitior exinde paulatim coepit adesse
Diluvio facto, quo posset terra repleri.
Iam paene medietas annorum sex milibus ibat,
Et nemo sciebat Dominum, passimque vivebant.
Sed Deus, ut pectora vidit hominum nimis clausa,
Adloquitur Abraham. Quem Moyses enuntiat ipsum,
Ipse dedit legem populo Pharaone necato;
Et quis esset Dominus, ipse se praedixit ab illo.

Nec una contentus prophetica voce promittit,
Sed multos adhibuit testes qui illud declamant.
Hunc ergo, cum legitis multorum praeconia vatium,
Invenietis eum carnem venisse pro nobis.
Unde nunc erratur? Ordinasse talia Summum
Quare subsannant? merunt, quod ab ipso ridentur!
Interdum subicio, qualiter praelegi prophetas,
Et rudes edoceo, ubi sit spes vitae ponenda.
Quid Deus in primis vel qualiter singula fecit,
Iam Moyses docuit; nos autem de Christo docemus.
Non sum ego vates nec doctor iussus ut essem,
Sed canto praedicta vatium oberrantibus austris.
Ergo mei similes, quos raptim aura deportat,
Quaerite iam portum, ubi sunt pericula nulla.
Agricola doctus tempestiva longe dinoscit
Et, priusquam veniant, recolligit sese sub antrum.
Estote prudentes, quod imminet ante videte
Et, priusquam veniant clades, providete saluti.
Ignavia pueris opus est, non certe robustis:
Si licet hoc rudibus, non convenit aevo maturis.
Quae quidem pars hominum non sit moderata, vetusta
Sic erit ut perna nimis salfacta: petrascit.
Nemo petram subicit, nisi solus ignis adescat:
Saxeis sic homines mollescunt sero gehenna.
Clamamus in vacuum surdis referenda procellis
Et lumen offerimus caecis sine causa praebentes.
Stat miles ad missam: unus audit, et excutit alter
Nec accepit easdem monitas, sed perditus errat.
Quis modo delinquet (iudices estote de istis!),

Qui monetur aut ille, qui non vult dicto parere?
Spero, reus non est, qui Caesaris dictos obaudit,
Contrarios autem perdit sua vita superbos.
Interdum quod meum est, qui prius rescivi, demonstro
Rectum iter vobis, qui adhuc erratis inanes.
Vos tamen eligite, arbitrio vestro placentes,
Quis velit venenum aut suavia pocula vitae!
Bonum et malum est in ista natura creatum,
Ut homo post factum approbetur quis Deo dignus.
Adgredere iam nunc, quisquis es, perennia nosse:
Disce, Deus quis sit vel cuius nomine adsit!
Est Deus omnipotens, unus, a semetipso creatus,
Quem infra reperies magnum et humilem ipsum.
Is erat in verbo positus, sibi solo notatus,
Qui pater et filius dicitur et spiritus sanctus. -
Sed ex quo decrevit mundum componere, signis
Ignem interposuit metuendum angelis ipsis.
Quos tamen distribuit minoris potentiae ipso,
Ut regerent caelos et terram et subdita terrae.
Hunc ergo nec ipsi nuntii dinoscere possunt,
Qualis sit aut quantus, nisi quod praecepta sequuntur.
Est honor absconsus nobis et angelis ipsis,
Quod Dei maiestas, quid sit, sibi conscia sola est.
Relucet immensa super caelos et sine fine
Aureaque totum, quod est quasi flammea virtus.
Illic Dei vita est, tantum sine cognita forma,
Illa sunt secreta solo Deo nota caelorum:
Haec gloria Dei est unica super angelos omnes,
Hic Deus est lucis aeternae, hic spiritus aevi.

In primitiva sua qualis sit, a nullo videtur,
Sed transfiguratus, sicut vult ostendere sese.
Praebet se visibilem angelis iuxta formam eorum
Et homini fit homo, ceterum Deus verbo probatur.
Idcirco nec poterit tanti Dei forma dinosci;
Quidquid est, unus est in immenso lumine; solet
Inde pugillo suo concludere circulum orbis.
Attamen cum voluit sciri de se ipso quid esset,
Numine de tanto fecit se videri capacem:
Facies aut oculi aut os aut membra notantur.
Sunt quibus in ignem apparuit voce locutus;
Sumptus est in carnem, quem regio nulla capebat.
Sic Deus omnipotens, Dominus suae conditionis,
Cum sit invisibilis, fecit se videri quibusdam.
Qui formatus modo sese diffundit in auras,
Cuius nec initium nec finem quaerere fas est,
Hic sine initio semper est Deus et sine fine.
Qui, prius quam faceret caelum, ferebatur in aevum,
Quique tenet caelum, prospicit ubique de caelo
Et penetrat totum oculis et auribus audit.
Huic ergo placuit carnalem mundo teneri,
Ut exaltaretur sola sempiterna maiestas.
Iam, quod erat ante, referre nunc ardua res est,
Sit licet descriptum: non sit nobis cura de illis.
Cum haec, quae videmus, non possumus tangere tota,
Quis poterit scire, quid sit trans Oceani finem?
Et caelum videmus, sed illic quid intus agatur,
Nulli datur scire, donec fiat exitus aevi.
Sufficiat tantum de futuro nosse promissa;

Ad illa tendamus cupidi, tota mente devoti.
Sicut avis Phoenix meditatur a morte renasci,
Dat nobis exemplum, post funera surgere posse;
Hoc Deus omnipotens vel maxime credere suadet,
Quod veniet tempus defunctorum vivere rursus,
Sint licet nunc pulvis, iaceant licet ossa nudata.
Integratur homo, fuerat qui mortuus olim,
Et gratia maior huic aderit istius aevi.
Non dolor aut lacrimae tunc erunt in corpore nostro,
Non caro recipiet ferrum, non pustula surget.
Hoc Deus instituet, ut sit illi gloria maior.
Hic fecerat primum hominem, ut esset aeternus,
Sed ruit in mortem neglectis ille praeceptis.
Propter quae quaestorias tantas Deus esse paravit,
Ut inventiones diaboli detegeret omnes.
Rectorem in terra dederat Deus angelum istum:
Qui, dum invidetur homini, perit ipse priorque.
Interea iustos per ipsum cernit abactos,
Et facinerosum Cain in gehenna reservat.
In scelere coepit versari gens omnis humana,
Nec respicientes, quis esset creator eorum.
Quod Deus excelsus indigne pertulit; illam
Icere proposuit universam paene creatam.
Dicitur et legitur Noe liberatus ab aqua,
Ceteri diluvio perierunt ira caelesti.
Hinc, sicut initio, paulatim terra repletur.
Cessit prius facinus, sed altera clades accessit.
Adgressi sunt stulti turrim fabricare sub astris,
Ut quasi per illam possent ascendere caelos.

Quod Deus ut vidit fieri sub una loquela,
Descendit et fecit loquerentur lingua diversa.
Quos inde dispersit per insulas terrae semotos,
Ut fierent gentes vario sermone loquentes.
Tum, genus indocile, vitam feritatis agebat;
Nemo Deum sciebat, disputabat nemo de vita.
Irrepserat quoniam rudibus temerarius ille
Per latices animae, depravavit mentes acerbas
Persuasitque dolos illis infandos amare,
Vivere rapinis in gaudio sanguine fuso.
Hane gloriam stulti prosequuntur tempore parvo,
Quos nulla venia liberat, se dicendo seductos.
Si suadet adulter, culpa est tua prosequi talem;
Non ille te damnat, sed tu tua sponte te damnas.
Errabant inducti veteris fallacia hostis,
Obliti Dominum, opera maligna sequentes.
Quod, diu ne fieret grassatio tanta latronis,
Tempore partito, miseratus est tandem, ablato,
Complacuit illi conloqui cum uno de multis,
Ut faceret populum ad se transeundo dilectum.
Ex eo coeperunt unum in Deum esse profani
Et fieri populus secundum Dei decreta.
Duos enim populos distinxerat ex se Rebecca:
Hic prior est factus; alter, ut succederet illi.
In Aegypto primum in Israel concrevit alumnus.
Inde Deus illos eiecit duce Moyse,
Per quem dedit illis legem in monte Sinai,
Ut nostra posteritas Dominum cognosceret unum.
Deinde prophetas ex ipsis dicere iussit,

Quod Deus in hominem depretiatur ab illis.
Induxerat eos Dominus in terra promissa,
Ut ibi sub lege viverent, donec ipse veniret.
Gens ingrata bonis noluit iugum ferre praeceptis,
Sed magis in scelere prisco revoluta florebat;
Nec unquam desinuit: hodie quoque talis habetur.
Praetermisso Deo luxurias saeculi mavult.
Quod maxime Dominus cogit evitare dilectos;
Abscisos in totum a saeculo praemonet esse.
Si filios dixit, in illius sancta moremur;
Quid foris egredimur adulteri pompam sequentes?
Seductor antiquus per talia decipit omnes:
Immittit luxurias, per quas perdat filios Altii
Agonia immittit, spectaculis ire cruentis
Aut nimis obscenis, impudica nosse pudicis.
Si fuerat castus, incestus proficit inde
Et placens adridens, quem tunc mala gaudia temptant.
In istis luxuriis populus primitivus agebat
Et a lege Dei semper recedebat inermis.
Ad quos emundandos saepe Deus misit alumnos
Ut illos corrigerent depravatos. Denuo Summi
Excipere nunquam noluerunt dicta divina,
Sed voluntate sua servierunt semper ineptis.
Mactabant iustos redarguentes illos inique
Dum nollent accipere frenum disciplinae caelestis.
Esaiam serrant, lapidant Hieremiam erecti,
Iohannem decollant, iugulant Zachariam ad aras.
Et uenit et ipse, fuerat qui praedictus ab illis,
Et patitur, quomodo uoluit, sub imagine nostra.

Cuius in exitio omnis prophetia repleta est.
Dixerat hunc Daniel nouissimum esse prophetis.
Is erat, quem propter uates de tuba canebant,
In sua uenturum propria, quem sui negarent.
Improuidi semper et dura ceruice recalces,
Dum respuunt formam, sacramenta legis amittunt.
Non illos iustitia, humilis non caro nata refregit,
Nec bonitas tanta aut aegrorum cura de uerbo.
O pia religio, o tam ueneranda maiestas,
Cuius medicina taliter in terra profecit!
Non ullum de ferro secuit, non emplastro curauit,
Sed sine tormento statim suo dicto sanauit.
Talia videntes turbabantur mente Iudaei,
Qui magis inuidia ducti sunt in zelo liuoris,
Non respicientes prophetarum dicta sepulti,
Quod ueniret homo talis, qui dispergeret illos.
Quousque ueniret Dominus, prophetae canebant:
Ex eo, quo uenit, tacuit prophetia Iudaeis.
Post quem in exilium deuenerunt corde durato
Nec modo dinoscunt, quapropter sint talia passi.
Praedictum fuerat illis ab Esaia propheta
Et Danihelo similiter perdere terram;
Quam non ante tamen, nisi dux ciuitatis in ipsa
Penderet in ligno, fieret deserta deinde.
Desubito qualis obfulsit gloria genti,
Ut fieret populus, populus qui non erat ante!
Non fuit attonitus Esau, dilectus a patre,
Iunior quod frater primitiva tolleret ille.
Sic nec sinagoga potuit cognoscere tempus,

Quando et quo duce caderet de suo priuato;
Sicut erat scriptum, quod auis sua tempora norunt,
Nam populus iste non me intellexit adesse.
Uentum est, ut ipse dominator caeli ueniret:
Secundum scripturas non est computatus ab ipsis.
Praescius hoc fuerat Dominus, quasi cuncta qui nouit;
Idcirco per ora prophetarum ista praedixit.
Gens ceruicosa nimis semperque rebellans
Dum sibi primatum uindicaret, causa resecta est.
In quorum stadia gentiles esse praefecit;
Dixerat hoc ante: Gentes sperabunt in ipsum.
Nam lapis immissus ipse est in fundamenta Sion
Crederet in quo quis, haberet uitam aeternam.
Hunc sanctum sanctorum Daniel perungii designat
Et exterminari post illum chrisma regale.
Dauid illud dixit, clauis configi silentem:
Effoderunt, inquit, manus meas et pedes ipsi.
Salomon quoque tam aperte de illo prophetat,
Occidamus iustum! dicturos esse Iudaeos.
Hieremias totidem crucem figurate demonstrat:
Uenite, mittamus lignum in pane! dicentes.
Dux autem ipsorum Moyses praeconiat illis:
Ante tuos oculos pendeat uita necata.
Hic pater in filio uenit, Deus unus ubique:
Nec pater est dictus, nisi factus filius esset.
Nec enim reliquit caelum, ut in terra pareret,
Sed, sicut disposuit, visa est in terra maiestas:
Iam caro descenderat, in qua Dei uirtus agebat, -
Quid quod prophetae canunt, invisibilem esse uidendum? -

Ut caritas tanta fieret homo quoque pro nobis.
Nec populus noster prosilisset in nova lege,
Si non Omnipotens ordinasset ante de nobis.
Hic erat Omnipotens, cuius in nomine gentes
Credere omnino, quod propheta dixit Esaias:
Exurget in Israel homo de radice Iesse
In illum sperabunt gentes, cuius signo tuentur.
Et alter dixit testem illum esse per orbem
Manifestari eum principem nationibus ipsum.
In psalmis canitur: Dominus regnavit a ligno;
Exultet terra, iocundentur insulae multae.
Sic et patriarcha Iacob: benedictio vera
Paruit in gentes; hic erit spes gentium, inquit.
Sub caelo non aliud nomen est nisi Christi praelatum,
In cuius nomine crediderunt gentes ubique.
Non ita suademur credere pro tempore passo
Sed propter futurum tempus in aeterno uiuentes.
Haec speranda nobis spes est sempiterno frunisci
Non ista, quae fragilis cito mutat gaudia nostra.
Sint licet diuitiae prae oculis laute fruendae
Excluseris illis substituta morte caducus;
Si perseveraveris, horrescis ipse vivendo,
Aut si valetudo fuerit mala, quo tibi vita?
Tormentum est totum, quo uiuimus isto sub aeuo;
Hinc adeo nobis est spes in futuro quaerenda:
Hoc Deus hortatur, hoc lex, hoc passio Christi,
Ut resurrecturos nos credamus in novo saeclo.
Sic Dei lex clamat: fieret cum humilis Altus,
Cederet infernus; ut Adam levaretur a morte,

Descendit in tumulum Dominus suae plasmae misertus
Et sic per occulta inanivit fortia mortis.
Obrepsit Dominus veteri latroni celatus
Et pati se voluit, quo magis prosterneret ipsum.
Ille quidem audax et semper saeuus ut hostis,
Dum sperat in hominem saeuire, uictus a Summo est.
Per quod prius hominem prostrauerat morti malignus,
Ex ipso deuictus; unde nobis uita prouenit.
Adam degustato pomo mori iussus abiit;
Cuius de peccato morimur sic et omnis idemque.
Sed iterum dixit Dominus: De ligno uitali
Si sumpserit ille, in aeternum uiuat honestus.
Mors in ligno fuit et ligno uita latebat,
Quo Deus pependit Dominus, uitae nostrae repertor.
Hoc lignum uitae Dominus praedixerat esse,
Ut, qui credet ei, sic sit quasi sumat abinde.
Et sumit et gustat suauiter Dei summi praecepta
Et discedit, quoniam potior resurgit, a morte.
Qui credit in Christo, de ligno uitae degustat,
Quo fuit suspensus Dominus Moysi praedicto.
Hunc ipsum Esaias humilem denuntiat esse
Et nimis deiectum, fuerit quasi serui figura:
Et uidimus illum, nec erat praeclarae figurae,
In plaga depositus homo, sciens omnia ferre.
Hic dolet pro nobis et peccata nostra reportat,
Et pro facinore nostro Deus tradidit illum.
Qui, cum uexaretur, tacuit sicut agnus ad aras.
Hic homo iam non erat, sed erat Deus caro pro nobis;
Quod palam apparet, hoc erat Dei nomen oriri,

Quod modo praeclarum nomen apud gentes habetur.
Hoc Malachiel canit propheta, qui et angelus ipse,
Cum et Iudaeorum reprobet sacrificia dicens:
Non erit acceptum mihi sacrificium uestrum,
Sed in omni loco offerunt meo nomini gentes,
Apud quos eximium nomen meum magnificatur,
Qui sine cruore offerunt meo nomini munde.
Nam fuit is ipse humilis latens nomine magno,
Qui de semet ipso per ora prophetica clamat:
Contumax non sum, ait, neque contradico nocenti,
Dorsum quoque meum posui ad flagella caedendum
Maxillasque meas palmis feriendas iniquis
Praebui nec faciem auerti sputis eorum.
Stultitia subiit multis, Deum talia passum,
Ut enuntietur crucifixus conditor orbis.
Sic illi complacuit: Consilium neminis usus, -
Nec alius poterat taliter venire - pro nobis
Mortem adinvenit, cum esset invidus hostis,
Quam ebibit Dominus passus, ex inferno resurgens.
Idcirco nec voluit se manifestare, quid esset,
Sed filium dixit se missum fuisse a patre.
Sic ipse tradiderat semet ipsum dici prophetis,
Ut Deus in terris Altissimi filius esset.
Hoc et ipse fremit, humilis in carne cum esset,
Testaturque patrem, ut ora prophetica firmet.
Ex Israel legimus hominem resurgere talem
Et homo est, inquit, et quis eum nouit in ipsis?
Hieremias ait. Hic Deus est noster aequalis
Post haec et in terris uisus est conuersatus humanis.

Esaias autem: Tu es Deus, et nesciebamus:
Et Deus in te est, et praeter te non alter habetur.
Et quis in occansum prophetarum lege ueniret?
Cantate Domino, nomen est Deus illi, qui uenit!
Et psalmus de ipso quartus quadragesimus inquit:
Exaltabor ego in gentibus nomine magno.
Et alibi legimus: Hodie te genui, fili;
Pete, et dabo tibi, et habebis gentes heredes.
Certe iam apparet, qui sit Deus et quis in ipso,
Et cuius in nomine crederemus gentes ubique:
Dictum est Christo meo, teneo cuius dexteram, illud:
Exaudiant gentes, et imperet gentibus ipse.
Quid pluribus opus est, cum res tam aperte probatur,
Cum is, qui taxatur, populus iam in illo laetatur?
Illi autem miseri, qui fabulas vanas adornant
Et magum infamant, canentibus rostra clusissent.
Quales eos dicam? antequam dispersi fuissent,
Quos nec exsulatus fregit nec ipsa senectus.
Si magus adfuerat, cur ergo prophetae canebant?
Si false de ipsis pronuntiant perdere terram,
Quod provenit de eis, sic erit et falsum de illo.
Sed quia sunt sprete semper, quod cruenti fuerunt,
Contra suum Dominum rebellant magum dicentes,
Nec volunt audire, quae dixerunt vates in illos,
Quod non intellexerent in totum fine sub ipsa.
Ipse Deus illos descripsit: Pectore clauso
Nec uideant oculis nec intellegant corde durato;
Incrassauit enim cor populi huius iniqui,
Ut nihil agnoscant, donec meo uerbo sanescant.

Praedictus est Deus carnaliter nasci pro nobis,
Ut fieret illis merito cruciatio maior:
Ecce dabit Deus ipse uobis signum ab alto:
Concipiet uirgo et pariet terra caelestem;
Emmanuel autem uocetur, iusserat illos;
Quod lingua Latina 'Deus nobiscum' euoluit.
Audite, quod ipse nutriretur melle, butyro,
Et Samariam caperet, uerbum priusquam loqueretur.
Sed haec est historia clausa, de qua docti revolvunt,
Ut parvulus lactans sine pugna praedas iniret;
Passio cuius praedicta est taliter ante,
Ut Deus passibilis fieret profuso cruore.
Esaias ait: Tamquam ouis ductus ad aram,
Nec uoce clamauit, patienter omnia gessit.
Suffigitur clauis, quod Dauid praedixerat olim;
Quem et potauerunt secundum scripturas acetum.
Et: in uestimentis meis, dixit, sortemque miserunt,
Quod factum, et legimus in illo omnia gesta.
Fuerunt et tenebrae factae tribus horis a sexta
Festinavitque dies inducere sidera noctis.
Praedictum hoc fuerat fieri per prophetam Amos,
Ut tegetet subito sese per sollemnia sancta.
O mala progenies! O subdola fronte
Generavi suboles, dixit Deus, qui me negarent.
Et dixit: Audite uocem tubae. Nolumus, aiunt.
Hoc dicit Ezechiel: Audient ergo gentes a longe.
Uno uolo titulo tangere librum Deuteronomii:
In caput eritis, gentes, nam increduli retro
Respiciunt. Certe omnia supra dicta rebelles.

Scite quid opponunt, cum res tam aperte dicatur?
Uidete iam ergo, dubii qui nunc usque natati
Quod gentes in Domino fuerint scriptura priores.
Nunc ergo fas est credere, quem libri designant,
Non idolis uanis, qui frustra pro uita coluntur
Nec istis adiungi uoluptuosis et sine freno,
Qui magis luxurias diligunt quam Summi praecepta.
Non est culpa satis una, qui credere nolunt,
Sed magis infamant: In puteum misimus illum.
Quapropter et Dominus indignatus iurgiat illos:
Propter uos nomen meum blasphematur in gentibus, inquit.
Si missum in puteum, sed resurgere quare clamatur?
Ab inferis, Domine, animam meam imposuisti:
Ego dormiui, ait, et somnum cepi securus
Auxilio Domini surrexi, nihil mali passus.
Et iterum dicit: In infernum non derelinques
Nec dabis sanctum tuum interitum quoque videre.
Hic personans ait: Fili prophetae, ascendo.
Ut Dominum dicam passum pro miseris summum,
Et in libro psalmorum de Domini morte clamatur.
Non id illi putant David de se ipso referre,
Aut si putant illud, congruunt universa, quae dixit?
Non est flagellatus Daud nec cruce leuatus.
Quid? Vaticinantur Iudaei more Saturni?
In fabulas coeunt, cum iam declinetur in illos?
Non quasi maleficium alapantur cruce levatum?
Insciis, indoctis, ignorantibus talia fingunt:
Quis Deus est ille, quem nos cruci fiximus? aiunt
Nolentes respicere scripturas, corde caecati.

Ecce canit alius repetens iterumque propheta,
Cuius voce tamen titulatur talis edictus:
Nunc exurgam, ait Dominus, nunc clarificabor,
Nunc exaltabor, humilem quem ante vidistis;
Nunc intellegitis, nunc erit confusio vestra:
Vana cogitatis, ideo vos ignis habebit.
Haec Esaias ait. Tunc sic et ipsa maiestas,
Cum esset in carne, profitetur ipse quis esset:
Nemo meam animam potuit auferre conatus,
Sed ego sponte eam pono a me meo decreto.
Et sumendi iterum habeo potestatem in illam.
Apertius autem de iusti morte clamatur,
Ut pareat maius induratos esse Iudaeos:
Ecce perit iustus, nec quidem intellegit ullus;
Sed erit in pacem huius sepultura dilecti.
Quid illi infamant in puteum esse dimissum,
Cum legimus illum sepulturae traditum esse?
Ignominiosi, crudeles, caeci, superbi!
Qui magis de facto deberent gemere, plaudunt!
Inspiratus enim Salomon de ipso prophetat
Et magis insequitur plenius ostendere: Iustum
Circumveniamus, si qui nobis gravis videtur,
Qui nostris operibus contrarius valde resistit.
Exprobrat in totum nihil nostra lege teneri,
Adhuc et adfirmat filium Altissimi esse.
Omnimodo reprobatur et nugaces aestimat esse
Abstinet et sese a nobis et in altera vadit;
Nos immundos ait et innuat altera iusta
Et sibi laetatur Dominum patrem esse caelorum.

Ergo, si sermones illius sunt ueri, probemus;
Temptemus hunc Deum uidentes, quid sit in illum
Interrogemus eum omni cum tormento quietum,
Condemnemus eum turpissima morte' dicentes
Haec cum fecissent, capita suspensa mouebant:
Saluum illum faciat pater, aut descendat abinde!
Ut eos caecos Salomon ostendat aperte,
Sic, quasi nunc referat, et fecisse talia culpat:
Dum ista cogitant, ducti sunt in errore nefando
Excaecauit illos malitia sua saeuire.
Ecce quia caeci ipsi sunt et alteros aiunt
Dixit illis Salomon: Nescierunt Dei secreta.
Quaecumque dixerunt testes uniuersi priores
In Christo fuerunt facta. Aut in altero dicant?
Quod ipsum si cupiunt facere frustrantes in ore,
Ipsi se subsannent, uideant cum plebem in illo.
Quis fuit is iustus, de quo prophetae canebant,
Cum nemo sit iustus in terris, nisi e caelo uenisset
Dauid enim princeps peccauit amando puellam,
Peccauit et Salomon; et tamen paenituit illos.
Cum isti tam clari et insigni reges eorum
Non fuerunt iusti, sed ipsi de iusto canebant,
Nec quidem Esaias uates de se talia dixit,
Qui fuit ab rege Manasse de serra secatus.
Alter lapidatus, alter est mactatus ad aras,
Alterum Herodes iussit decollari reclusum.
Omnes iusti uates alia sunt morte perempti,
Quod Dominus ligno pependit, voce Moyses:
'Non quasi homo Deus suspenditur', intimat ante;

'Aut non ceu filius hominis minas patitur', inquit.
Sic Dominus ipse cum uenisset, ista secutus:
Oportet me, inquit, reprobari uoce Moysi.
At ego non tota, sed summa fastigia carpo,
Quo possint facilius ignorantes discere uera.
Hi autem iniqui, qui subdole vivere quaerunt,
Iam semel cruenti perseverant fingere vana;
Infatuant stultos magis evanescere dictis.
Cum crucifixus enim sic oporteret, - eundem
Sic enim disposuit propter primitivi ruinam -
Non solum pro illis, sed pro nobis venit e caelo;
Constituit populum novum suo nomine firmum,
Iuxta prophetias complevit omnia Christus.
Ecce noua facio, Esaias clamat in ipso,
Et nemo priora reputet nec antiqua sequatur.
Haec nova sunt hodie sub nostra lege profecta,
Quod gentes in Christo credimus ex dicto Moysis.
Ille duos populos praedixerat esse futuros,
Et quidem minorem populum praecellere dixit.
Sed isti nequitiae pleni iam desperato furore:
Haec nobis est data lex, dicunt, vos unde venistis?
Si nobis obsistunt, patet et resistere istos
Summo, qui voluit nobis bonus esse. Nec illud
Respiciunt servi cervicosi, setis erectis;
Qui semper innocuos cruciarunt, lege vetati,
Sic Deo fecerunt, quod erant consueti, crudeles,
Et filios sese audent adhuc dicere Summi.
Iam qualiter iterum resurrexit, supra notavi,
Non de voce mea, sed dicta prophetica dixi.

Praedixerat autem discipulis cuncta de sese,
Qualiter a populo pateretur Petro negante;
Et quia de tumulis resurgeret tertio die,
Dixerat et ipsud, et compleuit omnia dicta.
At ubi surrexit, uenit ad apostolos ipse
Et stetit illis in medio: Pax uobis, inquit.
Inter quos discipulos non adfuit unus orantes;
Cui cum referrent, discredere coepit et addit:
Si prius non digitum misero, ubi clauis fuerunt
Aut ubi percussus de lancea, non ego credo.
Tunc die Dominica rursus remeavit ad illos
Et stetit illis in medio: Pax uobis, inquit.
Et statim adgreditur Thomam incredulum illum:
Accede propius et contange corpus ut ante.
Non ego sum umbra, mortuorum qualis habetur:
Uestigium umbra non facit; considera vulnus.
Extendit palmas et ille tangere coepit
Et manum in latere, fuerat quod lancea fixum,
Misit et exinde prostravit sese precando.
Haec quia vidisti, credidisti; sed illi felices
Posterius, qui credunt audito nomine tantum.
Quadraginta dies cum illis ex ordine fecit,
Edocuit illis multa, quae saeculo uenirent.
Post cuius ascensum miracula multa fecerunt,
De uerbo curabant infirmos in nomine Christi.
Qui si talis erat, qualem isti perfidi dicunt,
Fortia non fierent testium de uerbo per illum.
Ascendit in caelos, sicut et scriptura canebat:
Excipite regem, principes, caelorum in altis!

Quid amplius opus est recitare cuncta de lege?
Sufficiunt ista rudibus, bono corde tuenda.
Quod si nec ipsi uolunt scire Deum ista legendo,
Ipsi sibi reputent, quo uenerint, illo quo nolunt.
Nil nisi cor faciunt, ceterum de uita siletur.
Quid iuuat in uano saecularia prosequi terris,
Et scire diuitiis regum, de bellis eorum?
Insanumque forum cognoscere iure peritum,
Quod iura uacillant, praemio ne forte regantur?
Sit licet defensor, sit licet diuinus orator,
Nil morte proficiet, si uiuus in Christo negauit.
Immo prius quaerat, ubi sit sua uita redacta,
Si fuerit sapiens; si ceterum, uituperatur.
Illi legunt iura et discunt proloquia mira,
Sed superant miseros, pro quibus loquuntur, agendo.
Infelix est ille, qui uenerit illis in ore.
Illi ferunt laudes et ille victoriam damnis:
Stat miser in medio mutus, qui plus dolet intus.
Illi tonant ore et ille silentio nummis.
Obstrepit interea uox adornata diurnum
Et saepe fit causa melior mala pluscula dando.
Hinc pretium quaerit sapiens, hinc vincere gaudet,
Etsi praue gerat, dum sit modo victor; aegrotat,
Nil sua de causa tractat, cum lucra conatur;
Spem subit alterius et sua posterga remittit.
Multi de successu rapiuntur saeculi silua;
Dum gaudent in breuia, remanent a gratia Christi;
Dum cupiunt multa oculo, dum augere quaerunt,
Nec Deus est illis aliquid nisi saeculi uita.

Pro uentre satagit, agon est pro ipso diurnum,
Et uerum agonem spernit pro aeterna salute.
Quisque quasi uigilat sacco, laudatur acutus;
Nam qui Deum sequitur, copia iudicatur ab ipsis.
O nimium felix, saecularia si quis euitet!
Sit stultus aliis, sapiens dum sit Deo summo.
Ipsa spes est tota, Deo credere, qui ligno pependit;
Foeda licet res est, sed utilis uitae futurae.
Nam populus ille primitiuus illo deceptus
Quod filium dixit, cum sit Deus, pristinus ipse.
Hic praeibat eos in columna nubis et ignis,
Quando de Aegypto liberauit illos ad unum.
Hic crudele nefas imperat de unico nato,
Ut probaret Abraham, cui dixit 'Parce!' e caelo
Angelus. Et Deus est, hominem totidemque se fecit,
Et quidquid ualuerit, faciet, ut muta loquantur.
Balaam caedenti asinam suam colloqui fecit
Et canem, ut Simoni diceret: Clamaris a Petro!
Paulo praedicanti discerent ut multi de illo
Leonem populo fecit loqui uoce diuina.
Deinde, quod ipsa non patitur nostra natura,
Infantem fecit quinto mense proloqui uulgo.
Hic erat uenturus commixto sanguine nostro,
Ut uideretur homo, sed Deus in carne latebat.
Non senior ueniet nec angelus, dixit Esaias,
Sed Dominus ipse ueniet se ostendere nobis.
Hunc mare pertimuit, hunc uenti, hunc tartarus ipse;
Agnouit Dominum omnis creatura latentem.
Solutus nequam populus centriam erexit ad illum:

'Absit, ut sic Dominus venerit in tali figura!'
Hic, sicut in terra, super fluctus maris inibat
Et ventis imperat, placidum ut redderet aequor;
Hic legem tartaream derupit verbo praesenti
Et levat de tumulis Lazarum die quarta foetentem.
Nam qui ferebatur, cum fuisset obvius illi:
Surge, inquit, iuvenis! Et surrexit ille feretro.
Archisynagogi filiam deprecatus a patre
Iam exanimatam plangentibus suscitavit illam.
Mutum loqui fecit et surdum audire, praesertim
Et caecum ex utero natum, ut videret in auras.
Post triginta octo annis paralyticum surgere iussit,
Quem admirarentur grabatum in collo ferentem.
Cuius vestimento tacta profluvio sanata est;
Quinque panes fregit hominum in milia quinque
Et quattuor milia iterum de septem refecit.
Plenius ut sese Dominus demonstraret adesse,
In nuptias fuerat inuitatus matre cum ipsa;
Quod fuit rogatus, subueniret uino defecto,
Tunc iussit implere ydrias uelocius aqua,
Quod prius gustavit et sic ministrari praecepit.
Nec sic potuerunt Dominum cognoscere factis
Sed insanierunt, quasi nequam perdere morti.
Quod ipsum concedit, quoniam sic pati decreuit
Si tamen crediderint, ueniam tunc demum habebunt.
Hic est primogenitus per prophetas ante praedictus,
Ut uocitaretur in terris Altissimi proles.
Felices, hominum spem suam in isto qui ponunt
Nam insipientes tamquam maledictum euitant.

Aeternitas illi praeparatur, Christo qui credit,
Ut socius Dei sit homo post funera uiuens.
Lex et prophetae docent, qui sunt Dei digni caelorum
Et quibus absconsa revelantur aurea saecla.
Per tot vates numero de filio Dei clamatur,
Et cluserunt oculos filii Dei primi vocati;
Qui scelere facto non sunt recordati legendo,
Sed perseverant: En nos sumus electi! dicentes.
Adhuc infatuant profanos balneis ire,
Quos faciunt mundos ipsi Deo summo placere.
Aqua lauat sordes, non intima cordis iniqua,
Nec sacra sacrilega poterunt lauare curata.
Non ita praecepit Dominus sacra ferre malignis;
Et locus iterum, ab idolis mundos haberi:
Nemo sibi faciat simulacrum daemonis, inquit;
Nam dixit et illis: Idolis seruire nolite.
Si Deus praecepit ab idolis ualde cauere,
Quid illi decipiunt gentes puros esse lauacris?
Immo cum recipiunt tales, docere deberent
Seruire non aliis, nisi tantum Summo placere.
Dum facinus quaerunt obumbrare Christi de morte,
Aperiunt ualuas passim, ut intretur ad illos
Hinc ergo depereunt, qui se putant puros ab aqua
Posse Dei fieri, conscientes ante latroni.
Nunc colit in uano quodlibet, nunc sancta requirit,
Nescit ubi primum occurrat inscius ille,
Ac idolis seruit, iterum tricesima quaerit;
Nunc azima sequitur, qui castum sederat ante.
Hoc Deo non placuit participes daemonum esse,

Qui legem instituit, fieret quo transitus inde.
Sunt tibi praepositas duas uias: elige, quam uis,
Nec enim te findes, ut possis ire per ambas;
Sed tamen ex ipsis opportunam quaerere debes;
Nec cadas in fauces latronum, cautior esto.
Unum quaere Deum, qui quaerit hostiam nullam,
Ut possis abolitus resurgere saeclo novato.
Quid malos attendis et iudicas sanctos iniquos,
Qui tibi nullum verbum de lege demonstrant?
De virtute Dei refertur, quam fecit in illos,
Nam de suo facta scelerata dicere nolunt
Semper homicidae manibusque semper cruentis,
Quos Dominus numquam potuit domare monendo.
Sufficeret illis per ignauiam tanta fecisse
Et dicere: Scriptum sic erat, modo credere fas est.
Sed Dominus ipse obscurauit sensus eorum,
Indurauit eos sicut Pharaonem in ipsis;
Nec preces eorum dixit exaudire se uelle
Et de terra sua proiecit illos iratus.
Cum filios illos utique iam dixerat ante
Necesse uoluerat bono corde uiuere natos;
Quando pater gaudet, cum sit bonus filius illi;
Quod si malus fuerit, excretur odio natum.
Contrarium nullus patitur sibi filium esse,
Excluditur omnis caritas crudele de nato,
Nec facit heredem illum ex asse suorum,
Quae si prius poterit consumere, gaudet in illum.
Impium et saeuum subolem, rei suae tyrannum,
Nec obuium patitur genitor commotus ab illo.

Quid isti praesumunt, cum sint adhortati, dicentes:
Ex omni populo nos sumus carissimi Summo?
Parricida patris semper et superbus in illo
Carus esse potest aut heres iure uocari?
Quanto magis Dominus, superant cui filii legendi!
Mansuetis, humilibus, obsequio plenis alumnis
Diuidunturque bona, non impiis neque tyrannis.
Adoptati fuerant manifeste filii Iudaei,
Sed in testamento consecuti sunt impii nomen.
Ipsi sibi reputent: Scelere commisso cruenti
Qui poterant utique participes esse bonorum?
Quid nobis strident, quid nos aemulantur heredes?
Fecissentque bonum, et erant in parte legati.
Nec hodie tacent et Christo credere nolunt,
Qui fuerat illis salutaris lege praedictus;
De quo iam audistis qualiter prophetae canebant:
Venturum in terras Dominum, quem gentes adorabunt
Hunc certe nos ipsum admonent cognoscere Summum,
Qui renouat hominem, peccata pristina donat.
Nam et comminatur deorum cultoribus ipse:
Sacrificans periet idolis in morte secunda.
Quisque deos ergo sequitur fabricatos in auro,
Argento vel lapide, ligno vel aeramine fusos,
Cum ipsis infelix mittetur in igne proiectus,
Nec ibi permoritur, sed dat cruciatus ignitos.
Sunt homines pecorum similes in ista natura,
Qui nolunt accipere frenum Dei summi uagantes;
Cum ipsi non durant seruorum talia ferre,
In quorum saepe descendunt sanguine diri.

Dicentes adiciunt: 'Nihil est post funera nostra;
Dum uiuimus. hoc est'. et incumbunt more suillo;
'Nulla sit luxuria, quae nos pertranseat aeuo;
Dum tempus est uitae, perfruamur omnia saeculi.'
Indisciplinati clementiam Dei refugant
Strenui sectantes, quasi sola vita sit, istam.
Sic redeunt a Deo, qui promittit vivere semper:
Contra bonum pugnant, cum sit repugnandum iniquo.
Errauimus omnes manifesto, saeculo suasi,
Sed gratia Domini prouocamur credere legi.
Propterea uenit et fecit trophaea latenter
Et fuit homo Deus, ut nos in futuro haberet.
Sed plurimi pereunt, qui putant utrisque placere,
Idolis atque Deo, placeat cum nemo duobus.
Unus est in caelo Deus caeli, terrae marisque,
Quem Moyses docuit ligno pependisse pro nobis.
Unde quidem errant ignaui talia passum,
Non satis intenti mysterio Dei secretum.
Invidia diaboli mors introiuit in orbem,
Quam Deus occulte destruxit uirgine natus.
Qua nativitate excordantur caeci Iudaei,
Stultos infatuant scelere commisso cruenti.
Nemo potest ullum excusamen dicere postquam,
Cum modo sit nobis facultas data credendi.
Non uenit in uano Deus in terris e caelo,
Sed uenit, ut faceret populum suo nomine dictum.
Quem si quis confessus non erit in ista natura,
Perit et, quod vixit, in poena sero se damnat,
Aut certe, dum sperat exspectans crescere canos,

Excluditur diutius ab aeterna vita defunctus.
Ergo iam ad illum citius recordari debemus,
Qui nobis post obitum pollicetur reddere uitam.
Insuper hoc addit, immortales esse futuros
Et frui, quod oculus non uiderat ante, uidendo.
Sex milibus annis prouenient ista repletis,
Quo tempore nos ipsos spero iam in litore portus.
Tunc homo resurget solis in agone reductus
Et gaudet in Deo reminiscens, quid fuit ante;
Qui, sicut audiuit fragilis in pristina carne,
Cum sit incorruptus, recognoscit ante promissa.
Quam gloriam mirans homini provenisse sic inquit:
Qualiter audiui prius, sic singula cerno.
Haec pariter omnes clamant ab inferno levati:
Quemadmodum ante audivimus, ecce videmus!
Cedet dolor omnis a corpore, cedet et ulcus,
Nec erit anxietas ulla nisi gaudia semper.
Quisque tribus credit et sentit unum adesse,
Hic erit perpetuus in aeterna saecla renatus.
Sed quidam hoc aiunt: Quando haec uentura putamus?
Accipite paucis, quibus actis illa sequantur.
Multa quidem signa fient tantae termini pestis,
Et erit initium septima persecutio nostra:
Ecce iam ianuam pulsat et cogitur esse,
Quae cito traiciet Gothis inrumpentibus amnem.
Rex Apollion erit cum ipsis, nomine dirus,
Qui persecutionem dissipet sanctorum in armis.
Pergit ad Romam cum multa milia gentis
Decretoque Dei captiuat ex parte subactos.

Multi senatorum tunc enim captiui deflebunt
Et Deum caelorum blasphemant a barbaro uicti.
Hi tamen gentiles pascunt Christianos ubique,
Quos magis ut fratres requirunt gaudio pleni.
Nam luxuriosos et idola uana colentes
Persecuntur enim et senatum sub iugo mittunt.
Haec mala percipiunt, qui sunt persecuti dilectos:
Mensibus in quinque trucidantur isto sub hoste.
Exsurgit interea sub ipso tempore Syrus,
Qui terreat hostes et liberet inde senatum.
Ex infero redit, qui fuerat regno praeceptus
Et diu seruatus cum pristino corpore notus.
Dicimus hunc autem Neronem esse vetustum,
Qui Petrum et Paulum prius puniuit in urbem:
Ipse redit iterum sub ipso saeculi fine
Ex locis apocryphis, qui fuit reservatus in ista.
Hunc ipse senatus invisum esse mirantur;
Qui cum adparuerit, quasi deum esse putabunt.
Sed priusquam ille veniat, prophetabit Helias
Tempore partito, medio hebdomadis axe.
Completo spatio succedit ille nefandus,
Quem et Iudaei simul tunc cum Romanis adorant.
Quamquam erit alius, quem expectent ab oriente,
In nostra caede tamen saeuient cum rege Nerone.
Ergo cum Helias in Iudaea terra prophetat,
Et signat proprium populum in nomine Christi;
De quibus quam multi quoniam illi credere nolunt,
Supplicat iratus Altissimum, ne pluat; inde
Clausum erit caelum, ex eo nec rore madescet:

Et flumina quoque iratus in sanguine vertit.
Fit sterilis terra nec sudant fontibus aquae,
Ut famis invadat: erit tunc et lues in orbe.
Ista quia faciat, cruciati nempe Iudaei
Multa adversus eum conflant in crimina falsa,
Incenduntque prius senatum consurgere in ira
Et dicunt Heliam inimicum esse Romanis.
Tunc inde confertim motus senatus ab illis
Exorant Neronem precibus et donis iniquis:
Tolle inimicos populi de rebus humanis
Per quos et dii nostri conculcantur neque coluntur.
At ille suppletus furia precibusque senatus
Vehiculo publico rapit ab oriente prophetas.
Qui satis ut faciat illis vel certe Iudaeis,
Immolat hos primum et sic ad ecclesias exit.
Sub quorum martyrio decima pars corruiit urbis
Et pereunt ibi homines septem milia plena.
Illos autem Dominus quarto die tollit in auras,
Quos illi veterant sepultura condi iacentes,
Suscitatque solo immortales facti de morte,
Quos inimici sui suspiciunt ire per auras.
Territi nec sic sunt, sed magis intra crudescunt
Ad populum Christi execrantes odio toto.
Induravit enim Altissimus corda nefanda,
Sicut Pharaoni prius indurauerat aures.
Hic ergo rex durus et iniquus Nero fugatus,
Pelli iubet populum Christianum ipsa de urbe,
Participes autem duo sibi Caesares addit,
Cum quibus hunc populum persequatur diro furore.

Mittunt et edicta per iudices omnes ubique,
Ut genus hoc hominum faciant sine nomine Christi.
Praecipunt quoque simulacris tura ponenda
Et, ne quis lateat, omnes coronati procedant.
In ista historia si fidelis ire negauit,
Feliciter exit: sin uero, de turba fit unus.
Nulla dies pacis tunc erit nec oblatio Christo,
Sed cruor ubique manat, quem describere uincor;
Uincunt enim lacrimae, deficit manus, corda tremescunt,
Quamquam sit martyribus aptum tot funera ferre;
Per mare, per terras, per insolas atque latebras
Scrutaturque diu, exsecratos uictima ducunt.
Haec Nero tunc faciet, triennii tempore toto
Et anno dimidio statuta tempora complet.
Pro cuius facinore ueniet uindicta letalis,
Ut urbis et populus ille cum ipso tradatur,
Tollatur imperium, quod fuit inique repletum,
Quod per tributa mala diu macerabat omnes.
Exsurget iterum ista in clade Neronis
Rex ab orientem cum quattuor gentibus inde
Invitatque sibi quam multas gentes ad urbem,
Qui ferant auxilium, licet sit fortissimus ipse,
Implebitque mare nauibus cum milia multa,
Et si quis occurrerit illi, mactabitur ense;
Captiuatque prius Tyrum et Sidona subactas,
Nam inde finitimas gentes terrore fatiscunt.
Hinc lues, hinc bella, hinc fames, hinc nuntia dura
Miscenturque simul, quo fiat turbatio mentis.
Interea fremitum dat tuba de caelo repente,

Cuius omni loco sonitus praecordia turbat.
Uidebitur et tunc igne quadriga per astra
Et facula currens, nuntiet ut gentibus ignem.
Siccatur fluuius Euphrates denique totus,
Ut uia paretur regi cum gentibus illis.
Persae, Medi, simul Chaldaei, Babylonii venibunt,
Immites et agiles, qui nesciant ullum dolorem.
Hic ergo exoriens cum coeperit inde venire,
Turbaturque Nero et senatus proximo visu.
Et ibunt illi tres Caesares resistere contra;
Quos ille mactatos uolucris donat in escam.
Exercitus quorum necesse est uictorem adorent
Cumque redeuntes in urbe mente mutata
Spoliant templa et quidquid est intus in urbe,
Diripiunt mactantque uiros ingenti cruore;
Novissime nudam adigunt incendio factam,
Ut neque vestigium eius adpareat ultra.
Cuius in exitio tabescunt corda potentium
Nec se adinveniunt, in quo sint tempore ruti.
Haec quidem gaudebat, sed tota terra gemebat;
Uix tamen adinuenit illi retributio digna.
Luget in aeternum, quae se iactabat aeterna,
Cuius et tyranni iam tunc iudicantur a Summo.
Stat tempus in finem fumante Roma maturum,
Et merces aduenient meritis partita locorum.
Inde tamen pergit victor in terra Iudaea,
Quem ipsi Iudaei spectarant vincere Romam.
Multa signa facit, ut illi credere possint,
Ad seducendos eos quoniam est missus iniquus;

Quem tamen e caelo increpat uox reddita Summi.
De Persida homo immortalem esse se dicit.
Nobis Nero factus Antichristus, ille Iudaeis;
Isti duo semper prophetae sunt in ultima fine.
Urbis perditio Nero est, hic terrae totius;
De quo pauca tamen suggero, quae legi secreta.
Displicet interea iam sero Iudaeis et ipsis,
Susurrantque simul, quoniam sint fraude decepti.
Exclamant pariter ad caelum uoce deflentes,
Tunc Deus omnipotens, terminet ut cuncta, quae dixi,
Producet populum celatum tempore multo.
Sunt autem Iudaei trans Persida flumine clausi,
Quos usque in finem uoluit Deus ibi morari.
Captiuitas illos ibidem redegit ut essent;
Ex duodena tribu noue semis ibi morantur.
Mendacium ibi non est, sed nec est odium ullum;
Idcirco nec moritur filius suus ante parentes;
Nec mortuos plangunt nec lugunt more de nostro,
Expectant quoniam resurrectionemque futuram,
Non animam ullam uescuntur additis escis,
Sed olera tantum, quod sit sine sanguine fuso.
Iustitia pleni illibato corpore uiuunt,
In illis nec genesis exercit impia uires.
Non febres accedunt in illis, non frigora saeua,
Obtemperant quoniam uniuersa candide legis;
Quae nos et ipsi sequemur pure uiuentes;
Mors tantum aderat et labor, nam cetera surda.
Hic erat populus, qui nunc est extra repositus.
Siccato fluuio repetet in terra Iudaea;

Cum ipsis et Deus ueniet implere promissa;
Qui per totum iter exultat Deo praesente.
Omnia uirescunt ante illos, omnia gaudent,
Excipere sanctos ipsa creatura laetatur:
Omni loco fontes exurgunt esse parati,
Qua graditur populus Summi cum terrore caelesti.
Umbraculum illis faciunt nubes, ne uexentur a sole,
Et ne fatigentur, substernunt se montes et ipsi;
Praemittetur enim ante illos angelus Alti,
Qui ducatum eis pacificum praestet eundo.
Hi sine labore leuiter gradiuntur euntes
Et quasi leones, qua transeunt, omnia uastant.
Nec legio ulla quidem poterit resistere contra,
Si bellum intulerit, cum sit Deus ipse cum illis.
Expugnant gentes, ciuitates quoque deponunt,
Permissione Dei uiduant colonias omnes,
Auro uel argento locupletanturque praedando
Et sic honestati hymnos per iter Deo cantant.
Mox autem adproperant sanctae civitati paternae,
Expavescit enim terribilis ille tyrannus
Et fugit ad reges Boreae cum concitu magno.
Unde rapit populum, ut stet quasi contra pugnans
Cum properant autem exercitus Dei rebelles
Sternunt ubique solo ab angelis proelio facto.
Rex autem iniquus et pseudopropheta mittuntur,
Comprehensi simul, in gehennae poena viventes,
Quorum primores praepositi sive legati
In loco servorum statim rediguntur iniqui.
Interea sancti intrant in colonia sancta

Qui Dei promissa capiant sine fine laetantes.
Exorant Deum pro mortuis uti resurgant,
Quod ipse promisit olim de anastasi prima.
Incipiet Deus iam tunc inimicis irasci,
Statutusque dies quondam advenit iniquis.
Cum coeperit autem mundum iudicare per ignem,
Deuitatque pios et cadit super impios ignis.
Uix remanent pauci, qui referant talia facta,
Et qui reseruantur, ut seruiant iustis, euadunt.
Post persecutionem sanctorum et funera tanta
Imminet ut ueniat dies detestabilis, ardens.
Ecce canit caelo rauca, sed ubique resultans,
Quae pavidat totum orbem in ruina cadentem.
Sol fugit incaute, subito fit noctis imago,
Et Deus exclamat: Quamdiu me ferre putasti?
Cuius signo dato pestis ruit aethere toto,
Cum strepitu tonitruum descendit impetus ignis.
Tunc aliud atque aliud fulmen iactatur ab astris,
Ignea tempesta fugit reseruata tot annis,
Rugit pestifera clades, tremit excita tellus,
Nec, quo se auertat, prouidet gens omnis humana.
Stellae cadunt caeli, iudicantur astra nobiscum:
Turbantur caelicolae, agitur dum saeculi ruina.
Suppetium nullum tunc erit et clamor inanis;
Non nauis accipiet hominem, non ulla latebra;
Nec illi subueniunt, quos ante pro magno colebant:
Quisque sibi satagit, sed nihil proficit illi;
His tantum proficiet, qui fuerint Christo notati;
Ros ad illos erit, nam ceteris poena letalis.

Pars incredulorum seruatur molliter usta,
Ut genus ipsorum iterum se in ultimo plangat.
Quocumque se uertunt homines, uis ignea feruit;
Aer ipse mundi, qui placebat ante, crematur.
Quod strepitus caeli ingruentes fulmine dicam,
Cum ira tot annis collecta funditur omnis?
Hinc ignis, hinc tonitrus, hinc turbinis tot mala fervunt,
Rapieturque polus subitaneae mortis in umbra.
Partim terra tremens laxat funebria claustra,
Partim tonitrua dirumpunt moenia ima
Et fundamenta mundi ituri sicut pulvis in auras.
Saxa volant scissis rupibus et tecta domorum
Vastantur, patriae prosternitur civitas omnis,
Ut vix, ubi feurit, plusculum vestigio tradat.
Tot crepitus, tantos fragores tantasque ruinas
Quis poterit ferre aut naufragia tanta tueri?
Quid misera mater faciet tunc paruolo dulci?
At si pater natum piet, quid proficit illi?
Vae refugis Domini! Vates sine Christo discordes,
Quorum et laeta sors iudicantur, nunc pro se flentes
Plangunt ex mugitibus seseque prosternunt in terra,
Dum illucescet fratribus aula laeta caelestis.
Tunc lux vitae virum mundabit aeterna supernae,
Et qui fuit humilis ueniens de caelo videtur:
Cum illo descendunt angeli claritatis aeternae,
Rumpentur et tumuli, exsurgent corpora luto,
Quae maculat tabes, et portant in tartara saevi
Inferni custodes. Hic erunt Iudaei viventes:
Suscitabit illos, ut videant gloriam eius,

Quem cruce fixerunt. Sed denuo surgit ab imis,
Ut exstet miseris illis testis, necatus ab illis.
Quot pendetis nummos, qui stulto providi dolo
Promisistis custodibus lucra silentibus? De te,
Invidia, canimus; de te, Iudaea, vincemus,
Cum iusti laetantur, et in inferno cremantur
Damnati; illis Deus dicet: Recedite illuc!
Et si non crediderint, in umbra mortis abibunt;
Sicuti qui poterant plus velle, et mortalia tantum
Elegerunt, prona descendunt illi deorsum
Ceteri, qui fuerint in adversis Christi. De sanctis,
De duobus populis erit una plebs astra semper.
Haec maior finis; nemutetur enim, ipse iuravit.

Song Of Two Peoples

Song Of Two Peoples (Carmen De Duobus Populis) Alternative titles: Apologetic Song, Apologetic Poem, Against Jews and Gentiles Translated from this Latin text into English using ChatGPT.

Beware of these translation issues:

- Sometimes the AI will add additional details (especially if the additional details are frequently used in other texts the AI was trained on). For example, if the original text quoted a fragment of Ephesians 2:7 in Latin, in the translation the AI will sometimes then include the English version of the entirety of Ephesians 2:7-8 (even though there was only a fragment of 2:7 in the original text).
- When a verse from the Bible is quoted, the AI often won't translate the underlying text at all, but will just insert the corresponding verse from a modern English translation of the Bible.

Content

Who will be able to know the one true God of heaven? Who except for the one who has been lifted from heinous error?

I wandered unknowing, walking with empty hope, while the fury of youth carried me into the heights.

I was lighter than a straw; As though a hundred heads Were present on my shoulders, So headlong wheresoever I was carried.

Not enough of these things, finally drowned by crime, I was almost made by enchanting evil herbs.

But thanks be to the Lord - nor is it enough to only offer my voice - who finally shed light on the miserable waverer!

And having approached, I was given over to the code of the law, to know what I should understand there. Suddenly a lamp shone for me; then I truly knew the one and only supreme God in the heights, and therefore I encourage such ones to depart from error.

What better doctor than a victorious one who has suffered wounds?

Many indeed are brutes and unknown, asleep in their hearts, Who propose to themselves nothing to know; in a savage manner They seek what they may seize, or whose blood they may drink, Provided they may rejoice to live fat as swine.

They groan at the tomb of the sepulcher, then the rich will applaud and the poor will change their clothes and feel disgust.

It would certainly suffice for them, who eat more readily; If anyone has seemed worthy of Caesar's wealth, why does he prefer his own fragile things and not look back at anyone?

Rather, let one such as have received from the highest riches and high honors, communicate goodness to everyone.

For I do not blame the riches given by the Highest, but he will be deserving of blame, who is overly elevated by them.

I now advise all, high and low, to read diligently either these things or the other things of the law.

Behold, since life given us is short, Learn, therefore, how we may die.

Wise by birth, we die as fools; what good did it do to see the light?

If you don't investigate, this is to be among beasts.

Indeed, the highest God placed man over the world, not wild animals or livestock. Why do we make ourselves like them?

The Almighty wanted man to offer praise to Him; Therefore He Himself taught us the future divine.

He not only thundered words so we may believe, but also showed strength when Pharaoh was deceived.

He did not only do this: and Noah also showed, during that time, what he could because no one was seeking God.

Then gradually a milder one began to come after the flood was made, so that the earth could be replenished.

Almost half of six thousand years had already passed, and nobody knew the Lord, and they lived everywhere.

But God, as He saw the hearts of men too closed, Speaks to Abraham.

He whom Moses declares, he himself gave the law to the people, Pharaoh being slain; And he predicted who the Lord would be, by him.

Not satisfied with one prophetic voice, He has used many witnesses who declare it.

Therefore, when you read the praises of many prophets, You will find that he came in flesh for us.

Where is the mistake now? Why do they mock that the Supreme has ordained such things? They deserve to be laughed at because of it!

Sometimes I present, how I have read the prophets, and teach the ignorant where the hope of life is to be placed.

What God did first and how He did each thing, Moses has already taught; but we teach about Christ.

I am not a prophet nor am I ordered to be a teacher, But I sing the things foretold by wandering bards.

Therefore, my like, whom the swift breeze carries away, now seek a harbor where there are no dangers.

A skilled farmer knows far in advance about impending weather And, before it arrives, he gathers himself in a cave.

Be prudent, see what is coming, and provide for safety before disasters arrive.

Cowardice is needed for boys, not certainly for the robust: If this is allowed for the inexperienced, it is not suitable for mature age.

And any part of humanity that is not moderate will become like an excessively salted ham: hardened.

No one places a stone unless the fire is burning alone: Thus people soften like rocks in the late hellfire.

We shout into the empty space, to be carried by storm to the deaf, and we offer light to the blind without reason.

The soldier stands at the mass: one listens, and the other shakes himself off, nor does he accept the same warnings, but wanders lost.

Who will commit an offense now (be judges about these!), He who is warned or he who does not wish to obey the command?

I hope that he who obeys Caesar's orders is not guilty, but he who destroys his proud enemies with his own life.

Sometimes I show the right way to you who still wander aimlessly, what is mine having been known first.

But you choose, pleasing at your own discretion, whoever wants poison or the sweet cups of life!

Good and evil have been created in this nature, so that after the fact, one may be approved as worthy of God.

Begin now, whoever you are, to have knowledge of the eternal: Learn who God is and by what name He is called.

God is omnipotent, one, created by himself, whom you will find below great and humble himself.

He was placed in the word, noted only for himself, who is called Father and Son and Holy Spirit. But since he has decided to compose the world, he has placed fire to be feared among the very angels by signs.

However, he distributed them with less power himself, so that they might rule the heavens and the earth and the subjugated land.

Therefore, even the messengers themselves cannot distinguish what kind of person he is or how great he is, except that they follow the instructions.

The honor is hidden from us and even from the angels themselves, What the majesty of God really is, only He alone knows.

Immense shining above the heavens and without end, and all of it is like a fiery power.

There life of the Gods is, only without known form, Those secrets are known to God alone of the heavens: This glory of God is unique above all angels, Here is the God of eternal light, here the spirit of age.

What it is in its original state, no one can see, but transfigured, it is as it wants to show itself.

He presents himself visible to the angels according to their form. And he became man for man, but God is proved by his word.

Therefore, the form of such a great God cannot be known; Whatever it is, it is one in immense light; Thence it is accustomed to enclose the circle of the world in its fist.

However, when he wanted to be known about himself what he was, he made himself appear capable of such a great divinity: His face or eyes or mouth or limbs are noted.

Some have seen him in the fire speaking with a voice; he was taken on in the flesh, which no region could hold.

Thus the almighty God, lord of his own nature, though he be invisible, made himself visible to some.

He who with his own form now diffuses himself into the air, of whom it is not permitted to seek a beginning or an end, here God is always without beginning and without end.

He who, before creating the sky, was carried on into eternity, and who holds the sky, sees everything everywhere from the sky and penetrates all with his eyes and ears.

Therefore, it pleased him to be held in the carnal world, so that his eternal majesty alone might be exalted.

Now, what was before, it is difficult to say, although it has been written down: we should not care about that.

When we cannot fully grasp what we see, who can know what lies beyond the ocean's limit?

And we see the sky, but what happens inside it, no one can know until the end of the age.

Let it suffice to know only the promised things of the future; let us eagerly strive for them, wholly devoted in mind.

As the Phoenix bird contemplates being reborn from death, It gives us an example that we can rise after funerals; God almighty urges us to believe that a time will come when the dead will live again, although now they are dust, although their naked bones lie.

The person is restored, who once had been dead, and a greater grace will come to him of this age.

There will be no pain or tears in our body, the flesh will not receive iron, and no sore will arise.

God wills that this be done, so that greater glory may be given to Him.

Here he had made the first man, so that he might be eternal, but he fell into death by neglecting those precepts.

God prepared to be so many inquiries, so that he might uncover all the devil's inventions.

God had given this angel the position on Earth: Who, while envying man, perishes himself, and first.

Meanwhile, He sees the just subdued by Him, and He reserves for Hell the criminal Cain.

In crime began to move about all human race, Nor looking back, who their creator was.

What the exalted God endured indignantly; Icere proposed to destroy almost the whole creation.

It is said and read that Noah was saved from the water, the others perished by the heavenly anger of the flood.

From here, just as at the beginning, the earth is gradually filled.

The prior crime ceased, but another disaster approached.

They foolishly began to build a tower that touched the stars and thought they might be able to climb the skies with it. But God, seeing that their work proceeded because they spoke the same language, intervened and caused them to speak different languages. Then he scattered them by isolating them in the islands of the earth, so that nations speaking different tongues arose.

Then, an unteachable race was leading a life of savagery; No one knew God, no one argued about life.

Since that rash one had eaten through the springs of life, he corrupted bitter minds, and persuaded them to love infamous deceits, to live by pillage with the joy of bloodshed.

The foolish pursue this glory in a short time, whom no pardon frees, by saying they were misled.

If an adulterer persuades you, the fault is yours for pursuing such a person; he does not condemn you, but you condemn yourself of your own accord.

They wandered, induced by the deceit of an old enemy, forgetting the Lord, following evil works.

Because for a long time there was so much raiding by bandits, when the time was divided he finally took pity and, having removed [them], he pleased to confer with one of many, in order to win the people over to himself by passing over [to his side].

From that moment they began to be profane to the One God And to become a people according to the decrees of God.

For Rebecca had separated two peoples from herself: He became the first, and the other was to succeed him.

In Egypt, the foster child initially grew up into Israel.

Then God cast them out, led by Moses, through whom He gave them the law on Mount Sinai, so that our posterity might know the Lord as one.

Then he ordered the prophets to say themselves, what God said about man.

The Lord had led them into the promised land so that they might live there under the law until he himself came.

The ungrateful people did not want to bear the yoke of good precepts, but rather flourished in ancient wickedness; nor ever ceased: even today they are held as such.

Having left God behind, he prefers the pleasures of the world.

What the Lord most intends to avoid for his beloved; he warns that they should be altogether cut off from the world.

If he spoke of children, let us linger in their holy ways; Why do we go out, adulterers following a show?

The ancient seducer deceives everyone with such things: He sends in indulgences through which sons are lost, He incites agony through excessively obscene or violent spectacles, He causes the chaste to know the unchaste.

If he had been pure, incest would have profited him, and pleasingly smiling, then the tempting evil pleasures.

In those luxuries the primitive people used to live and always went unarmed from God's law.

God often sent pupils to cleanse those who had gone astray, so that they might correct them.

They never refused to accept the divine words again, But always served their own will to the inept.

They would slay the just reproaching them iniquitously, while unwilling to accept the reins of heavenly discipline.

They will imprison Isaiah, stone Jeremiah standing upright, decapitate John, and slaughter Zachariah at the altar.

And he himself came, who had been foretold by them, and he suffers, how he wanted, in our likeness.

Into whose destruction all prophecy is fulfilled.

Daniel had said that he was the newest prophet.

He was the one whom the prophets sang of through the trumpet, and yet his own people denied him as their own.

You have always been unproductive and stubborn, while rejecting form and losing the sacraments of the law.

Not righteousness, nor a humble birth, broke them, Nor such great goodness or care for the sick word.

Oh pious religion, oh so venerable majesty, whose medicine so greatly profited the earth!

He did not cut with iron, nor heal with a plaster, but immediately healed with his word alone

Seeing these things, the Jews were troubled in mind, who were led more by envy in the zeal of rivalry, not looking to the sayings of the buried prophets, that such a man should come who would scatter them.

The prophets sang until the Lord should come; after his arrival, the prophecy was silent to the Jews.

After this they were exiled with a hardened heart. Nor do they recognize now, for which reason they have suffered such things.

It had been predicted to them by the prophet Isaiah and similarly by Daniel, that the land would be devastated; but not before, unless the leader of the city himself were to hang on a tree, then it would be deserted.

Suddenly such glory shone upon the nation, That the people became a people who had not been before!

Esau, the beloved of his father, was not astonished that his younger brother would take the first-born.

Thus the synagogue could not recognize the time when and where its leader would fall from power; just as it had been written, "birds know their times"; for this people did not understand that I was present among them.

It was time for the ruler of heaven himself to come: According to the scriptures, he was not counted among them.

The Lord was aware of this, as one who knows all things; For this reason, he foretold these things through the mouths of prophets.

The neck-bearing people, always rebellious, when they claimed first place for themselves, their cause was cut off.

Among whom he established the Gentiles to be; He had said this earlier: The Gentiles will hope in him.

For the stone that was set in place is the very foundation of Zion, whoever believes in it will have eternal life.

This holy of holies designates Daniel and after him, the royal anointing shall be exterminated.

David said this: "They nailed the silent one with nails - 'They dug my hands and feet,' he said."

Solomon also prophesied so openly about him, 'Let us kill the righteous man,' the Jews will say.

Jeremiah depicts the cross as many: Come, let us put wood in bread! saying.

But their leader Moses proclaims to them: Life killed will hang before your eyes.

This father came in the son, one God everywhere: And he is not called father, unless he had become son.

For He did not leave heaven, that He might be born on earth, but as He had planned, His greatness appeared on earth: Now the Word had descended, wherein the power of God acted, - What of the fact that the prophets sing, that the invisible is to be seen? - So that such great love was to be made even for us.

And our people would not have leaped to a new law, if the Almighty had not ordained it before us.

Here was the Almighty, in whose name all nations believe, what the prophet Isaiah said: A man shall arise in Israel from the root of Jesse, In Him shall the Gentiles hope, in whose sign they shall be protected.

And another said that he was to be revealed as a witness throughout the world, as the prince of the nations himself.

It is sung in the psalms: The Lord has reigned from the wood; Let the earth be joyful, let many islands be glad.

Thus also Jacob the patriarch: a true blessing came upon the nations; he will be the hope of the nations, he says.

Under heaven there is no other name given except that of Christ, in whose name the nations have believed everywhere.

We do not urge to believe in the time that has passed, but in living for the eternal future.

This hope is to be hoped for by us: to enjoy everlasting things. Not such, which quickly changes our joys.

Although riches are before your eyes to be enjoyed, you are excluded from them by the frailty of substituted death; if you persevere, you yourself shrink in living, or if your health is bad, why should your life be spared?

Torture is everything in which we live in this age; hence our hope must be sought in the future: God urges us to this, the law urges us to this, the passion of Christ urges us to this, that we may believe that we will rise again in the new world.

Thus the law of God proclaims: when the Highest became lowly, Hell gave way, so that Adam might be lifted from Death; the Lord, having mercy on his own creation, descended into the tomb, and thus through hidden power, he nullified the power of Death.

The Lord crept up, concealed from the old robber, and He allowed Himself to suffer, in order to cast him down more completely.

That one, indeed, bold and always cruel like an enemy, while he hoped to rage against a man, was conquered by the Highest.

By that thing through which the evil one had previously brought man down to death, he himself was overcome; from there comes forth life for us.

After sampling the apple, Adam was ordered to depart and die; And from his sin, we all die likewise and the same.

But again the Lord said: If he shall take of the tree of life, he shall live for ever, being honest.

Death was on the tree and life was hidden in the tree, on which God hung the Lord, the discoverer of our life.

The Lord had foretold that this wood of life was to be, so that whoever believes in Him may be as if he had taken from there.

And he takes and tastes sweetly the highest commandments of God, and departs, because what is better rises from death.

Whoever believes in Christ tastes of the tree of life, upon which the Lord was hung, as Moses predicted.

Isaiah declared that this very one was humble and too rejected, almost like the figure of a servant; and we saw him, and he was not of distinguished appearance, placed in a wound as a man, knowing all how to suffer.

He suffers for us and carries our sins, and God delivered him up for our wrongdoings.

He, when he was being vexed, was silent like a lamb before the altar.

This man was no longer, but was God in flesh for us; What was clear now was the name of God to arise, Which is now cherished among the nations.

This is what the prophet Malachiel sings, who is also an angel, When he condemns Jewish sacrifices, saying: Your sacrifice will not be accepted by me, But in every place the nations offer to my name, Among whom my name is magnified greatly, Who offer to my name without bloodshed.

For he himself was humble, hiding behind a great name, he who spoke through prophetic mouths saying: "I am not stubborn nor do I argue with wrongdoers, I have even offered my back for scourging and my cheeks for striking with fists, I have not turned my face away from their spitting."

Folly has seized many, for God to suffer such things, So that the creator of the world may be declared crucified.

Thus they pleased: No one's counsel was used,- Nor could anyone else have come in such a way - he invented death for us, when he was an envious enemy, which the Lord, suffering, drank, rising from hell.

Therefore, he did not want to reveal what he was, but he said that he had been sent as a son by his father.

Thus He Himself had given the testimony, that He was called the Son of God by the prophets, that God was to come in the form of a Son on earth.

And he himself groans, although he was humble in flesh, And he testifies to the Father, so that he might affirm the prophetic prayers.

From Israel we read that such a man rises again, and he is a man, said [the disciples], and who knows him among us?

Jeremiah said, "This is our God, equal to him. After these things, he was seen on earth, conversing with humans."

But Isaiah said: You are God, and we did not know it; and God is in you, and no one else is held beside you.

And who would come according to the law of the prophets into the west?

Sing to the Lord, his name is God, who has come!

And the fourth Psalm of forty says of Him: I will be exalted among the nations, with a great name.

And elsewhere we read: Today I have begotten you, my son; Ask, and I will give you, and you will have nations as your inheritance.

Certainly now it appears who God is and who is in him, And in whose name we should believe everywhere: My Christ said, I hold whose right hand, that: Let the nations hear, and let him rule the nations themselves.

What need is there of more, when the matter is so clearly proved, When the populace rejoices in him who is accused?

But those wretched ones, who embellish empty tales And defame the magician; they would have closed the beaks of singing thralls.

What shall I say of them? Before they were scattered, whom neither banishment broke nor old age itself.

If a wizard was present, then why were the prophets singing?

If they falsely declare about them to lose the land, what proceeds from them, so will it also be false about him.

But always being despised because they were bloody, they rebel against their own Lord saying that they are magicians, and they do not want to hear what the prophets said about them, who did not understand the ultimate end.

God himself described them: With closed heart, they neither see with their eyes nor understand with their hardened hearts; For the heart of this wicked people has become dull, so that they cannot discern, until they are healed by my words.

God was foretold to be born in the flesh for us, so that a greater suffering would be deservedly achieved; behold God himself will give you a sign from on high: a virgin will conceive and bear a heavenly offspring; it shall be called "Immanuel," a name which in Latin means "God is with us."

Listen, he himself was nourished with honey and butter, and took Samaria before he spoke his word.

But this is a closed history, about which the learned revolve, that a tiny infant when nursing could seize prey without fighting; of whose passion it was thus predicted beforehand, that God would become suffering with blood shed.

Isaiah says: "Like a sheep led to the slaughterhouse, he did not cry out, He endured everything patiently."

The nail is pierced, as David once foretold; Whom they also gave vinegar to drink according to the scriptures.

And in my clothes," he said, "they cast the lot, which thing was done, and we read in him all things accomplished.

And there were made darkneses for three hours from the sixth And he hastened to bring on the night stars of the day.

This had been predicted to happen by the prophet Amos, that he would conceal himself suddenly during the holy solemnities.

O evil offspring! Oh treacherous brood, said God, who would deny me.

"And he said: Hearken to the voice of the trumpet. We do not wish," they say.

Thus speaks Ezekiel: So the nations from afar shall hear.

I want to touch upon the title of the book of Deuteronomy: You will be at the top, nations, for the unbelievers look back. Certainly all the things said above are rebellious.

Do you know what they are objecting, when the matter is so clearly stated?

See now, you who have swum uncertainly until now, how the nations were in the Lord's scripture before.

Now it is right to believe those whom books designate, not vain idols, which are uselessly worshipped for life, nor to be attached to those who are pleasure-loving and unrestrained, who love excesses more than the commands of the highest.

Not one fault is enough for those who refuse to believe, but they rather make accusations: We have thrown him into a well.

Therefore, the Lord, being angry, rebukes them: "Because of you my name is blasphemed among the gentiles," he says.

If thrown down into the well, why is one shouted at to rise back up?

You have brought up my soul from the underworld, Lord, I have slept and taken my rest; I have risen up, for the Lord has protected me, and I have not been harmed.

And again he saith: Thou shalt not leave my soul in hell, neither shalt thou suffer thy Holy One to see corruption.

This person says: Son of the prophets, I am ascending.

That the Lord's suffering for the wretched may be told, And in the book of Psalms the Lord's death is proclaimed.

They do not think that David refers to himself in that, or if they do think that, does everything he said agree?

David was not whipped nor lifted up on the cross.

What? Do the Jews prophesy like Saturn?

Do they turn to stories, when it already declines against them?

Do they not applaud the cross lifted up as if it were wickedness?

They imagine such things for the unwise, uneducated, and ignorant: Who is that God whom we have nailed to the cross?

They say "Blind in heart are those who are unwilling to look back at the scriptures."

Behold, another prophet singing again, by whose voice nevertheless such an edict is titled: Now I will rise, says the Lord, now I will be glorified, Now I will be exalted, the humble one whom you saw before; Now you will understand, now there will be your confusion: You are thinking in vain, therefore you will have fire.

Isaiah said this. Then even the same majesty, when it was in the flesh, declared who he was: No one could take away my life, but I lay it down of my own accord.

And I have the power to take her again.

However, loudly is it proclaimed concerning the death of the just, so that it may be clear that the Jews are more hardened: behold, the just man perishes and not one even understands; but there will be peace for the beloved in his tomb.

Why do they claim that he was thrown into a well, when we read that he was handed over to burial?

Shameful, cruel, blind, and proud!

Those who ought to lament more about the deed, are applauding!

For indeed inspired by him, Solomon prophesies and seeks to show more fully: Let us surround the just one, for he is displeasing to us, and opposes our works very much.

He completely denies being bound by our law, yet he still asserts that he is the son of the Most High.

He thoroughly disapproves and considers us frivolous; He abstains and goes to the other side; He says we are unclean and judges the other side as just; and He rejoices in being the Lord, the father of heaven.

Therefore, if his words are true, let us test; Let us try seeing this God, what is in him Let us question him calmly with all the torment, Let us condemn him to the most shameful death and after doing this, they moved their suspended heads: Let the father save him, or else come down!

So that Solomon may plainly show them to be blind, he reports as though they had done wrong: while they are thinking on such things, they are led into wicked error, and their cruelty blinds them.

Behold, for they themselves are blind and they say that others are, Solomon said to them: They did not know the secrets of God.

Whatever the previous witnesses said were done in Christ. Or should they say it was done in another?

If they desire to do it, frustrate them in their mouth, they themselves mock, let them see the crowd in that.

Who was that just one whom the prophets sang about, when no one is just on earth, except he who came from heaven? For even David, the prince, sinned, loving a girl. And also Solomon sinned, and yet they repented.

Although those kings of theirs were so famous and distinguished, they were not righteous, but they themselves sang of the righteous; nor did even the prophet Isaiah say such things about himself, who was sawn asunder by King Manasseh.

One was stoned, the other was sacrificed at the altars, Herod ordered the other to be beheaded in prison.

All just watchmen have been killed by another death, because the Lord hung on the wood, Moses said with a voice: 'God is not hanged like a man', he declares beforehand; 'Nor does he suffer threats like the son of man', he says.

Thus, when the Lord himself had come, he said this: "It is necessary for me to be criticized by the voice of Moses."

But I do not pluck the whole, but only the highest peaks, so that the ignorant may more easily learn the truth.

But you, wicked ones, who seek to live deceptively, persist once stained in devising vain things; they more foolishly infatuate themselves with their words.

For when he was crucified, thus it behooved him, - For thus he planned it, because of primal ruin - He came not only for them, but also for us from heaven; He established a new people, firm in his name, Christ who fulfilled all things according to the prophecies.

Behold, I am making new, Isaiah cries out in Him, And let no one consider former things nor follow old ones.

These things are new today that have come about under our law, because we believe in Christ from the words of Moses.

He had predicted that there would be two future peoples, and he said that the smaller people would excel.

But these are full of depravity now in desperate fury: This is the law that has been given to us," they say, "where do you come from?"

If they oppose us, then it is clear to resist them with the Highest, who wanted us to be good.

Nor do the proud servants with bristling hair look back; Who have always tortured the innocent, forbidden by law, They did to God what they were accustomed to, cruel, And still dare to call themselves the sons of the Highest.

Now, just as He rose up again, I noted above, I spoke not from my own voice, but I said what the prophetic words said.

But he had foretold all things to his disciples, How he would suffer from the people, and how Peter would deny him; And that he would rise again on the third day from the tombs, He had himself said it, and he had fulfilled all his words.

But when He had risen, He came to the apostles Himself and stood among them saying: "Peace be with you."

Among whom the disciples were present, but one was missing; When they reported this, he began to discredit (doubt) and added: "Unless I see the nail marks in his hands, put my finger into the place where the nails were, and put my hand into his side, I will not believe."

Then on Sunday, He returned to them and stood in their midst, and said, "Peace be with you."

And immediately he approaches that incredulous Thomas: come closer and touch the body as before.

I am not a shadow, as is believed of the dead. I do not make a trace as a shadow; consider the wound.

He extended his hands and began to touch and, having a hand at his side, which had been fixed with a spear, he sent forth and then threw himself down by praying.

Because you have seen these things, you have believed; blessed are those who have not seen and yet have believed.

Forty days he made with them in order, he taught them much that would come to pass in the world.

After his ascent, they performed many miracles, healing the sick with the word in the name of Christ.

If he was such as these treacherous ones declare, the bravest witnesses would not be sufficient for his defense.

He ascended into heaven, as it was sung according to scripture: Receive the king, princes, in the highest of heavens!

What more need be said about the law?

Those are sufficient for the inexperienced, to be guarded with a good heart.

But if they themselves do not want to know God by reading these things, let them consider to what place they have come, where they do not want to be.

They make nothing but heart, otherwise silence of life.

What benefits does it bring to pursue secular things in vain on earth, and to know about the riches of kings and their wars?

And a skilled lawyer to discern the crazy forum, Lest weak laws be guided by a bribe?

Though one may be a defender, though one may be a divine orator, he will gain nothing by death, if while alive he has denied Christ.

On the contrary, let him first inquire where his life has been led, if he has been wise; if otherwise, he is blamed.

They read laws and learn amazing speeches, But they exceed the wretched ones for whom they speak, by doing.

Unfortunate is he who comes into their mouth.

They bring praise and he victory at the cost of losses: The wretched one stands mute in the midst, who grieves more within.

They thunder with their mouth and he is silent with coins.

In the meantime, the adorned voice roars during the day And often a little evil becomes a better cause by giving more.

Hence the wise man seeks the prize, hence he rejoices to win, although he may behave wrongly, as long as he is victorious; he is sick, He does not consider anything for his own sake, while he seeks gain; he quickly takes up someone else's hope and sets aside his own.

Many are dragged away by the forest of worldly success; while they rejoice in fleeting things, they remain from the grace of Christ; while they desire many things with their eyes, while they seek to increase, God is nothing to them but the life of the world.

It strives for the belly, there is a daily struggle for it, and it despises the true struggle for eternal salvation.

Everyone is like one who keeps watch with a bag, praised for being sharp; for he who follows God, is judged by the very things he possesses.

Oh excessively fortunate, if someone avoids the centuries!

Let him be foolish to others, as long as he is wise with the highest God.

The whole of hope is to believe in God, who hung on the wood; Though it is an unpleasant thing, it is useful for the life to come.

For that primeval people, deceived by that fact, who called him son, although he himself is God, (he was) the ancient one himself.

Here he went before them in a column of cloud and fire, when he delivered them from Egypt.

Here is the cruel command regarding his only son, so Abraham would be tested, to whom the Angel said from the sky, "Spare him!" And he is God, who made man and made himself just as powerful as He wanted, so that even the mute would speak.

Balaam made his donkey speak while he was killing her; and [he made] the dog speak, so that it might say to Simon: 'You are shouted at by Peter!'

While Paul was preaching, many learned that he made the Lion speak to the people with the divine voice.

Then, what nature itself does not allow, she made the infant speak commonly in the fifth month.

Here He was about to come with our mixed blood, So that He might appear as man, but God was hidden in the flesh.

Not an elder shall come, nor an angel," said Isaiah, "but the Lord himself shall come to show himself to us.

This sea feared him, this wind, this very underworld; all creatures recognized the Lord hidden.

The wicked people alone raised a tumult against him: 'God forbid that the Lord should come in such a form!' Here, as on earth, he entered upon the waves of the sea, and commanded the winds, so as to restore the tranquil deep; here he tore up the law of Tartarus by his word present, and raised from the grave Lazarus, stinking on the fourth day.

For he who was being carried, when he had met him, said: "Rise, young man!" And he arose from the coffin.

Having begged the daughter of the chief of the synagogue from her father, [Jesus] raises her up lifeless while mourners lamented.

He made the mute speak and the deaf hear, especially the one born blind, so that he could see into the sky.

After thirty-eight years, he ordered the paralyzed man to rise, who was admired carrying his mat on his neck.

Whose clothing was touched, and she was healed of her flow of blood; He broke five loaves among five thousand men, and fed them, and four thousand men again from seven.

More fully to show that the Lord was present, he had been invited to a wedding with his mother herself; He was asked to help when the wine was lacking, Then he ordered water to be quickly filled into the jars, What he had tasted before and he commanded to be served thus.

And so they were not able to recognize the Lord by their deeds but went mad, as if to destroy worthless death.

What he himself allows, since he has decided to suffer thus; however, if they believe, then they will finally have forgiveness.

This is the firstborn son foretold by the prophets, so that he might be called the offspring of the Most High on earth.

Happy are those who place their hope in that (God), for fools avoid it like a curse.

Eternity is prepared for him, who believes in Christ, so that a man may be a companion of God after death while still alive.

The law and the prophets teach, they who are worthy of God and to whom the hidden golden ages are revealed.

Throughout the prophets, the son of God is called by many names, and the first-called sons of God closed their eyes; having committed a crime, they did not recall the law by reading it, but they persisted, saying, "Behold, we are the chosen ones!"

Even now they are foolish to go to the baths, because they think that by cleaning their bodies they can please the highest God themselves.

Water washes away dirt, not unjust things in the depths of the heart, Nor can sacred things cleanse those that have been made impure by sacrilege.

The Lord did not command to carry holy things to the wicked; And the place to be held again, clean from idols: No one should make an image of a demon for himself, he says; For he said to them: Do not serve idols.

If God has instructed us to avoid idols, why do the people deceive themselves by being cleansed?

Indeed, when they receive such [men], they ought to teach [them] to serve no others but only to please the highest [being].

While they seek to overshadow the death of Christ with a crime, they open gates everywhere, so that one may enter among them. Therefore from this, those who think they can become pure from water die, being conscience struck like the thief.

Now he cultivates anything in vain, now he seeks holy things, ignorant of where he may first encounter them, and he serves idols, again he looks for the thirtieth (day); now he follows (the use of) unleavened bread, he who formerly sat chaste.

God was not pleased that they were participants of devils, who established the law, by which the passage there would be made.

There are two paths set before you: choose whichever you want. For you will not be able to travel both at once. However, you ought to seek out the one that is more opportune for you. And be careful not to fall into the jaws of robbers.

Seek one God, who seeks no sacrifice, so that you may rise anew in a renewed world.

Why do you look at the wicked and judge the holy as unjust, when they show you no proof from the law?

It is about the power of God, which he exerted in them, for they do not want to speak of their own wicked deeds; always murderers with hands forever bloody, whom the Lord could never subdue by advising.

It would suffice for them to have done so through cowardice and to say: "It was written thus, now it is right to believe".

But the Lord himself has obscured their senses, He hardened them like Pharaoh in their midst; Nor did he say he wanted to hear their prayers, And with anger he rejected them from his land.

Since he had certainly already spoken of his sons before, he had wanted to live with his children with a good heart; When a father rejoices, when his son is good; And if he is evil, he curses his son with hatred.

No one can bear having a son as their opposite, All love for the offspring is excluded as cruel, Nor does he make him the heir of his possessions, which if he could consume first, he rejoices in consuming.

The father, disturbed by his impious and savage offspring, does not allow himself to be opposed by the tyrant of his own affairs.

What do these people presume, since they have been exhorted, saying: We are the dearest to the Highest of all people?

Can a father-killer who is always proud of it be dear to him or be called an heir by right?

How much more the Lord, exceeds those who must be chosen as his sons!

The gentle, humble, and obedient students share the goods, not with the impious nor the tyrants.

They had clearly been adopted as sons by the Jews, but in the will they obtained the name of the ungodly.

Let them consider for themselves: After committing a bloody crime, could they still be considered good people?

What is hissing at us, what are the heirs emulating us?

And they had done good, and were in part ambassadors.

They do not remain silent today nor do they want to believe in Christ, who had been predicted to them as a saving law; of whom you have already heard how the prophets sang: "The Lord will come to the earth, whom the nations will worship." Surely they remind us to know the highest God himself, who renews man and forgives past sins.

For he himself also threatens the worshippers of the gods, sacrificing to idols he will perish in the second death.

Therefore, everyone who worships gods made of gold, silver, stone, wood or bronze is thrown into the fire with them, and although this ends up being a bitter torture, death does not come.

There are men like cattle in this nature, who wander unwilling to receive the reins of the highest God; while they themselves cannot endure such things from slaves, in whose harsh blood they often descend.

They say furthermore: 'There is nothing after our funerals; while we live, this is it.' And they indulge in the manner of pigs: 'Let there be no luxury, which may carry us away in time; while there is time of life, let us enjoy all the things of the age.'

Undisciplined people reject the mercy of God, while those who are diligent follow it as if it were their only life.

Thus return those to God, who promise to live forever: Against the good, they fight, since fighting against the unfair.

We have all strayed knowingly, in our own age, but by the grace of the Lord we are encouraged to believe in the law.

Therefore, he came and made trophies secretly, and he was a man God, so that he might have us in the future.

But the majority perish, who think to please both idols and God, when pleasing neither two.

One God is in heaven of heaven, earth and the sea, Whom Moses taught hanging on a tree for us.

Lazy people who suffer such things wander from where they are not sufficiently focused on the mystery of God's secret.

Envy of the devil entered into the world, which God secretly destroyed by being born of a maiden.

Blinded Jews start at birth, Infatuated fools commit bloodshed.

No one can say any excuse after, as long as the opportunity to believe has been given to us.

God did not come in vain upon the earth and from heaven, but He came to make a people known by His name.

Whoever will not have confessed in this nature, perishes, and what he has lived, he condemns himself late in punishment, or at least, while he hopes by waiting to grow old, he is excluded for longer from eternal life, having died.

Therefore, we must now remember him more quickly, who promises us life after death.

Moreover, it adds this, that they will be immortal and will enjoy what the eye had not seen before by seeing.

These will spring forth after six thousand years filled, by which time I hope we ourselves will already be in port on the shore.

Then the man, brought back to the contest, will rise with the sun and rejoice in God, recalling what came before. Hearing, now incorruptible though once in frail flesh, he recognizes the promises of old.

Admiring the glory which came to man, he said: As I have heard before, so I see each particular.

All of them lifted up from the underworld shout together like this: "Just as we heard before, here we see!"

All pain will pass from the body, and the wound will pass too, and there will be no anxiety but only joy forever.

Everyone believes and feels there is one present in three, he will be reborn forever in eternal ages.

But some people say this: When do we think these things will come?

Take (these words) in few, to be followed by those (things) (already) done.

Indeed, many signs of such a great plague will occur, And there will be the beginning of our seventh persecution: Behold, now the door is knocking and forced to be, Which will soon cross the river for the Goths to break in.

King Apollyon will be with them, a dire name, who will scatter the persecution of the saints with weapons.

He proceeds to Rome with many thousands of people, and by the decree of God he captures those subdued on one side.

Many of the captive senators will then weep and, conquered by the barbarians, blaspheme the God of heaven.

Yet the pagans everywhere feed the Christians, who seek them more as joyful brothers.

For they pursue the extravagant and those who worship vain idols, for they subjugate even the senate.

They perceive these evils, who have persecuted the beloved: For five months they are slaughtered under that enemy.

In the meantime, Syrus arises at that very moment, Who may terrify the enemies and deliver the senate from there.

From below he returns, who was entrusted with the kingdom and, having been long preserved, is recognized with his former body.

We say, however, that Nero is ancient, who first punished Peter and Paul in the city: He himself returns again at the very end of the age from apocryphal places, who was reserved in these things.

They themselves wonder that this man is hated by the senate; But when he appears, they will think he is a god.

But before he comes, Elijah will prophesy, at a time divided, in the middle of the week.

The infamous one succeeds upon the completion of the appointed time, whom both the Jews and Romans worshiped together at that time.

Although there will be another whom they await from the east, nonetheless they will rage against us with King Nero in our slaughter.

Therefore when Elijah prophesies in the land of Judah, and marks his own people in the name of Christ; Of these, how many because they do not want to believe, He supplicates God in anger not to rain down; from then on, the sky will be closed, nor will it be moistened by dew: And even the rivers, in anger, will turn into blood.

The land becomes sterile and water does not flow from springs, so that famine will come upon the world: and then there will be a plague in the world.

Because of this, indeed, the tormented Jews contrive many false accusations against him and they first kindle the senate to rise up in anger and they say that Elijah is an enemy to the Romans.

Then the senate was quickly moved by them, and they beseeched Nero with unjust prayers and gifts, "Remove the enemies of the people from human affairs, through whom even our gods are trampled upon and not worshipped."

But, fueled by anger and the prayers of the senate, he seizes the prophets on a public carriage from the east.

He who is satisfied to do this for them or at least for the Jews, first sacrifices these and then leaves for the churches.

Under the martyrdom of whom, a tenth part of the city fell, and there seven thousand full men perished.

But the Lord takes them on the fourth day into the air, who had been forbidden to be buried lying down, and having been made immortal from death, He raises them up from the ground, which their enemies watch them enter into the heavens.

They are not afraid, but rather rage within the people of Christ, hating with total hatred.

For the Almighty hardened wicked hearts, just as he had previously hardened the ears of Pharaoh.

Therefore, the harsh and unjust king Nero, having been driven away, orders the Christian people themselves to be driven out of the city, however, he adds two Caesars as his partners, with whom he may persecute this people with dire fury.

They send edicts also to all judges everywhere, that they might make this kind of men without the name of Christ.

They also command that incense be placed before the images and that all crowned persons proceed, so that none are concealed.

If one refuses to go faithfully in this story, he exits luckily; But if on the other hand, he becomes one of the crowd.

There will be no day of peace nor an offering for Christ, but blood flows everywhere, which I am overcome trying to describe; tears prevail, hands fail, hearts tremble, though it be fitting for martyrs to bear so many deaths; through the sea, through lands, through islands and retreats they search for a long time, and lead the cursed victims.

Nero will do these things then, in the entire span of three years, and in a year and a half he will complete the appointed time.

Because of this outrage, deadly punishment will come so that the city and that people will be handed over with him, so that the unjustly filled empire that for a long time had tortured everyone through bad tributes will be removed.

Again this will rise up in the defeat of Nero, a king from the east with four nations from there. And he will invite as many nations as he can to the city, who may bring aid, although he himself is strongest. And he will fill the sea with ships and many thousands, and if anyone opposes him, he will be killed with the sword. And first he will capture conquered Tyre and Sidon, for neighboring nations are weakened by fear from there.

From here comes disease, from here comes war, from here comes famine, from here comes harsh tidings, and together they cause disturbance of the mind.

Meanwhile, the trumpet gives a sudden sound from the sky, the sound of which disturbs the hearts of everyone in the place.

And then, the chariot will be seen glowing with fire among the stars, and the torch, running ahead, will send word of the coming of the flame to far-off peoples.

The river Euphrates dries up completely, so that a way may be made for the king with those nations.

The Persians, Medes, and Chaldeans, Babylonians will come, fierce and swift, who know not any pain.

So when he (the sun) begins to rise from there, Nero and the Senate are disturbed by the close sight.

And those three Caesars will go to resist; Whom he, having slaughtered, invites as food for birds.

An army whose necessity is to adore the conqueror. And when returning to the city with their minds changed, they plunder the temples and whatever is inside the city. They tear apart and slaughter men with great bloodshed. Finally, they burn the city made naked, so that no trace of it appears anymore.

Of whose downfall the hearts of the powerful waste away, and they cannot find themselves, at what time they fell.

She did indeed rejoice, but the whole earth was groaning; And yet she barely found a worthy reward.

She mourns forever, who boasted she was eternal, whose tyrants are already judged by the Almighty.

The time is ripe for Rome to be smoking towards its end, And the reward will come divided according to the merits of the places.

Nevertheless, he proceeds victorious in the land of Judaea, whom the Jews themselves had hoped would conquer Rome.

He performs many signs so that they may believe in him, to deceive them because he was sent wicked; Whom however from heaven the voice of the Highest rebukes.

Persida says that he is an immortal being.

Nero became the Antichrist for us, the Jews; Those two are always prophets in the final end.

The ruin of the city is Nero's, as it is of the whole earth; Of whom, however, I suggest a few things which I have read secretly.

Meanwhile, it displeases both the Jews themselves, and they whisper at the same time that they have been deceived by fraud.

They cry out together with weeping voices to heaven, then Almighty God, may He bring to an end all that which I have said, will bring forth a people hidden for a long time.

But the Jews across the River Persia were closed off, whom God desired to stay there until the end.

Captivity forced them to stay there; Of the twelve tribes, half of them live there.

There is no lie there, nor is there any hatred; Therefore neither does his son die before his parents; Nor do they mourn or lament for their dead, as is our custom, For they await the coming resurrection, And do not feed their soul with added food, But only with vegetables that are without the shedding of blood.

Justice lives with a body unspoiled, In these neither does wicked power exercise its strength.

No fevers approach them, nor fierce colds, since they obediently follow all the righteous laws; which we ourselves will also follow, living purely; only death and toil are inevitable, for the rest is mute.

Here was a people, who now are passed away.

With the dried river he will return to the land of Judaea; with them God will come to fulfill his promises; he who exults throughout the entire journey with God present.

All things grow before them, everything rejoices, the created thing itself is delighted to receive the saints: In every place fountains are ready to spring up, wherever the people of the Most High go with heavenly awe.

They make a shade with clouds, so that they are not vexed with the sun, and the mountains themselves are laid down that they may not be wearied; for before them shall go an Angel of the Most High, who by his winged spirit, for their protection, will direct them on their way.

They walk lightly without work, and like lions, they destroy everything in their path.

Indeed, no legion will be able to resist, if it wages war, since God himself is with them.

Nations are conquered, cities also surrender, by God's permission they empty all colonies, and become rich by looting gold or silver, and thus they sing hymns of honor to God along the way.

But soon they hasten to the holy city of their fathers, for that terrible tyrant trembles and flees to the Northern kings with great noise.

From where he seizes the people, as if standing against a fighting, But when the rebel armies of God hasten, They are thrown to the ground everywhere, having fought with the angels.

But the unfair king and false prophet are sent, both captured, living in the punishment of hell, whose major leaders, governors or envoys, are immediately reduced to the place of servants, the wicked ones.

Meanwhile, the saints enter the holy colony, taking God's promises with endless happiness.

They pray to God for the dead to arise, which he promised long ago concerning the first resurrection.

Then God will begin to be angry with the enemies, and the day appointed arriving for the unrighteous.

But when he begins to judge the world by fire, and devours the pious and the impious fall under fire.

Few remain who will report such deeds, and those who are reserved to serve the just, survive.

After the persecution of the saints and such great funerals, a detestable, burning day is imminent.

Behold she sings hoarsely in the sky, but echoing everywhere, which makes the whole world tremble at its falling ruin.

The sun escapes unknowingly, suddenly becomes the image of night, and God exclaims: How long did you think I could carry on this way?

With its sign having been given, a plague rushes down from the entire ether, with the roar of thunder the attack of fire descends.

Then one thunderbolt after another is hurled from the stars, the fiery tempest kept back for so many years rushes forth, the deadly calamity roars, the aroused earth trembles, and every human race is unable to foresee in what direction it should turn.

Stars fall from the sky, the stars are judged with us: The inhabitants of heaven are disturbed, while the ruin of the world is taking its course.

There will be no relief then and empty crying out; No ship will take a person, no hiding place; Nor will those help, whom they worshiped as great ones before: Each strives for himself, but nothing profits him; Only those who have been marked for Christ will benefit; There will be dew for them, for the rest a deadly punishment.

A part of the unbelievers is kept gently burned, so that their race may again bewail itself at the end.

Wherever men turn, fiery force rages; The very air of the world, which was pleasing before, is burned.

What noise shall I say comes with the thunderstorm, as all the anger accumulated through so many years is poured out?

From here (comes) fire, from here thunder, from here so many evils of whirlwinds boil and (the) sky will be snatched beneath the shadow of sudden death.

Partly the trembling earth loosens funeral barriers, partly the thunder breaks through the lowest walls and the foundations of the world, just as dust rising into the air.

Rocks fly from shattered cliffs and the roofs of houses are laid waste, the entire city of our fathers is laid low, so that scarcely, where once it flourished, does a tiny trace endure.

Who could bear so many crackling sounds, such great crashes and such ruins or see such great shipwrecks?

What will a wretched mother do then with her sweet little one?

But if a father pities his son, what does it profit him?

Alas, you flee from the Lord! Prophets disunited without Christ, whose happy fate is judged, now weeping for themselves they lament with groans and prostrate themselves on the ground, while a joyful heavenly hall shines for their brothers.

Then the light of eternal life will purify the man from heaven, who was once humble and now appears coming: with him descend the angels of eternal brightness, the tombs will be broken and bodies will rise from the mud, which the decay stains, and they will be carried to the savage guardians of hell.

Here will be living Jews: He will raise them up, that they may see His glory, whom they crucified. But He arises again from the depths, to be for those miserable ones a witness, killed by them.

How many coins do you hang, who, with foolish and deceitful forethought, promised profits to silent guards?

We sing about you, Envy; we will conquer you, Judea, when the righteous rejoice and the damned burn in hell; to them God will say: Depart from there!

And if they do not believe, they will go into the shadow of death; as those who were able to desire more, and only chose mortal things, they will go down headlong. The rest, who were in the adversity of Christ.

About the saints, there will always be one people.

Here is the final goal; for it shall not be changed, he himself swore.

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